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Vera Effigies
Patris ROBERTI
Lincolniensis

Reverendi
SANDERSON
Episcopi Ætat 76 1681

N° 14 / 2 — 35

XXXVI.
SERMONS.

VIZ.

XVI. VI. VI. VIII. } *AD* { *AULAM. CLERUM. MAGISTRATUM. POPULUM.*

With a large Preface.

BY

The Right Reverend FATHER in GOD,

Robert Sanderſon,

Late Lord Biſhop of LINCOLN.

The Eighth Edition; Corrected and Amended.

Whereunto is now added the Life of the Reverend and Learned Author, Written by ISAAC WALTON.

LONDON,

Printed for B. Tooke, T. Paſſenger, and T. Sawbridge, and are to be ſold by Thomas Flesher, next door to the *Dolphin-Inn* in *Weſt-Smithfield*. MDCLXXXVI.

Collegium Emmanuelis
Cantabrigiæ.

Nic. Stephanus Colavit 1737

THE LIFE OF Dr. Sanderſon, LATE LORD BISHOP OF LINCOLN.

Written by *IZAAK WALTON.*

The Third Impreſſion.

ECCLES. 3.
Myſteries are revealed to the Meek.

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LINCOLN

OR

LORD BISHOP

OR

Dr. Sanderson

OR

LIFE

THE

TO THE

RIGHT-REVEREND

AND

HONOURABLE

GEORGE

Lord Biſhop

OF

WINCHESTER,

PRELATE of the GARTER,

And one of His

Majeſties Privy Council.

My Lord,

IF I ſhould undertake to enumerate the many Favours and Advantages I have had by my very long Acquaintance with your Lordſhip. I ſhould enter upon an Imployment, that might prove as tedious, as the Collecting of the Materials for this poor Monument, which I have erected, and do dedicate to the Memory of your beloved Friend

Friend Dr. *Sanderſon:* But, though I will not venture to do that; yet, I do remember with pleaſure, and remonſtrate with gratitude, that your Lordſhip made me known to him. Mr. *Chilingworth*, and Dr. *Hammond*; men, whoſe Merits ought never to be forgotten.

My Friendſhip with the firſt was begun almoſt Forty years paſt, when I was as far from a thought, as a deſire to out-live him; and farther from an intention to write his Life: But the wiſe Diſpoſer of all mens Lives and Actions hath prolong'd the firſt, and now permitted the laſt; which is here dedicated to your Lordſhip (and as it ought to be) with all humility, and a deſire that it may remain, as a publick Teſtimony of my Gratitude,

My Lord,

Your moſt Affectionate old Friend,

And moſt humble Servant,

IZAAK WALTON.

THE

THE PREFACE.

I Dare neither think, nor assure the Reader, that I have committed no Mistakes in this Relation of the Life of Dr. Sanderson; but am sure, there is none that are either wilful, or very material. I confess, it was worthy the imployment of some Person of more Learning and greater Abilities than I can pretend to; and I have not a little wondred that none have yet been so grateful to him and Posterity, as to undertake it: For as it may be noted, That our Saviour had a care, that for Mary Magdalens kindness to him, her Name should never be forgotten: So I conceive, the great satisfaction many Schollars have already had, and the unborn World is like to have, by his exact, clear and useful Learning: and might have by a true Narrative of his matchless meekness, his calm Fortitude, and the Innocence of his whole Life: doth justly challenge the like from this present Age; that Posterity may not be ignorant of them: And 'tis to me a wonder, that it has been already fifteen years neglected. But, in saying this, my meaning is not to upbraid others (I am far from that) but excuse my self, or beg pardon for daring to attempt it.

This being premis'd I desire to tell the Reader, that in this Relation I have been so bold, as to paraphrase and say, what I think he (whom I had the happiness to know well) would have said upon the same occasions; and if I have been too bold in doing so, and cannot now beg pardon of him that lov'd me; yet, I do of my Reader, from whom I desire the same favour.

And, though my Age might have procured me a Writ of Ease, and that secur'd me from all further trouble in this kind; yet I met with such perswasions, to undertake it, and so many willing informers since, and from them and others, such helps and incouragements to proceed, that when I found my self faint, and weary of the burthen with which I had loaden my self, and sometime ready to lay it down; yet time and new strength hath at last brought it to be what it now is, and here presented to the Reader; and with it this desire: That he will take notice that Dr. Sanderson did in his Will or last sickness advertise

that after his death nothing of his might be Printed; becauſe that might be ſaid to be his, which indeed was not; *and alſo, for that* he might have chang'd his Opinion ſince he firſt writ it, as 'tis thought he has ſince he writ his *Pax Eccleſiæ. And though theſe Reaſons ought to be regarded, yet regarded ſo, as he reſolves in his Caſe of Conſcience concerning* raſh Vows, that there may appear very good ſecond Reaſons, why we may forbear to perform them. *However, for his ſaid Reaſons, they ought to be read as we do* Apocriphal Scripture; *to explain, but not oblige us to ſo firm a belief of what is here preſented as his.*

And I have this to ſay more; That as in my Queries for writing Dr. Sanderſon's *Life, I met with theſe little Tracts annex'd; ſo in my former Queries for my Information to write the Life of* venerable *Mr.* Hooker, *I met with a Sermon, which I alſo believe was really his, and here preſented as his to the Reader. It is affirm'd (and I have met with reaſon to believe it) that there be ſome Artiſts, that do certainly know an* Original *Picture from a* Copy; *and in what Age of the World, and by whom drawn: And if ſo, then I hope it may be as ſafely affirmed, that what is here preſented for theirs, is ſo like their temper of mind, their other writings, the times when, and the occaſions upon which they were writ, that all Readers may ſafely conclude, they could be writ by none but* venerable *Mr.* Hooker, *and the* humble *and* learned *Dr.* Sanderſon.

And laſtly, the trouble being now paſt, I look back and am glad that I have collected theſe Memoirs of this humble Man, which lay ſcatter'd, and contracted them into a narrower compaſs; and, if I have by the pleaſant toyl of ſo doing, either pleas'd or profited any man, I have attain'd what I deſign'd when I firſt undertook it: But I ſeriouſly wiſh, both for the Readers, and Dr. Sanderſon's *ſake, that Poſterity had known his great Learning and Vertue by a better Pen, by ſuch a Pen, as could have made his Life as immortal as his Learning and Merits ought to be.*

I. W.

THE

THE LIFE OF Dr. Robert Sanderſon, LATE LORD BISHOP OF LINCOLN.

DOctor *Robert Sanderſon*, the late Learned Biſhop of *Lincoln*, whoſe Life I intend to write with all truth and equal plainneſs, was born the nineteenth day of *September*, in the year of our Redemption, 1587. The place of his Birth was *Rotheram* in the County of *York*: a Town of good note, and the more, for that *Thomas Rotheram*, ſometime *Archbiſhop* of that Sea, was born in it; a man, whoſe great Wiſdom and Bounty, and Sanctity of Life, gave a denomination to it, or hath made it the more memorable; as indeed it ought alſo to be, for being the birth-place of our *Robert Sanderſon*. And, the Reader will be of my belief, if this humble Relation of his Life can hold any proportion with his great Sanctity, his uſeful Learning, and his many other extaordinary Endowments.

He

He was the ſecond and youngeſt Son of *Robert Sanderſon* of *Gilthwait-hall* in the ſaid Pariſh and County, Eſq; by *Elizabeth* one of the Daughters of *Richard Carr* of *Buterthwate-hall*, in the Pariſh of *Eccleſfield* in the ſaid County of *York*, Gentleman.

This *Robert Sanderſon* the Father, was deſcended from a numerous, ancient and honourable Family of his own Name: for the ſearch of which truth, I refer my Reader, that inclines to it, to Dr. *Thoriton's Hiſtory of the Antiquities of Nottinghamſhire*, and other Records; not thinking it neceſſary here to ingage him into a ſearch for bare Titles, which are noted to have in them nothing of reality: For, Titles not acquir'd, but deriv'd only, do but ſhew us who of our Anceſtors have, and how they have atchiev'd that honour which their Deſcendants claim, and may not be worthy to enjoy. For if thoſe Titles deſcend to perſons that degenerate into Vice, and break off the continued line of Learning, or Valour, or that Vertue that acquir'd them, they deſtroy the very Foundation upon which that Honour was built; and all the Rubbiſh of their Degenerouſneſs ought to fall heavy on ſuch diſhonourable Heads; ought to fall ſo heavy, as to degrade them of their Titles, and blaſt their Memories with reproach and ſhame.

But this *Robert Sanderſon*, lived worthy of his Name and Family; of which one teſtimony may be, That *Gilbert*, call'd the great and glorious Earl of *Shrewsbury*, thought him not unworthy to be joyn'd with him as a God-Father to *Gilbert Sheldon*, the late Lord Archbiſhop of *Canterbury*; to whoſe Merits and Memory Poſterity (the Clergy eſpecially) ought to pay a Reverence.

But I return to my intended Relation of *Robert* the Son, who (like *Joſia* that good King) began in his Youth to make the Laws of God, and Obedience to his Parents, the Rules of his life; ſeeming even then, to dedicate himſelf and all his Studies, to Piety and Vertue.

And, as he was inclin'd to this by that native goodneſs, with which the wiſe Diſpoſer of all hearts had endow'd his: So this calm, this quiet and happy temper of mind (his being mild and averſe to oppoſitions) made the whole courſe of his life eaſie and grateful both to himſelf and others: And this bleſſed temper, was maintain'd, and improv'd by his prudent Fathers good Example; as alſo, by his frequent converſing with him, and ſcattering ſhort and vertuous Apothegms with little pleaſant Stories, and making uſeful applicati-

ons

ons of them, by which his Son was in his Infancy taught to abhor Vanity and Vice as Monſters, and to diſcern the lovelineſs of Wiſdom and Vertue; and by theſe means and God's concurring Grace, his knowledge was ſo augmented, and his native goodneſs ſo confirm'd, that all became ſo habitual, as 'twas not eaſie to determine whether Nature or Education were his Teachers.

And here let me tell the Reader, That theſe early beginnings of Vertue were by God's *aſſiſting Grace* bleſt with what St. *Paul* ſeem'd to beg for his *Philippians*; namely, *That he that had begun a good Work in them, would finiſh it.* And Almighty God did: For his whole life was ſo regular and innocent, that he might have ſaid at his death (and with truth and comfort) what the ſame St. *Paul* ſaid after to the ſame *Philippians*, when he adviſ'd them *to walk as they had him for an Example.* Phil. 1. 6. Chap. 3. 17.

And this goodneſs, of which I have ſpoken, ſeem'd to increaſe as his years did; and with his goodneſs his learning, the foundation of which was laid in the Grammar School of *Rotheram* (that being one of thoſe three that were founded and liberally endow'd by the ſaid great and good Biſhop of that Name.) And in this time of his being a Scholar there, he was obſerv'd to uſe on unwearied diligence to attain learning, and to have a ſeriouſneſs beyond his age, and with it a more than common modeſty; and to be of ſo calm and obliging behaviour, that the Maſter and whole number of Scholars lov'd him as one man.

And in this love and amity he continued at that School, till about the thirteenth year of his Age; at which time his Father deſign'd to improve his Grammar learning, by removing him from *Rotheram* to one of the more noted Schools of *Eaton* or *Weſtminſter*: and after a years ſtay there, then to remove him thence to *Oxford.* But, as he went with him, he call'd on an old Friend, a Miniſter of noted learning, and told him his intentions; and he, after many queſtions with his Son, receiv'd ſuch Anſwers from him, that he aſſur'd his Father, his Son was ſo perfect a Grammarian, that he had laid a good foundation to build any or all the Arts upon; and therefore adviſ'd him to ſhorten his journey, and leave him at *Oxford.* And his Father did ſo.

His Father left him there to the ſole care and manage of Dr. *Kilbie*, who was then Rector of *Lincoln College*: And he, after ſome time and trial of his manners and learning, thought fit to enter him of that College, and not long

after to matriculate him in the Univerſity, which he did the firſt of *July* 1603. but he was not choſen Fellow till the third of *May* 1606. at which time he had taken his degree of Batchelor of Arts; at the taking of which Degree, his Tutor told the *Rector*, *that his Pupil* Sanderſon *had a Metaphyſical brain, and a matchleſs memory: and that he thought he had improv'd, or made the laſt ſo by an Art of his own invention.* And all the future imployments of his life prov'd that his Tutor was not miſtaken.

I muſt here ſtop my Reader, and tell him, that this Dr. *Kilibie* was a man of ſo great Learning and Wiſdom, and ſo excellent a Critick in the *Hebrew Tongue*, that he was made Profeſſor of it in this Univerſity; and was alſo ſo perfect a Grecian, that he was by King *James* appointed to be one of the Tranſlators of the Bible: And that this Doctor and Mr. *Sanderſon* had frequent Diſcourſes, and lov'd as Father and Son. The Doctor was to ride a Journey into *Darbyſhire*, and took Mr. *Sanderſon* to bear him company: and they reſting on a *Sunday* with the Doctor's Friend, and going together to that Pariſh Church where they then were, found the young Preacher to have no more diſcretion, than to waſte a great part of the hour allotted for his Sermon in exceptions againſt the late Tranſlation of ſeveral words (not expecting ſuch a hearer as Dr. *Kilibie*) and ſhew'd three Reaſons why a particular word ſhould have been otherwiſe tranſlated. When Evening Prayer was ended, the Preacher was invited to the Doctor's Friends houſe; where, after ſome other Conference, the Doctor told him, *He might have preach'd more uſeful Doctrine, and not have fill'd his Auditors ears with needleſs Exceptions againſt the late Tranſlation; and for that word, for which he offered to that poor Congregation three Reaſons, why it ought to have been tranſlated, as he ſaid; he and others had conſidered all them, and found thirteen more conſiderable Reaſons why it was tranſlated as now printed*: and told him, *If his Friend*, then attending him, *ſhould prove guilty of ſuch indiſcretion, he ſhould forfeit his Favour.* To which Mr. *Sanderſon* ſaid, *He hop'd he ſhould not.* And the Preacher was ſo ingenious as to ſay, *He would not juſtifie himſelf.* And ſo I return to *Oxford.*

In the year 1608. (*July the* 11*th.*) Mr. *Sanderſon* was compleated Maſter of Arts. I am not ignorant, that for the attaining theſe Dignities, the time was ſhorter than was then, or is now required; but either his birth, or the well performance of ſome extraordinary exerciſe, or ſome other merit, made him ſo: and the Reader is requeſted to believe that 'twas the laſt; and requeſted to believe alſo, that, if I be miſtaken

in

in the time, the Colledge Records have miſ-informed me: But I hope they have not.

In that year of 1608, he was (*November* the *7th.*) by his Colledge choſen Reader of Logick in the Houſe, which he performed ſo well, that he was choſen again the ſixth of *Novemb.* 1609. In the year 1613. he was choſen Sub-Rector of the Colledge, and the like for the year 1614. and choſe again to the ſame Dignity and Truſt for the year 1616.

In all which time and imployments, his abilities and behaviour were ſuch, as procur'd him both love and reverence from the whole Society; there being no exception againſt him for any faults, but a ſorrow for the infirmities of his being too timerous and baſhful; both which were, God knows, ſo connatural, as they never left him; And I know not whether his Lovers ought to wiſh they had; for they prov'd ſo like the *Radical moiſture* in man's body, that they preſerv'd the life of Vertue in his Soul, which by Gods aſſiſting grace never left him, till this life put on Immortality. Of which happy infirmities (if they may be ſo call'd) more hereafter.

In the year 1614. he ſtood to be elected one of the Proctors for the Univerſity. And 'twas not to ſatisfie any ambition of his own, but to comply with the deſire of the Rector, and whole Society, of which he was a Member; who had not had a Proctor choſen out of their Colledge for the ſpace of ſixty years (namely, not from the year 1554. unto his ſtanding;) and they perſwaded him, that if he would but ſtand for *Proctor*, his merits were ſo generally known, and he ſo well beloved, that 'twas but appearing, and he would infallibly carry it againſt any Oppoſers; and told him, *That he would by that means recover a right or reputation that was ſeemingly dead to his Colledge.* By theſe and other like perſwaſions he yielded up his own reaſon to theirs, and appear'd to ſtand for *Proctor*. But that Election was carried on by ſo ſudden and ſecret and by ſo powerful a Faction, that he miſt it. Which when he underſtood, he profeſt ſeriouſly to his Friends, *That if he were troubled at the diſappointment, 'twas for theirs, and not for his own ſake: For he was far from any deſire of ſuch an imployment, as muſt be managed with charge and trouble, and was too uſually rewarded with hard cenſures, or hatred, or both.*

In the year following he was earneſtly perſwaded by Dr. *Kilibie* and others, to renew the Logick Lectures which he had read ſome years paſt in his Colledge: and that done, to methodize and print them, for the eaſe and publick good of Poſterity.

And

And though he had an averſeneſs to appear publickly in print; yet after many ſerious ſolicitations, and ſome ſecond thoughts of his own, he laid aſide his modeſty, and promis'd he would; and he did ſo in that year of **1615**. And the Book prov'd, as his Friends ſeem'd to prophecy, that is, of great and general uſe, whether we reſpect the Art or the Author. For Logick may be ſaid to be an *Art of right reaſoning*: an Art that undeceives men, who take falſhood for truth; and enables men to paſs a true Judgment and detect thoſe Fallacies which in ſome mens Underſtandings uſurp the place of right reaſon. And how great a Maſter our Author was in this Art, may eaſily appear from that clearneſs of Method, Argument, and Demonſtration, which is ſo conſpicuous in all his other Writings. And that he who had attain'd to ſo great a dexterity in the uſe of reaſon himſelf, was beſt qualified to preſcribe rules and directions for the inſtructions of others. And I am the more ſatisfied of the excellency and uſefulneſs of this his firſt publick Undertaking, by hearing, that moſt Tutors in both Univerſities teach Dr. *Sanderſon*'s Logick to their Pupils, as a Foundation upon which they are to build their future Studies in Philoſophy. And for a further confirmation of my belief, the Reader may note, That ſince this his Book of Logick was firſt printed, there has not been leſs than ten thouſand ſold: And that 'tis like to continue both to diſcover truth, and to clear and confirm the Reaſon of the unborn World.

It will eaſily be believed that his former ſtanding for a Proctors place, and being diſappointed, muſt prove much diſpleaſing to a man of his great Wiſdom and Modeſty, and create in him an averſeneſs to run a ſecond hazard of his credit and content; and yet, he was aſſur'd by Dr. *Kilby*, and the Fellows of his own College, and moſt of thoſe that had oppos'd him in the former Election, That his Book of Logick had purchas'd for him ſuch a belief of his Learning and Prudence, and his behaviour at the former Election had got for him ſo great and ſo general a love, that all his former Oppoſers repented what they had done; and therefore perſwaded him to venture to ſtand a ſecond time. And upon theſe and other like Incouragements, he did again, (but not without an inward unwillingneſs,) yield up his own reaſon to theirs, and promis'd to ſtand. And he did ſo; and was the tenth of *April*, 1616. choſen Senior Proctor for the year following, Mr. *Charles Crook* of *Chriſt-Church* being then choſen the Junior.

In this year of his being Proctor there happened many memorable

morable accidents part of which I will relate; namely, Dr. *Robert Abbot*, Maſter of *Balial College*, and *Regius* Profeſſor of Divinity (who being elected or conſecrated Biſhop of *Sarum* ſome months before) was ſolemnly conducted out of *Oxford* towards his Dioceſs, by the Heads of all Houſes, and the other Chiefs of all the Univerſity. And it may be noted that Dr. *Pridiaux* ſucceeded him in the Profeſſorſhip, in which he continued till the year 1642. (being then elected Biſhop of *Worceſter*) at which time our now Proctor Mr. *Sanderſon* ſucceeded him in the *Regius* Profeſſorſhip.

And in this year Dr. *Arthur Lake* (then Warden of *New College*) was advanced to the Biſhoprick of *Bath* and *Wells*: A man of whom I take my ſelf bound in Juſtice to ſay, That he made the great truſt committed to him, the chief care and whole buſineſs of his life. And one teſtimony of this truth may be, That he ſate uſually with his Chancellor in his Conſiſtory, and at leaſt advis'd, if not aſſiſted in moſt ſentences for the puniſhing of ſuch Offenders as deſerved Church Cenſures. And it may be noted, That after a Sentence for Penance was pronounced, he did very rarely or never, allow of any *Commutation* for the Offence, but did uſually ſee the Sentence for Penance executed; and then, as uſually preach'd a Sermon of Mortification and Repentance, and ſo apply them to the Offenders, that then ſtood before him, as begot in them, then, a devout contrition, and at leaſt reſolutions to amend their lives; and having done that, he would take them (though never ſo poor) to dinner with him, and uſe them friendly, and diſmiſs them with his bleſſing, and perſwaſions to a vertuous life, and beg them for their own ſakes to believe him. And his Humility, and Charity, and all other Chriſtian Excellencies were all like this. Of all which the Reader may inform himſelf in his Life, truly writ and printed before his excellent Sermons.

And in this year alſo, the very prudent and very wiſe Lord *Elſmere*, who was ſo very long Lord Chancellor of *England*, and then of *Oxford*, reſigning up the laſt, the right honourable, and as magnificent, *William Herbert* Earl of *Pembroke*, was choſen to ſucceed him.

And in this year, our late King *Charles* the Firſt (then Prince of *Wales*) came honourably attended to *Oxford*; and having deliberately viſited the Univerſity, the Schools, Colleges, and Libraries, He and his Attendants were entertained with Ceremonies and Feaſting ſutable to their Dignity and Merits.

And in this year King *James* ſent Letters to the Univerſity for the regulating their Studies; eſpecially of the young Divines: Adviſing they ſhould not rely on modern Summs and Syſtemes, but ſtudy the Fathers and Councils, and the more Primitive Learning. And this advice was occaſioned by the indiſcreet inferences made by very many Preachers out of Mr. *Calvin's* Doctrine concerning *Predeſtination, Univerſal Redemption, the Irreſiſtibility of God's Grace*, and of ſome other knotty Points depending upon theſe; Points which many think were not, but by Interpreters forc'd to be Mr. *Calvin's* meaning; of the truth or falſehood of which I pretend not to have an ability to judge; my meaning in this Relation being only to acquaint the Reader with the occaſion of the King's Letter.

It may be obſerv'd, that the various accidents of this year did afford our Proctor large and laudable matter to dilate and diſcourſe upon: And, that though his Office ſeem'd, according to Statute and Cuſtom, to require him to do ſo at his leaving it; yet he choſe rather to paſs them over with ſome very ſhort Obſervations, and preſent the Governors, and his other Hearers, with rules to keep up Diſcipline and Order in the Univerſity; which at that time was either by defective Statutes, or want of the due execution of thoſe that were good, grown to be extreamly irregular. And in this year alſo, the Magiſterial part of the Proctor required more diligence, and was more difficult to be managed than formerly, by reaſon of a multiplicity of new Statutes, which begot much confuſion; ſome of which Statutes were then and not till then, and others ſuddenly after, put into an uſeful execution. And though theſe Statutes were not then made ſo perfectly uſeful, as they were deſign'd, till Archbiſhop *Laud's* time (who aſſiſted in the forming and promoting them;) yet, our preſent Proctor made them as effectual as diſcretion and diligence could do: Of which one Example may ſeem worthy the noting, namely, That if in his Night-walk he met with irregular Scholars abſent from their Colleges at Univerſity hours, or diſordered by drink, or in ſcandalous company, he did not uſe his power of puniſhing to an Extremity; but did uſually take their names, and a promiſe to appear before him unſent for next morning: And when they did, convinced them with ſuch obligingneſs, and reaſon added to it, that they parted from him with ſuch reſolutions as the man after God's own heart was poſſeſt with, when he ſaid to God, *There is mercy with thee, and therefore thou ſhalt be feared.* And by this, and a like behaviour to all

Pſal. 130.

men,

men, he was ſo happy as to lay down this dangerous imployment, as but very few, if any have done, even *without an Enemy.*

After his Proctors Speech was ended, and he retir'd with a Friend into a convenient privacy; he look'd upon his Friend with a more than common chearfulneſs, and ſpake to him to this purpoſe. *I look back upon my late imployment with ſome content to my ſelf, and a great thankfulneſs to Almighty God, that he hath made me of a temper not apt to provoke the meaneſt of mankind, but rather to paſs by Infirmities, if noted; and in this Imployment I have had (God knows) many occaſions to do both. And when I conſider how many of a contrary temper, are by ſudden and ſmall occaſions tranſported, and hurried by Anger to commit ſuch Errors, as they in that paſſion could not foreſee, and will in their more calm and deliberate thoughts upbraid, and require repentance! And conſider, that though Repentance ſecures us from the puniſhment of any ſin, yet how much more comfortable it is to be innocent, than need pardon: And conſider, that Errors againſt men, though pardon'd both by God and them, do yet leave ſuch anxious and upbraiding impreſſions in the memory, as abates of the Offender's content: When I conſider all this, and that God hath of his goodneſs given me a temper that he hath prevented me from running into ſuch enormities, I remember my temper with joy and thankfulneſs. And though I cannot ſay with* David *(I wiſh I could) that therefore* his praiſe ſhall always be in my mouth; *yet I hope, that by his grace, and that grace ſeconded by my endeavours, it ſhall never be blotted out of my memory; and I now beſeech Almighty God that it never may.* *Pſalm* 130.

And here I muſt look back, and mention one paſſage more in his Proctorſhip, which is; That *Gilbert Shelden*, the late Lord Archbiſhop of *Canterbury*, was this year ſent to *Trinity College* in that Univerſity; and not long after his entrance there, a Letter was ſent after him from his Godfather (the Father of our Proctor) to let his Son know it, and commend his God-ſon to his acquaintance, and to a more than common care of his behaviour; which prov'd a pleaſing injunction to our Proctor, who was ſo gladly obedient to his Fathers deſire, that he ſome few days after ſent his Servitor to intreat Mr. *Shelden* to his Chamber next morning. But it ſeems Mr. *Shelden* having (like a young man as he was) run into ſome ſuch irregularity as made him conſcious he had tranſgreſſed his Statutes, did therefore apprehend the Proctor's invitation as an introduction to puniſhment; the fear of which made his Bed reſtleſs

leſs that night; but at their meeting the next morning, that fear vaniſh'd immediately by the Proctor's chearful countenance, and the freedom of their diſcourſe of Friends. And let me tell my Reader, that this firſt meeting prov'd the beginning of as ſpiritual a friendſhip as humane nature is capable of; of a friendſhip free from all ſelf-ends: and it continued to be ſo, till death forc'd a ſeparation of it on earth; but 'tis now reunited in Heaven.

And now, having given this account of his behaviour, and the conſiderable accidents in his Proctorſhip, I proceed to tell my Reader, that this buſie employment being ended, he preach'd his Sermon for his degree of Batchelor in Divinity, in as eligant Latin, and as remarkable for the method and matter, as hath been preached in that Univerſity ſince that day. And having well performed his other Exerciſes for that degree, he took it the nine and twentieth of *May* following, having been ordained Deacon and Prieſt in the year 1611. by *John King*, then Biſhop of *London*, who had not long before been Dean of *Chriſt-Church*, and then knew him ſo well, that he own'd it at his Ordination, and became his more affectionate Friend. And in this year, being then about the 29*th* of his Age, he *took* from the Univerſity a Licence to preach.

In the year 1618. he was by Sir *Nicholas Sanderſon*, Lord Viſcount *Caſtleton*, preſented to the Rectory of *Wibberton*, not far from *Boſton* in the County of *Lincoln*, a Living of very good value; but it lay in ſo low and wet a part of that Countrey, as was inconſiſtent with his health. And health being (next to a good Conſcience) the greateſt of God's bleſſings in this life, and requiring therefore of every man a care and diligence to preſerve it; and he, apprehending a danger of loſing it if he continued at *Wibberton* a ſecond Winter, did therefore reſign it back into the hands of his worthy Kinſman and Patron, about one year after his donation of it to him.

And about this time of his reſignation he was preſented to the Rectory of *Boothby Pannel* in the ſame County of *Lincoln*; a Town which has been made famous, and muſt continue to be famous, becauſe Dr. *Sanderſon*, the humble and learned Dr. *Sanderſon*, was more than forty years Parſon of *Boothby Pannel*, and from thence dated all or moſt of his matchleſs Writings.

To this Living (which was of leſs value, but a purer Air than

then *Wibberton*) he was preſented by *Thomas Harrington* of the ſame County and Pariſh, Eſq; a Gentleman of a very ancient Family, and of great uſe and eſteem in his Country during his whole life. And in this *Boothby Pannel* the meek and charitable Dr. *Sanderſon* and his Patron liv'd with an endearing, mutual, and comfortable friendſhip, till the death of the laſt put a period to it.

About the time that he was made Parſon of *Boothby Pannel*, he reſign'd his Fellowſhip of *Lincoln Colledge* unto the then Rector and Fellows; And his reſignation is recorded in theſe words.

Ego Robertus Sanderſon *per*, &c.

I Robert Sanderſon, *Fellow of the Colledge of St.* Maries *and* All-Saints, *commonly call'd* Lincoln Colledge, *in the Univerſity of* Oxford, *do freely and willingly reſign into the hands of the Rector and Fellows, all the Right and Title that I have in the ſaid Colledge, wiſhing to them and their Succeſſors, all peace, and piety, and happineſs, in the name of the Father, and of the Son, and of the Holy Ghoſt.* Amen.

May 6. 1619.

Robert Sanderſon.

And not long after this Reſignation, he was by the then Biſhop of *York*, (or the King, *Sede vacante*,) made Prebend of the Collegiate Church of *Southwell* in that Dioceſs; and ſhortly after of *Lincoln* by the Biſhop of that See.

And being now reſolv'd to ſet down his reſt in a quiet privacy at *Boothby Pannel*, and looking back with ſome ſadneſs upon his removal from his general and chearful Acquaintance left in *Oxford*, and the peculiar pleaſures of a Univerſity life; he could not but think the want of Society would render this of a Country Parſon ſtill more uncomfortable, by reaſon of that want of converſation; and therefore he did put on ſome faint purpoſes to marry. For he had conſidered, that though marriage be cumbred with more worldly care than a ſingle life; yet a complying and prudent Wife, changes thoſe very cares into ſo mutual Joys, as makes them become like the Sufferings of St. *Paul*, which he would not have wanted, becauſe *Coloſ.* 1. 24.

they occasion'd his rejoycing in them. And he having well considered this, and observ'd the secret unutterable joys that Children beget in Parents, and the mutual pleasures and contented trouble of their daily care and constant endeavours to bring up those little Images of themselves, so, as to make them as happy as all those cares and endeavours can make them: He, having considered all this; the hopes of such happiness turn'd his faint purpose into a positive resolution to marry. And he was so happy as to obtain *Anne*, the Daughter of *Henry Nelson* Batchelor in Divinity, then Rector of *Haugham* in the County of *Lincoln* (a man of noted worth and learning.) And the giver of all good things was so good to him, as to give him such a Wife as was sutable to his own desires; a Wife, that made his life happy by being always content when he was chearful; that was always chearful when he was content; that divided her joys with him, and abated of his sorrow, by bearing a part of that burthen; a Wife, that demonstrated her affection by a chearful obedience to all his desires, during the whole course of his life; and at his death too; for she out-liv'd him.

And in this *Boothby Pannel* he either found or made his Parishoners peaceable, and complying with him in the constant, decent, and regular service of God. And thus his Parish, his Patron and he liv'd together in a religious love, and a contented quietness: He not troubling their thoughts by preaching high and useless notions, but such, and only such plain truths as were necessary to be known, believed, and practised in order to the honour of God and their own salvation. And their assent to what he taught was testified by such a conformity to his Doctrine, as declared they believed and loved him. For it may be noted he would often say, *That without the last, the most evident truths: (heard as from an Enemy, or an evil liver) either are not, (or are at least the less) effectual; and usually rather harden, than convince the hearer.*

And this excellent man, did not think his Duty discharged by only reading the Church-Prayers, Catechizing, Preaching, and administring the Sacraments seasonably; but thought (if the Law, or the Canons may seem to injoyn no more, yet) that God would require more than the defective Laws of man's making, can or does injoyn; even the performance of that inward Law, which Almighty God hath imprinted in the Conscience of all good Christians, and inclines those whom he loves to perform. He considering this, did therefore become

become a Law to himſelf, practiſing not only what the Law injoyns, but what his Conſcience told him was his Duty, in reconciling differences, and preventing Law-ſuits, both in his Pariſh and in the Neighbourhood. To which may be added his often viſiting ſick and diſconſolate Families, perſwading them to patience, and raiſing them from dejection by his advice and chearful diſcourſe, and by adding his own Alms, if there were any ſo poor as to need it; conſidering how acceptable it is to Almighty God, when we do as we are advis'd by St. *Paul*, *help to bear one anothers burthen*, either of *ſorrow* or *want*: and *Gal.* 6. 2. what a comfort it will be, when the Searcher of all hearts ſhall call us to a ſtrict account as well for that evil we have done, as the good we have omitted; to remember we have comforted and been helpful to a dejected or diſtreſſed Family.

And that his practice was to do good, the following Narrative may be one Example, "He met with a poor dejected "Neighbour that complain'd he had taken a Meadow, the "Rent of which was 9 *l.* a year; and when the Hay was made "ready to be carried into his Barn, ſeveral days conſtant rain "had ſo raiſed the water, that a ſudden Flood carried all away, "and his rich Landlord would bate him no Rent; and that "unleſs he had half abated, he and ſeven Children were utter-"ly undone. It may be noted, That in this Age there are a ſort of people ſo unlike the God of mercy, ſo void of the bowels of pity, that they love only themſelves and children; love them ſo, as not to be concern'd, whether the reſt of mankind waſte their days in ſorrow or ſhame; People that are curſt with riches, and a miſtake that nothing but riches can make them and theirs happy. But 'twas not ſo with Dr. *Sanderſon*; for he was concern'd, and ſpoke comfortably to the poor dejected man; bade him go home and pray, and not load himſelf with ſorrow, for he would go to his Landlord next morning, and if his Landlord would not abate what he deſired, he and a Friend would pay it for him.

To the Landlord he went the next day; and in a conference the Doctor preſented to him the ſad condition of his poor dejected Tenant; "telling him how much God is pleas'd when men "compaſſionate the poor: and told him, That though God "loves Sacrifice, yet he loves Mercy ſo much better, that he is "beſt pleas'd when he is call'd *the God of mercy*: And told him "the riches he was poſſeſt of were given him by that *God of mer-*"*cy*, who would not be pleas'd, if he that had ſo much given,

yea,

" yea, and forgiven him to, ſhould prove like the rich Steward " in the Goſpel, *that took his fellow ſervant by the throat to make him* " *pay the utmoſt farthing*. This he told him. And told him, That " the Law of this Nation (by which Law he claims his Rent) " does not undertake to make men *honeſt* or *merciful*; (that was " too nice an undertaking:) but does what it can to reſtrain " men from being *diſhoneſt* or *unmerciful*, and yet that our Law " was defective in both: and that taking any Rent from his " poor Tenant, for what God ſuffered him not to enjoy, though " the Law allowed him to do ſo, yet if he did ſo, he was too like " that rich Steward which he had mention'd to him; and told " him that riches ſo gotten, and added to his great Eſtate, would, " as *Job* ſays, *prove like gravel in his teeth*; would in time ſo corrode " his Conſcience, or become ſo nauſeous when he lay upon his " Death-bed, that he would then labour to vomit it up, and not " be able: and therefore adviſ'd him (being very rich,) to make " Friends of his *unrighteous Mammon*, before that evil day come " upon him: But however, neither for his own ſake, nor for " God's ſake, to take any Rent of his poor dejected ſad Tenant, " for that were to gain a temporal, and loſe his eternal happi- " neſs. Theſe and other ſuch reaſons, were urged with ſo grave and ſo compaſſionate an earneſtneſs, that the Landlord forgave his Tenant the whole Rent.

The Reader will eaſily believe that Dr. *Sanderſon*, who was himſelf ſo meek and merciful, did ſuddenly and gladly carry this comfortable news to the dejected Tenant; and will believe alſo, that at the telling of it there was a mutual rejoycing. 'Twas one of *Job*'s boaſts, *That he had ſeen none periſh for want of cloathing: and that he had often made the heart of the widow to rejoyce.* And doubtleſs Dr. *Sanderſon* might have made the ſame religious boaſt of this, and very many like occaſions: But ſince he did not, I rejoyce that I have this juſt occaſion to do it for him; and that I can tell the Reader, I might tire my ſelf and him in telling how like the whole courſe of Dr. *Sanderſon*'s Life was to this which I have now related.

Job 31.

Thus he went on in an obſcure and quiet privicy, doing good daily both by word and by deed, as often as any occaſion offered it ſelf; yet not ſo obſcurely, but that his very great Learning, Prudence and Piety were much noted and valued by the Biſhop of his Dioceſs, and by moſt of the Nobility and Gentry of that County. By the firſt of which he was often ſummon'd to preach many Viſitation Sermons, and by the latter

latter at many Assises. Which Sermons, though they were much esteemed by them that procured and were fit to judge them; yet they were the less valu'd, because he read them, which he was forc'd to do; for though he had an extraordinary memory (even the Art of it) yet he was punish'd with such an innate, invincible fear and bashfulness, that his memory was wholly useless, as to the repetition of his Sermons, so as he had writ them; which gave occasion to say, when some of them were first printed and exposed to censure, (which was in the year 1632.) *That the best Sermons that were ever read, were never preach'd.*

In this contented obscurity he continued, till the learned and pious Archbishop *Laud*, who knew him well in *Oxford* (for he was his contemporary there) told the King ('twas the knowing and conscientious King *Charles* the I.) that there was one Mr. *Sanderson*, an obscure Country Minister, that was of such sincerity, and so excellent in all Casuistical Learning, that he desired his Majesty would take so much notice of him as to make him his Chaplain. The King granted it most willingly, and gave the Bishop charge to hasten it, for he long'd to discourse with a Man that had dedicated his Studies to that useful part of learning. The Bishop forgot not the King's desire, and Mr. *Sanderson* was made his Chaplain in Ordinary in *November* following, (1631.) And when the King and he became better known to each other, then, as 'tis said, that after many hard Questions put to the *Prophet Daniel*, King *Darius* found * *an excellent Spirit in him*; so 'twas with Mr. *Sanderson* and our Excellent King; who having put many Cases of Conscience to him, received from Mr. *Sanderson* such deliberate, safe, and clear Solutions, as gave him so great content in conversing with him, (which he did several times in private.) That at the end of his months Attendance the King told him: *He should long for the next* November; *for he resolv'd to have a more inward Acquaintance with him, when that month and he return'd.* And when the month and he did return, the good King was never absent from his Sermons, and would usually say, *I carry my ears to hear other Preachers, but I carry my Conscience to hear Mr.* Sanderson, *and to act accordingly*: And this ought not to be conceal'd from Posterity, That the King thought what he spake: For he took him to be his Adviser in that quiet part of his life, and he prov'd to be his Comforter in those days of his affliction, when he was under such a restraint as he apprehended himself to be in danger of Death or Deposing. Of which more hereafter.

* Dan. 6.

In the firſt Parliament of this good King (which was 1625. he was choſen to be a Clerk of the Convocation for the Dioceſs of *Lincoln*, which I here mention, becauſe about that time did ariſe many diſputes about Predeſtination, and the many Critical Points that depend upon, or are interwoven in it; occaſion'd, as was ſaid, by a diſquiſition of new Principles of Mr. *Calvin's* (though others ſay they were long before his time.) But of theſe Dr. *Sanderſon* then drew up for his own ſatisfaction ſuch a Scheme (he call'd it *Pax Eccleſia*) as then gave himſelf, and hath ſince given others ſuch ſatisfaction, that it ſtill remains to be of great eſtimation. He was alſo choſen Clerk of all the Convocations during that good Kings reign. Which I here tell my Reader, becauſe I ſhall hereafter have occaſion to mention that *Convocation* in 1640. that *unhappy long Parliament*, and ſome debates of the Predeſtinarian Points, as they have been ſince charitably handled betwixt him, the learned Dr. *Hammond*, and Dr. *Pierce*, the now reverend Dean of *Salisbury*. And here the Reader may note, that in Letters writ to the ſaid Dean, Dr. *Sanderſon* ſeems to have alter'd his Judgment in ſome Points, ſince he writ his Scheme called *Pax Eccleſia*, which he ſeems to ſay in his laſt Will, beſides other reaſons to think ſo.

In the year 1636. his Majeſty then in his Progreſs took a fair occaſion to viſit *Oxford*, and to take an entertainment for two days for himſelf and his honourable Attendants, which the Reader ought to believe was ſutable to their dignities: But, this is mention'd, becauſe at the King's coming thither *May* 3. *Sanderſon* did then attend him; and was then (the 31 of *Auguſt*) created Doctor of Divinity; which honor had an addition to it, by having many of the Nobility of this Nation then made *Doctors* and *Maſters of Art with him*: Some of whoſe names ſhall be recorded and live with his (and none ſhall out-live it.) Firſt Dr. *Curle* and Dr. *Wren*, who were then Biſhops of *Winton* and of *Norwich* (and had formerly taken their Degrees in *Cambridge*) were with him created Doctors of Divinity in his Univerſity. So was *Merick* the Son of the learned *Izaac Cauſabon*; and Prince *Rupert* (who ſtill lives) the then Duke of *Lenox*, Earl of *Hereford*, Earl of *Eſſex*, of *Barkſhire*, and very many others of noble Birth (too many to be named) were then created Maſters of Arts.

Some years before the unhappy long Parliament, this Nation being then happy and in peace (though inwardly ſick of being well) namely in the year 1639. a diſcontented party of the *Scots* Church were zealouſly reſtleſs for another Reformation of their Kirk

Kirk Government; and to that end created a new Covenant, for the general taking of which they pretended to petition the King for his assent, and that he would enjoyn the taking of it by all of that Nation: but this Petition was not to be presented to him by a Committee of eight or ten men of their Fraternity, but by so many thousands, and they so arm'd, as seem'd to force an assent to what they seem'd but to request; so that though forbidden by the King, yet they entred *England*, and in their heat of Zeal took and plunder'd *New-Castle*, where the King was forc'd to meet them with an Army; but upon a Treaty and some concessions, he sent them back (though not so rich as they intended, yet) for that time without blood-shed: But oh! this Peace and this Covenant were but the forerunners of War, and the many miseries that follow'd: For in the year following there were so many chosen into the long Parliament, that were of a conjunct Council with these very zealous, and as factious Reformers, as begot such a confusion by the several desires & designs in many of the Members of that Parliament (all did never-consent) and at last in the very common People of this Nation, that they were so lost by contrary designs, fears and confusions, as to believe the *Scots* and their Covenant would restore them to that former tranquility which they had lost. And to that end, the Presbyterian Party of this Nation did again, in the year 1643. invite the Scotch Covenanters back into *England*: and hither they came marching with it gloriously upon their Pikes, and in their Hats with this Motto, *For the Crown and Covenant of both Kingdoms*, This I saw and suffer'd by it. But when I look back upon the ruine of Families, the bloodshed, the decay of common honesty, and how the former piety and plain-dealing of this now sinful Nation is turn'd into cruelty and cunning! when I consider this, I praise God that he prevented me from being of that Party which help'd to bring in this Covenant, and those sad confusions that have follow'd it. And I have been the bolder to say this of my self, because in a sad discourse with Dr. *Sanderson*, I heard him make the like grateful acknowledgment.

This digression is intended for the better information of the Reader in what will follow concerning Dr. *Sanderson*. And first, That the Covenanters of this Nation, and their Party in Parliament, made many Exceptions against the Common-Prayer and Ceremonies of the Church, and seem'd restless for another Reformation: And though their desires seem'd not reasonable to the King and the learn'd Dr. *Laud*, then Archbishop of *Canterbury*;

ry and many others; yet to quiet their Consciences, and prevent future confusion; they did in the year 1641. desire Dr. *Sanderson* to call two more of the Convocation to advise with him, and that he would then draw up some such safe alterations as he thought fit in the Service-Book, and abate some of the Ceremonies that were least material, for satisfying their consciences; and to this end he and two others did meet together privately twice a week at the *Dean* of *Westminster*'s House, (for the space of five months or more.) But not long after that time, when Dr. *Sanderson* had made the Reformation ready for a view, the Church and State were both fall'n into such a confusion, that Dr. *Sanderson*'s Model for Reformation became then useless. Nevertheless the Repute of his Moderation and Wisdom was such, that he was in the year 1642. propos'd by both Houses of Parliament to the King then in *Oxford*, to be one of their Trustees for the setling of Church affairs, and was allowed of by the King to be so; but that Treaty came to nothing.

In the year 1643. the two Houses of Parliament took upon them to make an Ordinance, and call an Assembly of Divines, to debate and settle Church-controversies (of which many that were elected were very unfit to judge:) in which Dr. *Sanderson* was also named by the Parliament, but did not appear, I suppose for the same reason that many other worthy and learned men did forbear, the *Summons wanting the King's Authority*.

And here I must look back and tell the Reader, that in the year 1642. he was (*July* 21.) named by a more undoubted Authority to a more noble imployment, which was to be *Professor Regius of Divinity in Oxford*; but though *Knowledge be said to puff up*, yet his modesty and too mean an opinion of his great Abilities, and some other real or pretended reasons (expresst in his Speech, when he first appear'd in the Chair, and since printed) kept him from entring into it till *October* 1646.

He did for about a years time continue to read his matchless Lectures, which were first *de Juramento*, a Point very *Seraphical*, and as difficult, and at that time very dangerous to be handled as it ought to be. But this learned man, as he was eminently furnished with Abilities to satisfie the Consciences of men upon that important Subject; so he wanted not courage to assert the true obligation of it, and Oaths, in a degenerate Age, when men had made perjury a main part, or at least very useful to their Religion. How much the learned World

stands

ſtands obliged to him for theſe and his following Lectures *de Conſcientia*, I ſhall not attempt to declare, as being very ſenſible that the beſt Pens fall ſhort in the commendation of them: So that I ſhall only add, That they continue to this day, and will do for ever, as a complete ſtandard for the reſolution of the moſt material doubts in that part of Caſuiſtical Divinity: And therefore I proceed to tell the Reader, That about the time of his reading thoſe Lectures (the King being then Priſoner in the *Iſle of Wight*) that part of the Parliament then at *Weſtminſter* ſent the *Covenant*, the *Negative Oath*, and I know not what more to *Oxford*, to be taken by the *Doctor* of the *Chair*, and all Heads of Houſes: and all the other inferiour Scholars of what degree ſoever, were *alſo to take theſe Oaths* by a fixed day; for thoſe that did not were to abandon their Colledges and the Univerſity too, within 24 hours after the beating of a Drum; And if they remain'd longer, they were to be proceeded againſt as Spies.

Dr. *Laud* the Archbiſhop of *Canterbury*, the Earl of *Strafford*, and many others, had been formerly murthered, but the King yet was not; and the Univerſity had yet ſome faint hopes that in a Treaty then in being, betwixt him and them that confined him, or pretended to be ſuddenly, there might be ſuch an Agreement made, that the Diſſenters in the Univerſity might both preſerve their Conſciences, and the poor Subſiſtance which they then enjoyed by their Colledges.

And being poſſeſs'd of this miſtaken hope, That the men in preſent Power were not yet grown ſo mercileſs, as not to allow manifeſt reaſon for their not ſubmitting to the enjoyn'd Oaths, the Univerſity appointed twenty Delegates to meet, conſider, and draw up a *Manifeſto* to them, why they could not take thoſe Oaths but by violation of their Conſciences: And of theſe Delegates Dr. *Shelden* (late Archbiſhop of *Canterbury*) Dr. *Hammond*, Dr. *Sanderſon*, Dr. *Morley* (now Biſhop of *Winchester*) and that moſt honeſt, very learned, and as judicious Civil Lawyer, Dr. *Zouch*, were a part; the reſt I cannot now name; but the whole number of the Delegates requeſted Dr. *Zouch* to draw up the Law part, and give it to Dr. *Sanderſon*, and he was requeſted to methodize and add what referr'd to Reaſon and Conſcience, and put it into form. He yielded to their deſires, and did ſo. And then after they had been read in a full Convocation, and allow'd of, they were printed in *Latin*, that the Parliaments proceedings and the Univerſities ſufferings might be manifeſted to all Nations;

and the Impoſers of theſe Oaths might repent, or anſwer them: but they were paſt the firſt; and for the latter, I might ſwear they neither can, nor ever will. And theſe reaſons were alſo ſuddenly turn'd into Engliſh by Dr. *Sanderſon*, that all thoſe of theſe three Kingdoms might the better judge of the cauſe of the Loyal Parties ſufferings.

About this time the Independants (who were then grown to be the moſt powerful part of the Army) had taken the King from a cloſe to a more large impriſonment, and by their own pretences to *liberty of Conſcience*, were obliged to allow ſomewhat like that to the King, who had in the year 1646. ſent for Dr. *Sanderſon*, Dr. *Hammond*, Dr. *Sheldon* (the late Archbiſhop of *Canterbury*) and Dr. *Morley* (the now Biſhop of *Wincheſter*) to attend him, in order to adviſe with them, how far he might with a good Conſcience comply with the Propoſals of the Parliament for a Peace in Church and State; but theſe having been then denied him by the Presbyterian Parliament, were now by their own rules allow'd him by thoſe Independants now in preſent power. And with ſome of thoſe Divines, Dr. *Sanderſon* alſo gave his attendance on his Majeſty in the *Iſle of Wight*; preach'd there before him, and had in that attendance many, both publick and private Conferences with him, to his Majeſties great ſatisfaction. At which time he deſired Dr. *Sanderſon*, that being the Parliament had then propos'd to him the aboliſhing of Epiſcopal Government in the Church, as inconſiſtant with Monarchy, and ſelling theirs and the Cathedral Church-Land to pay thoſe Soldiers that they had rais'd to fight againſt him, that he would conſider of it, and declare his judgment: He undertook to do ſo, and did it; but it might not be printed till our King's happy reſtoration, and then it was. And at Dr. *Sanderſon*'s then taking his leave of his Majeſty in this his laſt attendance on him, the King requeſted him *to betake himſelf to the writing Caſes of Conſcience for the good of Poſterity*. To which his anſwer was, *That he was now grown old, and unfit to write Caſes of Conſcience*. But the King was ſo bold with him as to ſay; *It was the ſimpleſt anſwer he ever heard from Dr.* Sanderſon; *for no young man was fit to be made a Judge, or write Caſes of Conſcience*. And let me here take occaſion to tell the Reader this truth, very fit, but not commonly known; that in one of theſe Conferences this Conſcientious King was told by a faithful and private Intelligencer, *that if he aſſented not to the Parliaments Propoſals, the*

the Treaty 'twixt him and them would break immediately, and his life would then be in danger; he was ſure he knew it. To which his anſwer was, *I have done what I can to bring my Conſcience to a compliance with their Propoſals and cannot, and I will not loſe my Conſcience to ſave my Life*; and within a very ſhort time after, he told Dr. *Sanderſon* and Dr. *Morley*, or one of them that then waited with him, "*That* "*the remembrance of two Errors did much afflict him*, which were, "*his aſſent to the Earl of* Strafford's *death, and the aboliſhing Epiſco-* "*pacy in* Scotland; *and that if God ever reſtored him to be in a peaceable* "*poſſeſſion of his Crown, he would demonſtrate his Repentance by a pub-* "*lick Confeſſion and voluntary Pennance* (I think barefoot) *from the* "Tower *of* London, *or* Whitehall, *to* St. Paul's *Church, and de-* "*ſire the people to intercede with God for his pardon.* I am ſure one of them that told it me, lives ſtill, and will witneſs it. And it ought to be obſerv'd, that Dr. *Sanderſon*'s Lectures *de Juramento* were ſo approv'd and valu'd by the King, that in this time of his impriſonment and ſolitude, he tranſlated them into exact Engliſh, deſiring Dr. *Juxſon* (then Biſhop of *London*) Dr. *Hammond*, and Sir *Thomas Herbert* (who then attended him in his reſtraint) to compare them with the Original. The laſt ſtill lives, and has declared it, with ſome other of that King's excellencies, in a Letter under his own hand, which was lately ſhew'd me by Sir *William Dugdale*, King at Arms. The tranſlation was deſign'd to be put into the King's Library at St. *James*'s, but I doubt, not now to be found there. I thought the honor of the Author and the Tranſlator to be both ſo much concerned in this Relation, that it ought not to be concealed from the Reader, and 'tis therefore here inſerted.

I now return to Dr. *Sanderſon* in the Chair in *Oxford*, where they that comply'd not in taking the *Covenant*, *Negative Oath*, and *Parliament Ordinance* for Church Diſcipline and Worſhip, were under a ſad and daily apprehenſion of Expulſion; for the Viſiters were daily expected, and both City and Univerſity full of Soldiers, and a party of Presbyterian Divines, that were as greedy and ready to poſſeſs, as the ignorant and ill-natur'd Viſiters were to eject the Diſſenters out of their Colledges and Livelyhoods: But notwithſtanding Dr. *Sanderſon* did ſtill continue to read his Lecture, and did to the very faces of thoſe Presbyterian Divines and Soldiers, read with ſo much reaſon, and with a calm fortitude make ſuch applications, as if they were not, they ought to have been aſham'd, and beg'd pardon of God and him, and forborn to do what follow'd. But theſe thriving ſinners were

hardned;

hard'ned; and as the Visiters expell'd the Orthodox, they without scruple or shame, possest themselves immediately of their Colledges; so that with the rest, Dr. *Sanderson* was (in *June* 1648) forc'd to pack up and be gone, and thank God he was not imprison'd, as Dr. *Shelden*, Dr. *Hammond*, and others then were.

I must now again look back to *Oxford*, and tell my Reader, that the year before this expulsion, when the University had deny'd this Subscription, and apprehended the danger of that Visitation which followed, they sent Dr. *Morley*, then Canon of *Christ-Church* (now Lord Bishop of *Winchester*) and others, to petition the Parliament for re-calling the Injunction, or a mitigation of it, or to accept of their Reasons why they could not take the Oaths injoyn'd them; and the Petition was by Parliament refer'd to a Committee to hear and report the Reasons to the House, and a day set for hearing them. This done Dr. *Morley* and the rest went to inform & fee Counsel, to plead their Cause on the day appointed: but there had been so many committed for pleading, that none durst be so bold as to undertake it cordially; for at this time the priviledges of that part of the Parliament then sitting were become a *Noli me tangere*; as sacred and useful to them, as Traditions ever were, or are now to the Church of *Rome*; their number must never be known, and therefore not without danger to be meddled with. For which Reason Dr. *Morley* was forc'd, for want of Counsel, to plead the Universities Reasons for not complyance with the Parliaments injunctions; and though this was done with great reason, and a boldness equal to the Justice of his Cause, yet the effect of it was, but that he and the rest appearing with him were so fortunate, as to return to *Oxford* without commitment. This was some few days before the Visiters and more Soldiers were sent down to drive the Dissenters out of the University. And one that was at this time of Dr. *Morley*'s pleading, a powerful man in the Parliament, and of that Committee, observing *Dr. Morley*'s behaviour & reason, & inquiring of him, and hearing a good report of his Principles in Religion, and of his Morals, was therefore willing to afford him a peculiar favour; and that he might express it, sent for me that relate this Story, and knew Dr. *Morley* well, and told me, *He had such a love for Dr.* Morley, *that knowing he would not take the Oaths, and must therefore be ejected his Colledge, and leave* Oxford; *he desir'd I would therefore write to him to ride out of* Oxford *when the Visiters came into it, and not return till they left it, and he should be sure then to return in safety; and that by so doing he should without taking any Oath or other molestation*

leſtation, enjoy his Canons place in the Colledge. I did receive this intended kindneſs with a ſudden gladneſs, becauſe I was ſure the party had a power to do what he profeſt, and as ſure he meant to perform it, and did therefore write the Doctor word; to which his Anſwer was, *That I muſt not fail to return my Friend* (who ſtill lives) *his humble and undiſſembled thanks, though he could not accept of his intended kindneſs; for when* Dr. Fell (*then the Dean*) Dr. Gardner, Dr. Paine, Dr. Hammond, Dr. Sanderſon, *and all the reſt of the Colledge, were turn'd out, except* Dr. Wall, *he ſhould take it to be, if not a ſin, yet a ſhame to be left behind with him only.* Dr. *Wall* I knew, and will ſpeak nothing of him, for he is *dead.*

It may be eaſily imagined, with what a joyful willingneſs theſe ſelf-loving Reformers took poſſeſſion of all vacant preferments, and with what reluctance others parted with their beloved Colledges and Subſiſtance: but their Conſciences were dearer than both, and out they went; the Reformers poſſeſſing them without ſhame or ſcruple, where I will leave theſe Scruple-Mongers, and proceed to make an account of the then preſent Affairs of *London*, to be the next employment of my Readers patience.

And in *London* all the Biſhops Houſes were turn'd to be Priſons, and they fill'd with Divines that would not take the Covenant, or forbear reading Common-Prayer, or that were accus'd for ſome faults like theſe. For it may be noted, That about this time the Parliament ſent out a Proclamation to incourage all Lay-men that had occaſion to complain of their Miniſters, for being troubleſome or ſcandalous, or that conformed not to Orders of Parliament, to make their complaint to a ſelect Committee for that purpoſe; and the Miniſter though one hundred miles from *London*, was to appear there and give ſatisfaction, or be ſequeſtred; (and you may be ſure no Pariſh could want a covetous, or malicious, or croſs-grain'd complainant:) by which means all Priſons in *London*, and in many other places, became the ſad habitations of Conforming Divines.

And about this time the Biſhop of *Canterbury* having been by an unknown Law condemned to die, and the execution ſuſpended for ſome days, many Citizens fearing time and cool thoughts might procure his Pardon, became ſo maliciouſly impudent as to ſhut up their ſhops, *profeſſing not to open them till Juſtice was executed. This malice and madneſs is ſcarce credible, but I ſaw it.*

The Biſhops had been about this time voted out of the

Houſe of Parliament, and ſome upon that occaſion ſent to the *Tower*, which made many Covenanters rejoyce, and moſt of them to believe Mr. *Brightman* (who probably was a well meaning man) to be inſpir'd when he writ his Comment on the *Apocalyps*; a ſhort Abridgment of which was now printed, cryed up and down the Streets and call'd Mr. *Brightman*'s *Revelation of the Revelation*, and both bought up and believ'd by all the Covenanters: And though he was groſly miſtaken in other things, yet, becauſe he had there made the Churches of *Geneva* and *Scotland*, (which had no Biſhops) to be *Philadelphia* in the *Apocalyps*, *that Angel that God loved*; and the power of Prelacy to be *Antichriſt*, the evil Angel, which the Houſe of Commons had now ſo ſpued up, as never to recover their dignity: Therefore did thoſe Covenanters rejoyce, approve, and applaud Mr. *Brightman*, for diſcovering and foretelling the Biſhops downfal; ſo that they both rail'd at them, and at the ſame time rejoyc'd to buy good penny-worths of all their Land, which their Friends of the Houſe of Commons, did afford both to themſelves and them, as a reward for their zeal and diligent aſſiſtance to pull them down.

And the Biſhops power being now vacated, the common people were made ſo happy, as that every Pariſh might chooſe their own Miniſter, and tell him when he did, and when he did not preach true Doctrine: and by this and the like means ſeveral Churches had ſeveral Teachers, that pray'd and preach'd for and againſt one another; and ingag'd their hearers to contend furiouſly for truths which they underſtood not; ſome of which I ſhall mention in what will follow.

I have heard of two men that in their diſcourſe undertook to give a character of a third perſon; and one concluded he was a very honeſt man, *for he was beholden to him*; and the other that he was not, *for he was not beholden to him*. And ſomething like this was in the deſigns both of the Covenanters and Independants (the laſt of which were now grown both as numerous and as powerful as the former:) for though they differ'd much in many Principles, and preach'd againſt each other, one making it a ſign of being in the ſtate of grace, if we were but zealous for the Covenant; and the other not; for we ought to buy and ſell by a Meaſure, and to allow the ſame liberty of Conſcience to others, which we by Scripture claim to our ſelves; and therefore not to force any to ſwear the Covenant contrary to their Conſciences, and proba-

bly

bly loſe both their Livings and Liberties too. But though theſe differed thus in their concluſions, yet they both agreed in their practice to preach down *Common Prayer*, and get into the beſt ſequeſtred Livings; and whatever became of the true Owners, their Wives and Children, yet to continue in them without the leaſt ſcruple of Conſcience.

They alſo made other ſtrange Obſervations of *Election*, *Reprobation*, and *Free-will*, and the other Points Dependant upon theſe; ſuch as the wiſeſt of the common People were not fit to judge of: I am ſure I am not, though I muſt mention ſome of them hiſtorically in a more proper place, when I have brought my Reader with me to Dr. *Sanderſon* at *Boothly Pannel*.

And in the way thither I muſt tell him, That *a very Covenanter and a Scot too*, that came into *England* with this unhappy Covenant, was got into a good ſequeſtred Living by the help of a Presbyterian Pariſh, which had got the true Owner out. And this Scotch Presbyterian being well ſetled in this good Living, began to reform the Church-yard, by cutting down a large Ewe Tree, and ſome other Trees that were an ornanament to the place, and very often a ſhelter to the Pariſhioners: and they excepting againſt him for ſo doing, were by him anſwered, *That the Trees were his, and 'twas lawful for every man to uſe his one as he, and not as others thought fit.* I have heard (but do not affirm it) That no action lies againſt him that is ſo wicked as to ſteal the winding-ſheet from off a dead body after 'tis buried; and have heard the reaſon to be, becauſe none were ſuppoſed to be ſo void of humanity; and, that ſuch a Law would vilifie that Nation that would but ſuppoſe ſo vile a man to be born in it: I ſpeak this becauſe I would not ſuppoſe any man to do what this Covenanter did: And whether there were any Law againſt him I know not, but pity the Pariſh the leſs for turning out their legal Miniſter.

We have now overtaken Dr. *Sanderſon* at *Boothy Pannel*; where he hop'd to have enjoy'd himſelf, though in a poor, yet in a quiet and deſir'd privacy; but it prov'd otherwiſe: For all Corners of the Nation were fill'd with Covenanters, Confuſion, Committee-men and Soldiers, defacing Monuments, breaking painted Glaſs Windows, and ſerving each other to their ſeveral ends, of *Revenge*, or *Power*, or *Profit*; and theſe Committee-men and Soldiers were moſt of them ſo poſſeſt with this Covenant, that they became like thoſe that were

infected

infected with that dreadful Plague of *Athens*; the Plague of which Plague was, that they by it became maliciously restless to get into company, and to joy (so the Historian * saith) when they had infected others, even those of their most beloved or neareſt Friends or Relations; and so though there might be some of these Covenanters that were beguil'd, and meant well; yet such were the generality of them, and temper of the times, that you may be sure Dr. *Sanderson*, who though quiet and harmless, yet was an eminent Dissenter from them, could therefore not live peaceably; nor did he: For the Soldiers would appear, and visibly oppose and disturb him in the Church when he read Prayers, some of them pretending to advise him how God was to be serv'd more acceptably which he not approving, but continuing to observe order and decent behaviour in reading the Church Service they forc'd his Book from him, and tore it, expecting extemporary Prayers.

* *Thucidids.*

At this time he was advis'd by a Parliament-man of Power and note, that lov'd and valued him much, not to be strict in reading all the *Common Prayer*, but make some little variation, especially if the Souldiers came to watch him; for if he did, it might not be in the Power of him and his other Friends to secure him from taking the Covenant, or Sequestration: for which Reasons he did vary somewhat from the strict Rules of the Rubrick. I will set down the very words of Confession which he us'd, as I have it under his own hand; and tell the Reader that all his other variations were as little, and very much like to this.

His Confession.

O Almighty God and merciful Father, we thy unworthy Servants do with shame and sorrow confess, that we have all our life long gone astray out of thy ways like lost sheep; and that by following too much the vain devices and desires of our own hearts, we have grievously offended against thy holy Laws, both in thought, word, and deed; we have many times left undone those good duties, which we might and ought to have done; and we have many times done those evils, which we might have avoided them, which we ought not to have done. We confess, O Lord, that there is no health at all, nor help in any Creature to relieve us; but all our hope is in thy mercy; whose justice we have by our sins

so

so far provoked: have mercy therefore upon us, O Lord, have mercy upon us miserable offenders: spare us good God, who confess our faults, that we perish not; but according to thy gracious promises declared unto mankind in Christ Jesus our Lord, Restore us upon our true Repentance into thy grace and favour. And grant, O most merciful Father, for his sake, that we henceforth study to serve and please thee by leading a godly righteous, and a sober Life, to the glory of thy holy Name, and the eternal comfort of our own Souls, through Jesus Christ our Lord. Amen.

In these and other provocations of rearing his Service Book, a Neighbour came on a Sunday, after the Evening Service was ended, to visit and condole with him for the affront offered by the Soldiers. To whom he spake with a composed patience, and said; *God hath restored me to my desir'd privicy, with my Wife and Children, where I hop'd to have met with quietness, and it proves not so; but I will labour to be pleas'd, because God, on whom I depend, sees 'tis not fit for me to be quiet. I praise him that he hath by his grace prevented me from making shipwrack of a good Conscience to maintain me in a place* * *of great reputation and profit: and though my condition be such, that I need the last; yet I submit: for God did not send me into this World to do my own, but suffer his Will, and I will obey it.* Thus by a sublime depending on his wise and powerful, and pitiful Creator, he did chearfully submit to what God had appointed; still justifying the truth of that Doctrine and the reason of that Discipline which he had preach'd.

* Doctor of the Chair.

About this time that excellent Book of the *King's Meditations in his Solitude* was printed, and made publick: and Dr. *Sanderson* was such a lover of the Author, and so desirous that not this Nation only, but the whole world should see the character of him in that Book, and something of the cause for which he and many others then suffer'd, that he design'd to turn it into Latin: but when he had done half of it most excellently, his Friend Dr. *Earle* prevented him, by appearing to have done it, and printed the whole very well before him.

And about this time his dear and most intimate Friend, the learned Dr. *Hammond*, came to enjoy a quiet conversation and rest with him for some days at *Boothby Pannel*, and did so. And having formerly perswaded him to trust his excellent memory, and not read, but try to speak a Sermon as he had writ it: Dr. *Sanderson* became so compliant as to promise he would. And

to that end they two went early the Sunday following to a Neighbour Miniſter, and requeſted to exchange a Sermon; and they did ſo. And at Dr. *Sanderſon's* going into the Pulpit, he gave his Sermon (which was a very ſhort one) into the hand of Dr. *Hammond*, intending to preach it as 'twas writ; but before he had preach'd a third part, Dr. *Hammond* (looking on his Sermon as written) obſerved him to be out, and ſo loſt as to the Matter, eſpecially the Method, that he alſo became afraid for him; for 'twas diſcernable to many of that plain Auditory: But when he had ended this ſhort Sermon, as they two walked homeward, Dr. *Sanderſon* ſaid with much earneſtneſs, *Good Doctor give me my Sermon, and know, that neither you, nor any man living, ſhall ever perſwade me to preach again without my Books.* To which the reply was, *Good Doctor be not angry; for if I ever perſwade you to preach again without Book, I will give you leave to burn all the Books that I am Maſter of.*

Part of the occaſion of Doctor *Hammond's* viſit was at this time, to diſcourſe Dr. *Sanderſon* about ſome Opinions, in which if they did not then, they had doubtleſs differ'd formerly; 'twas about thoſe knotty Points, which are by the Learned call'd the *Quinquarticular Controverſie*; of which I ſhall proceed, not to give any Judgment (I pretend not to that) but ſome ſhort Hiſtorical Account which ſhall follow.

There had been, ſince the unhappy Covenant was brought, and ſo generally taken in *England*, a liberty given or taken by many Preachers (thoſe of *London* eſpecially) to preach and be too poſitive in the Points of *Univerſal Redemption*, *Predeſtination*, and thoſe other depending upon theſe. Some of which preach'd *That all men were, before they came into this world, ſo predeſtinated to ſalvation or damnation, that 'twas not in their power to ſin ſo, as to loſe the firſt, nor by their moſt diligent endeavour to avoid the latter. Others, That 'twas not ſo; becauſe then God could not be ſaid to grieve for the death of a ſinner, when he himſelf had made him ſo by an inevitable decree, before he had ſo much as a being in this world*; affirming therefore, *that man had ſome power left him to do the will of God, becauſe he was adviſed to work out his ſalvation with fear and trembling*; maintaining, *that 'tis moſt certain every man can do what he can to be ſaved*; and as certain that *he that does what he can to be ſaved, ſhall never be damned*: And yet many that affirmed this to be a truth, would yet confeſs, *That that grace, which is but a perſwaſive offer, and left*

to

to us to receive or refuſe; is not that grace which ſhall bring men to Heaven. Which truths, or untruths, or both, be they which they will, did upon theſe or the like occaſions come to be ſearched into, and charitably debated betwixt Dr. *Sanderſon*, Dr. *Hammond*, and Dr. *Pierce* (the now reverend Dean of *Salisbury*) of which I ſhall proceed to give ſome account, but briefly.

In the year 1648. the 52 *London* Miniſters (then a Fraternity of *Sion Colledge* in that City) had in a printed Declaration aſpers'd Dr. *Hammond* moſt heinouſly, for that he had in his *Practical Catechiſm* affirm'd, *That our Saviour died for the ſins of all mankind.* To juſtifie which truth, he preſently makes a charitable Reply (as 'tis now printed in his Works.) After which there were many Letters paſt betwixt the ſaid Dr. *Hammond*, Dr. *Sanderſon*, and Dr. *Pierce*, concerning God's grace and decrees. Dr. *Sanderſon* was with much unwillingneſs drawn into this Debate; for he declared it would prove uneaſie to him, who in his judgment of God's decrees, differ'd with Dr. *Hammond* (whom he reverenced and loved dearly) and would not therefore ingage himſelf in a Controverſie, of which he could never hope to ſee an end: nevertheleſs they did all enter into a charitable diſquiſition of theſe ſaid Points in ſeveral Letters, to the full ſatisfaction of the Learned; thoſe betwixt Dr. *Sanderſon* and Dr. *Hammond* being now printed in his Works; and for what paſt betwixt him and the learned Dr. *Pierce*, I refer my Reader to a Letter ſent to me and annext to the end of this Relation.

I think the Judgment of Dr. *Sanderſon* was by theſe Debates altered from what it was at his entrance into them; for in the year 1632, when his excellent Sermons were firſt printed in 4° the Reader may on the Margent find ſome accuſation of *Arminius* for falſe Doctrine; and find, that upon a review and reprinting thoſe Sermons in folio in the year 1657. that accuſation of *Arminius* is omitted. And the change of his judgment ſeems more fully to appear in his ſaid Letter to Dr. *Pierce*. And let me now tell the Reader, which may ſeem to be perplex'd with theſe ſeveral affirmations of God's decrees before mentioned, that Dr. *Hammond* in a Poſtſcript to the laſt Letter of his to Dr. *Sanderſon*, ſays, *God can reconcile his own contradictions, and therefore adviſes all men, as the Apoſtle does, to ſtudy mortification, and be wiſe to ſobriety.* And let me add further, that if theſe 52 Miniſters of *Sion Colledge* were

were the occaſion of the Debates in theſe Letters; they have, I think, been the occaſion of giving an end to the *Quinquarticular Controverſie*; for none have ſince undertaken to ſay more; but ſeem to be ſo wiſe, as to be content to be ignorant of the reſt, till they come to that place, where the ſecrets of all hearts ſhall be laid open. And let me here tell the Reader alſo; that if the reſt of mankind would, as Dr. *Sanderſon*, not conceal their alteration of Judgment, but confeſs it to the honour of God and themſelves; then, our Nation would become freer from pertinacious Diſputes, and fuller of Recantations.

I am not willing to lead my Reader to Dr. *Hammond* and Dr. *Sanderſon* where we left them together at *Boothly Pannel*, till I have look'd back to the long Parliament, the Society of Covenanters in *Sion Colledge*, and thoſe others ſcattered up and down in *London*, and given ſome account of their proceedings and uſage of the late learned Dr. *Laud*, then Archbiſhop of *Canterbury*, whoſe life ſeem'd to be ſacrific'd, to appeaſe the popular fury of that preſent time. And though I will forbear to mention the injuſtice of his death, and the barbarous uſage of him, both at his Tryal and before it; yet my deſire is, that what follows may be noted, becauſe it does now, or may hereafter concern us; that is, to note, That in his laſt ſad Sermon on the Scaffold at his death, he did (as our bleſſed Saviour advis'd his Diſciples,) *Pray for thoſe that perſecuted and deſpitefully uſed him.* And not only pardon'd thoſe Enemies; but paſſionately begg'd of Almighty God that he would alſo pardon them; and beſought all the preſent beholders of this ſad ſight, *that they would pardon and pray for him*: But tho' he did all this, yet, he ſeem'd to accuſe the Magiſtrates of the City, for not ſuppreſſing a ſort of people whoſe malicious and furious Zeal, had ſo far tranſported them, and violated all modeſty; that tho' they could not know, whether he were juſtly or unjuſtly condemned, were yet ſuffer'd to go viſibly up and down to gather hands to a Petition, *that the Parliament would haſten his Execution.* And he having declar'd how unjuſtly he thought himſelf to be condemned, and accus'd for endeavouring to bring in *Popery* (for that was one of the Accuſations for which he died) he declared with ſadneſs, *That the ſeveral Sects and Diviſions then in* England (which he had laboured to prevent) *were now like to bring the Pope a far greater harveſt, than he could ever have expected without them.* And ſaid, *theſe Sects and Diviſions introduce prophaneneſs*

under

under the cloak of an imaginary Religion; and, *that we have loſt the ſubſtance of Religion by changing it into Opinion*; and, *that by theſe means the Church of* England, *which all the Jeſuits machinations could not ruine, was fall'n into apparent danger by thoſe* (*Covenanters*) *which were his Accuſers.* To this purpoſe he ſpoke at his death: for which, and more to the ſame purpoſe, the Reader may view his laſt ſad Sermon on the Scaffold. And 'tis here mentioned, becauſe his dear Friend Dr. *Sanderſon* ſeems to demonſtrate the ſame fear of Popery in his two large and remarkable Prefaces before his two Volumes of Sermons; and ſeems alſo with much ſorrow to ſay the ſame again in his laſt Will, made when he was and apprehended himſelf to be very near his death. And theſe Covenanters ought to take notice of it; and to remember, that by the late wicked War began by them, Dr. *Sanderſon* was ejected out of the Profeſſors Chair in *Oxford*; and that if he had continued in it (for he lived 14 years after) both the Learned of this and other Nations had been made happy by many remarkable *Caſes of Conſcience*, ſo rationally ſtated, and ſo briefly, ſo clearly, and ſo convincingly determin'd, that Poſterity might have joyed and boaſted, That Dr. *Sanderſon* was born in this Nation, for the eaſe and benefit of all the Learned that ſhall be born after him: But, this benefit is ſo like *time paſt*, that they are both irrecoverably loſt.

I ſhould now return to *Boothby Pannel* where we left Dr. *Hammond* and Dr. *Sanderſon* together, but neither can now be found there: For, the firſt was in his Journey to *London*; and the ſecond ſeiz'd upon the day after his Friends departure, and carried Priſoner to *Lincoln*, then a Garriſon of the Parliaments. For the pretended reaſon of which Commitment, I ſhall give this following account.

There was one Mr. *Clarke*, (the Miniſter of *Alington*, a Town not many miles from *Boothby Pannel*,) who was an active man for the Parliament and Covenant; and one that, when *Belvoire Caſtle* (then a Garriſon for the Parliament) was taken by a Party of the King's Soldiers, was taken in it, and made a Priſoner of War in *Newark*, (then a Garriſon of the Kings;) a man ſo active and uſeful for his Party, that they became ſo much concern'd for his inlargement, that the Committee of *Lincoln* ſent a Troop of Horſe to ſeize and bring Dr. *Sanderſon* a Priſoner to that Garriſon; and they did ſo. And there he had the happineſs to meet with many, that knew him ſo well as to reverence and treat him kindly; but told him, *He muſt continue their Priſoner, till he ſhould purchaſe his own inlargement by procuring an Exchange for Mr.* Clarke *then Priſoner in the King's Garriſon of* Newark. There were many Reaſons given

by the Doctor of the Injuſtice of his Impriſonment, and the Inequality of the Exchange, but all were uneffectual: For done it muſt be, or he continue a Priſoner. And in time done it was upon the following Conditions.

Firſt, That Dr. *Sanderſon* and Mr. *Clarke* being Exchanged, ſhould live undiſturb'd at their own Pariſhes; and if either were injur'd by the Soldiers of the contrary Party, the other having notice of it, ſhould procure him a Redreſs, by having ſatisfaction made for his loſs, or for any other injury; or if not, he to be us'd in the ſame kind by the other Party. Nevertheleſs, Dr. *Sanderſon* could neither live ſafe, nor quietly, being ſeveral times plundered, and once wounded in three places; but he, apprehending the remedy might turn to a more intolerable burthen by impatience or complaining, forbore both: and poſſeſs'd his Soul in a contented quietneſs, without the leaſt repining. But though he could not enjoy the ſafety he expected by this Exchange, yet by his Providence that can bring good out of evil, it turn'd ſo much to his advantage, that whereas his Living had been Soqueſtred from the Year 1644, and continued to be ſo till this time of his Impriſonment, he, by the *Articles of War* in this Exchange for Mr. *Clarke*, procur'd his Sequeſtration to be recall'd, and by that means injoy'd a poor but more contented ſubſiſtence for himſelf, his Wife and Children, till the happy Reſtauration of our King and Church.

In this time of his poor, but contented privacy of life, his Caſuiſtical Learning, Peaceful Moderation and Sincerity, became ſo remarkable, that there were many that apply'd themſelves to him for Reſolution in perplext Caſes of Conſcience; ſome known to him, and many not; ſome requiring ſatisfaction by Conference, others by Letters; ſo many, that his life became almoſt as reſtleſs as their minds; yet---as St. *Paul* accounted himſelf *a Debter to all men*, ſo he, for he deny'd none. And if it be a truth which *holy* Mr. *Herbert* ſays, *That all worldly joys ſeem leſs, when compared with ſhewing mercy, or doing kindneſſes*; then doubtleſs this *Barnabas*, this ſon of Conſolation, Dr. *Sanderſon* might have boaſted for relieving ſo many reſtleſs and wounded Conſciences; which, as *Solomon* ſays, *are a burden that none can bear*, though their fortitude may ſuſtain their other Calamities: and if words cannot expreſs the joy of a Conſcience relieved from ſuch reſtleſs Agonies; then Dr. *Sanderſon* might rejoyce, that ſo many were by him ſo clearly and conſcientiouſly ſatisfied; and would often praiſe God for that ability, and as often for the occaſion; and, that "God had inclin'd his "heart to do it, to the meaneſt of any of thoſe poor, but precious "Souls, for which his Saviour vouchſafed to be Crucified.

Some

Some of thoſe very many Caſes that were reſolved by Letters, have been preſerv'd and printed for the benefit of Poſterity; as namely,

1. *Of the Sabbath.*
2. *Marrying with a Recuſant.*
3. *Of unlawful Love.*
4. *Of a Military life.*
5. *Of Scandal.*
6. *Of a Bond taken in the King's Name.*
7. *Of the Ingagement.*
8. *Of a raſh Vow.*

But many more remain in private hands, of which one is of *Symony*; and I wiſh the World might ſee it, that it might undeceive ſo many miſtaken Patrons, who think they have diſcharg'd that great and dangerous truſt, both to God and Man, if they take no money for a Living, though it may be parted with for other ends leſs juſtifiable, which I forbear to name.

And in this time of his retirement, when the common people were amaz'd and grown reſtleſs and giddy by the many falſhoods, and miſapplications of Truths frequently vented in Sermons, when they wreſted the Scripture by challenging God to be of their party, and call'd upon him in their Prayers to patronize their Sacriledge and zealous Frenzies in this time, he did ſo compaſſionate the generality of this miſled Nation, that though the Times threatned ſuch an undertaking with danger; yet, he then hazarded his ſafety by writing the large and bold Preface now extant before his laſt 20 Sermons, (firſt Printed in the dangerous Year 1655.) In which there was ſuch ſtrength of Reaſon, with ſo powerful and clear convincing Applications made to the Nonconformiſts, as being read by one of thoſe diſſenting Brethren, who was poſſeſs'd of a good ſequeſter'd Living, and with it ſuch a ſpirit of Covetouſneſs and Contradiction, as being neither able to defend his error, no yield to truth manifeſted (his Conſcience having ſlept long and quietly in that Living) was yet at the reading of it ſo awakened, (for there is a Divine Power in reaſon) that after a conflict with the reaſon he had met, and the dammage he was to ſuſtain if he conſented to it (and being ſtill unwilling to be ſo convinc'd, as to loſe by being over-reaſon'd) he went in haſte to the Bookſeller of whom 'twas bought, threatned him, and told him in anger, *he had ſold a Book in which there was falſe Divinity; and that the Preface had upraided the Parliament, and many godly Miniſters of that Party for unjuſt dealing.* ---- To which his Reply was, ('twas *Tim. Garthwaite*) *That 'twas not his Trade to judge of true or falſe Divinity,*

but

but to print and ſell Books ; and yet if he, or any Friend of his would write an Anſwer to it, and own it by ſetting his Name to it, he would print the Anſwer, and promote the ſelling of it.

About the time of his Printing this excellent Preface, I met him accidentally in *London* in ſad-coloured Cloaths, and God knows, far from being coſtly : the place of our meeting was near to *Little Britain*, where we had been to buy a Book, which he then had in his hand : we had no inclination to part preſently ; and therefore turn'd to ſtand in a corner under a Penthouſe (for it began to rain) and immediately the Wind roſe, and the rain increaſed ſo much, that both became ſo inconvenient, as to force us into a cleanly houſe, where we had *Bread*, *Cheeſe*, *Ale*, and a *Fire* for our ready money. This rain and wind were ſo obliging to me, as to force our ſtay there for at leaſt an hour, to my great content and advantage ; for in that time he made to me many uſeful obſervations of the preſent Times with much clearneſs and conſcientious freedom. I ſhall relate a part of them, in hope they may alſo turn to the advantage of my Reader. ---- He ſeem'd to lament, that the Parliament had taken upon them to aboliſh our Liturgy, to the grief and ſcandal of ſo many Devout and Learned Men, and the diſgrace of thoſe many Martyrs, who had ſeal'd the truth and neceſſary uſe of it with their Blood : and that no Miniſter was now thought godly that did not decry it ; and, at leaſt, pretend to make better Prayers *ex tempore* : and that they, and only they that could do ſo, prayed by the Spirit, and were godly ; though in their Sermons they diſputed, and evidently contradicted each other in their Prayers. And as he did diſlike this, ſo he did moſt highly commend the *Common-Prayer* of the Church, ſaying, *The Holy Ghoſt ſeem'd to aſſiſt the Compoſers : and, that the effect of a Conſtant uſe of it, would be, to melt and form the Soul into holy thoughts and deſires : and, beget habits of Devotion.*--- This he ſaid : and that *the Collects were the moſt paſſionate, proper, and moſt elegant comprehenſive expreſſions that any Language ever afforded ; and that there was in them ſuch* Piety, *and that, ſo interwoven with* Inſtructions, *that they taught us to know the Power, the Wiſdom, the Majeſty, and Mercy of God, and much of our Duty both to Him and our Neighbour ; and that a Congregation behaving themſelves reverently, and putting up to God theſe joynt and known deſires for pardon of ſins, and their praiſes for mercies receiv'd, could not but be more pleaſing to God, than thoſe raw unpremeditated expreſſions which many underſtood not, and to which many of the hearers could not ſay* Amen.

And he then commended to me the frequent uſe of the *Pſalter* or *Pſalms* of *David* ; ſpeaking to this purpoſe, *That they were the*

Treaſury

Treaſury of Chriſtian Comfort, fitted for all perſons and all neceſſities; able to raiſe the Soul from dejection by the frequent mention of God's Mercies to repentant Sinners; able to ſtir up holy deſires; to increaſe joy; to moderate ſorrow; to nouriſh hope, and teach us patience, by waiting God's leiſure for what we beg: able to beget a truſt in the Mercy, Power, and Providence of our Creator; and to cauſe a reſignation of our ſelves to his Will; and then (and not till then) to believe our ſelves happy. This he ſaid the *Liturgy* and *Pſalms* taught us; and that by the frequent uſe of the laſt they would not only prove to be our Souls comfort, but would become ſo habitual, as to transform them into the image of his Soul that compoſed them.---- After this manner he expreſs'd himſelf and ſorrow, concerning the Liturgy and Pſalms; and ſeem'd to lament that this, which was the Devotion of the more Primitive Times, ſhould in common Pulpits be turn'd into needleſs debates about *Free-will*, *Election*, and *Reprobation*, of which, and many like Queſtions, we may be ſafely ignorant, becauſe Almighty God intends not to lead us to Heaven by hard Queſtions, but by meekneſs and charity, and a frequent practice of Devotion.

And he ſeem'd to lament very much, that by the means of irregular and indiſcreet Preaching, the generality of the Nation were poſſeſs'd with ſuch dangerous miſtakes, as to think, *They might be religious firſt, and then juſt and merciful; that they might ſell their Conſciences, and yet have ſomething left that was worth keeping; that they might be ſure they were elected, though their Lives were viſibly ſcandalous; that to be cunning was to be wiſe; that to be rich was to be happy, tho 'tis evidently falſe; that to ſpeak evil of Government, and to be buſie in things they underſtood not, was no ſin.* Theſe, and the like miſtakes, he lamented much, and beſought God to remove them, and reſtore us to that humility, ſincerity, and ſingle-heartedneſs, with which this Nation was bleſt, before the unhappy Covenant was brought amongſt us, and every Man preach'd and pray'd what ſeem'd beſt in his own eyes. And he then ſaid to me, *That the way to reſtore this Nation to a more meek and Chriſtian temper, was to have the Body of Divinity (or ſo much of it as was needful to be known by the Common people) to be put into* 52 Homilies, *or* Sermons, *of ſuch a length as not to exceed a third or fourth part of an hours reading; and theſe needful Points to be made ſo clear and plain, that thoſe of a mean capacity might know what was neceſſary to be believed, and what God requires to be done; and then ſome plain applications of trial and conviction: and theſe to be read every* Sunday *of the Year, as infallibly as the blood circulates the body at a ſet time; and then as certainly begun again, and continued the Year following.*

And, he explain'd the reaſon of this his deſire, by ſaying to me, ---- *All Grammer Scholars, that are often ſhifted, from one to another School, learn neither ſo much, nor their little ſo truly, as thoſe that are conſtant to one good Maſter: becauſe, by the ſeveral Rules of teaching in thoſe ſeveral Schools, they learn leſs, and become more and more confus'd; and at laſt, ſo puzled and perplext, that their learning proves uſeleſs both to themſelves and others. And ſo do the immethodical, uſeleſs, needleſs Notions that are delivered in many Sermons, make the hearers; but a clear and conſtant rule of teaching us, what we are to know, and do, and what not, and that taught us by an approv'd authority, might probably bring the Nation to a more Conſcientious practice of what we know, and ought to do.* Thus did this Prudent Man explain the reaſon of this his deſire: and oh! that he had undertaken what he advis'd; for then, in all probability it wou'd have prov'd ſo uſeful, that the preſent Age wou'd have been bleſt by it: and, Poſterity wou'd have bleſt him for it.

And at this happy time of my enjoying his company and this diſcourſe, he expreſs'd a ſorrow by ſaying to me, *O that I had gone Chaplain to that excellently Accompliſh'd Gentleman, your Friend, Sir* Henry Wootton! *which was once intended, when he firſt went Ambaſſador to the State of* Venice: *for by that Imployment I had been forc'd into a neceſſity of converſing, not with him only, but with ſeveral Men of ſeveral Nations; and might thereby have kept my ſelf from my unmanly baſhfulneſs, which has prov'd very troubleſome, and not leſs inconvenient to me; and which I now fear is become ſo habitual as never to leave me: and beſides, by that means I might alſo have known, or at leaſt have had the ſatisfaction of ſeeing one of the late Miracles of Mankind, for general Learning, Prudence, and Modeſty, Sir* Henry Wootton's *dear Friend,* Padre Paulo, *who, the Author of his Life ſays, was* born with a baſhfulneſs as invincible, as I have found my own to be: *A man whoſe fame muſt never die, till Vertue and Learning ſhall become ſo uſeleſs as not to be regarded.*

This was a part of the benefit I then had by that hours converſation: and I gladly remember and mention it, as an Argument of my happineſs, and his great humility and condeſcention. I had alſo a like advantage by another happy Conference with him, which I am deſirous to impart in this place to the Reader. He lamented much, that in thoſe times of Confuſion many Pariſhes, where the maintenance was not great, there was no Miniſter to officiate; and that many of the beſt Sequeſtred Livings were poſſeſs'd with ſuch rigid Covenanters as denied the Sacrament to their Pariſhioners, unleſs upon ſuch conditions, and in ſuch a manner as they could not with a good Conſcience take it: This he

mentioned

mentioned with much ſorrow, ſaying, *The bleſſed Sacrament did, even by way of preparation for it, give occaſion to all conſcientious Receivers to examine the performance of their Vows, ſince they received that laſt ſeal for the pardon of their ſins paſt; and alſo to examine and reſearch their hearts, and make penitent reflections on their failings; and that done to bewail them ſeriouſly, and then make new Vows or Reſolutions to obey all God's Commands better, and beg his grace to perform them. And that this being faithfully done, then the* Sacrament *repairs the decays of grace, helps us to conquer infirmities, gives us grace to beg God's grace, and then gives us what we beg; makes us ſtill hunger and thirſt after his righteouſneſs, which we then receive, and being aſſiſted with our own endeavours, will ſtill ſo dwell in us, as to become our Sanctification in this life, and our comfort on our laſt Sick-beds.* The want of this bleſſed benefit he lamented much and pitied their condition that deſired, but could not obtain it,

I hope I ſhall not diſoblige my Reader, if I here inlarge into a further Character of his perſon and temper. As firſt, That he was moderately tall; his behaviour had in it much of a plain comlineſs, and very little (yet enough) of ceremony or courtſhip; his looks and motion manifeſted an indearing affability and mildneſs, and yet he had with theſe a calm, and ſo matchleſs a fortitude, as ſecur'd him from complying with any of thoſe many Parliament Injunctions, that interfer'd with a doubtful Conſcience. His Learning was methodical and exact; his Wiſdom uſeful; his Integrity viſible; and his whole life ſo unſpotted, ſo like the Primitive Chriſtians, that all ought to be preſerved as Copies for Poſterity to write after; the Clergy eſpecially; who with impure hands ought not to offer Sacrifice to that God, whoſe pure Eyes abhor iniquity; and, eſpecially in them.

There was in his Sermons no improper Rhetorick, nor ſuch perplex'd diviſions, as may be ſaid to be like too much light, that ſo dazles the eyes that the ſight becomes leſs perfect: But in them there was no want of uſeful matter, nor waſte of words; and yet ſuch clear diſtinctions as diſpell'd all confus'd Notions, and made his hearers depart both wiſer, and more confirm'd in vertuous Reſolutions.

His Memory was ſo matchleſs and firm, as 'twas only overcome by his baſhfulneſs: for he alone, or to a Friend, could repeat all the *Odes* of *Horace*, all *Tully*'s *Offices* and much of *Juvenal* and *Perſius* without Book; and would ſay, *The repitition of one of the* Odes *of* Horace *to himſelf*, (which he did often) *was to him ſuch Muſick, as a Leſſon on the* Viol *was to others, when they play'd it voluntarily to themſelves or Friends.* And though he was bleſt with a clearer

clearer Judgment then other men; yet he was ſo diſtruſtful of it, that he did uſually over-conſider of conſequences, and would ſo delay and reconſider what to determine, that though none ever determin'd better, yet, when the Bell toll'd for him to appear and read his Divinity Lectures in *Oxford*, and all the Scholars attended to hear him, he had not then, or not till then, reſolv'd and writ what he meant to determine; ſo that that appear'd to be a truth, which his old dear Friend Dr. *Sheldon* would often ſay of him, namely, *That his judgment was ſo much ſuperiour to his fancy, That whatſoever this ſuggeſted, that diſlik'd and controul'd; ſtill conſidering and reconſidering, till his time was ſo waſted, that he was forc'd to write, not (probably) what was beſt, but what he thought laſt.* And yet what he did then read, appear'd to all hearers to be ſo uſeful, clear, and ſatisfactory, as none ever determin'd with greater applauſe.

Theſe tiring and perplexing thoughts begot in him ſome averſeneſs to enter into the toyl af conſidering and determining all Caſuiſtical Points; becauſe during that time they neither gave reſt to his Body or Mind. But though he would not ſuffer his Mind to be always loden with theſe knotty Points and Diſtinctions; yet the ſtudy of old *Records*, *Genealogies*, and *Heraldry*, were a recreation, and ſo pleaſing, that he would ſay they gave a pleaſant reſt to his mind. Of the laſt of which I have ſeen two remarkable Volumes; and the Reader needs neither to doubt their truth or exactneſs.

And this holy humble Man had ſo conquer'd all repining and ambitious thoughts, and with them all other unruly paſſions, that, if the accidents of the day prov'd to his danger or dammage, yet he both began and ended it with an even and undiſturbed quietneſs: always praiſing God that he had not withdrawn food and raiment from him and his poor Family; nor ſuffered him in the times of tryal to violate his Conſcience for his ſafety, or to ſupport himſelf or them in a more ſplendid or plentiful condition; and that he therefore reſolv'd with *David*, *That his praiſe ſhould be always in his mouth.*

I have taken a content in giving my Reader this Character of his Perſon, his Temper, and ſome of the Accidents of his life paſt; and much more might be added of all: But I will with ſorrow look forward to the ſad days, in which ſo many good Men, Clergy-men eſpecially, were ſufferers; namely, about the Year 1658. at which time Dr. *Sanderſon* was in a very pitiful condition as to his Eſtate: And in that time Mr. *Robert Boyle* (a Gentleman of a very Noble Birth, and more Eminent for his Liberality, Learning and Vertue,) and of whom I would ſay much more,

more, but that he ſtill lives) having caſually met with, and read his Lectures *de Juramento*, to his great ſatisfaction, and being informed of Dr. *Sanderſon's* great Innocence and Sincerity, and that he and his Family were brought into a low condition by his not complying with the Parliaments injunctions, ſent him by his dear Friend Dr. *Barlow*, (the now Learned Biſhop of *Lincoln*,) 50 *l.* and with it a requeſt and promiſe: The requeſt was, "That he "would review the Lectures *de Conſcientia*, which he had read "when he was Doctor of the Chair in *Oxford*, and print them for "the good of Poſterity; (and this Dr. *Sanderſon* did in the Year "1659.) And the Promiſe was, That he would pay him that, or "if he deſir'd it, a greater Sum yearly, during his Life to inable "him to pay an *Amanuenſis*, to eaſe him from the trouble of writing what he ſhould conceive or dictate.--- *For the more particular account of which, I refer my reader to a Letter writ to me by the ſaid Dr.* Barlow, *which I have annexed to the end of this Relation.*

Towards the beginning of the Year 1600. when the many mixt Sects, and their Creators, and mercileſs Protectors, had led, or driven each other into a Whirl-pool of Confuſion both in Church and State: when amazement and fear had ſeized moſt of them by foreſeeing, they muſt now not only Vomit up the Churches, and the Kings Land, but their accuſing Conſciences did alſo give them an inward and fearful Intelligence, that the God of oppoſition, diſobedience, and confuſion, which they had ſo long and ſo diligently fear'd, was now ready to reward them with ſuch wages as he always pays to *Witches* for their obeying him. When theſe Wretches (that had ſaid to themſelves, *We ſhall ſee no ſorrow*,) were come to foreſee an end of their cruel reign, by our Kings return, and ſuch Sufferers as Dr. *Sanderſon* (and with him many of the oppreſſed Clergy and others) could foreſee the Cloud of their afflictions would be diſpers'd by it. Then the 29*th.* of *May* following, the King was by our good God reſtored to us, and we to our known Laws and Liberties, and then a general joy and peace ſeem'd to breath through the three Nations; the ſuffering and ſequeſter'd Clergy (who had like the Children of Iſrael, ſat long lamenting their ſad Condition, and hang'd their neglected Harps on the Willows that grow by the Rivers of *Babylon*) were after many thoughtful days, and reſtleſs nights, now freed from their Sequeſtration, reſtor'd to their Revenues, and to a liberty to adore, praiſe, and pray to Almighty God publickly in ſuch order as their Conſciences and *Oaths* had formerly obliged them. *And the Reader will eaſily believe that Dr.* Sanderſon *and his dejected Family rejoyc'd to ſee this happy day, and be of this number.*

At this time of the conformable Clergies deliverance, from the Presbyterian severities; the Doctor said to a Friend. "I look "back on this strange and happy turn of the late times, with a- "mazement and thankfulness; and cannot but think the *Presby-* "*terians* ought to read their own Errors, by considering that by "their own rules the *Independants* have punisht, and supplanted them "as they did the Conformable Clergy, who are now (*so many* "*as still live*) restor'd to their lawful right; and, as the Prophet "*David* hath taught me, so I say with a thankful heart. *Verily, there* "*is a God that judgeth the earth*: *And, a reward for the righteous.*

It ought to be considered (which I have often heard or read) that in the Primitive times, men of learning, prudence, and vertue were usually sought for, and sollicited to accept of *Episcopal Government*, and often refus'd it. For, they conscientiously considered that the Office of a Bishop was not made up of ease and state, but of labour and care: that they were trusted to be of God's Almoners of the Churches Revenue, and double their care for the Churches good, and the poor; to live strictly themselves, and use all diligence to see that their Family, Officers, and Clergy, became examples of innocence and Piety to others; and that the account of that Stewardship must at the last dreadful day be made to the Searcher of all hearts: and for these reasons they were in the Primitive times timerous to undertake it. It may not be said that Dr. *Sanderson* was accomplish'd with these, and all the other requisites requir'd in a Bishop, so, as to be able to answer them exactly; but it may be affirm'd, as a good preparation, that he had at the Age of 73 years (for he was so old at the King's return) fewer faults to be pardon'd by God or Man, than are apparent in others in these days, in which (God knows) we fall so short of that visible sanctity and zeal to God's glory, which was apparent in the days of Primitive Christianity. This is mentioned by way of preparation to what I shall say more of Dr. *Sanderson*; as namely, That at the King's return Dr. *Sheldon*, the late prudent Archbishop of *Canterbury* (than whom none knew, valued, or lov'd Dr. *Sanderson* more or better) was by his Majesty made a chief Trustee to commend to him fit men to supply the then vacant Bishopricks. And Dr. *Sheldon* knew none fitter than Dr. *Sanderson*, and therefore humbly desired the King that he would nominate him: and that done; he did as humbly desire Dr. *Sanderson* that he would *For Gods and the Churches sake take that charge and care upon him.* Dr. *Sanderson* had, if not an unwillingness, certainly no forwardness to undertake it, and would often say, *He had not led himself, but his Friend would now lead him into a temptation,*

temptation, which he had daily prayed againſt; and beſought God, if he did undertake it ſo, to aſſiſt him with his grace, that the example of his life, his cares and endeavours might promote his glory, and help forward the ſalvation of others.

This I have mentioned as a happy preparation to his Biſhoprick; and am next to tell that he was conſecrated Biſhop of *Lincoln* at *Weſtminſter* the 28*th* of *October*, 1660.

There was about this time a Chriſtian care taken, that thoſe whoſe Conſciences were (as they ſaid) tender, and could not comply with the Service and Ceremonies of the Church, might have a ſatisfaction given by a Friendly debate betwixt a ſelect number of them, and ſome like number of thoſe that had been Sufferers for the *Church Service* and *Ceremonies*, and now reſtor'd to liberty; of which laſt ſome were then preferr'd to power and dignity in the Church. And of theſe Biſhop *Sanderſon* was one, and then choſe to be a Moderator in that debate, and he perform'd his truſt with much mildneſs, patience and reaſon; but all prov'd uneffectual: For there be ſome prepoſſeſſions like jealouſes, (which though cauſeleſs, yet) cannot be remov'd by reaſons as apparent as demonſtration can make any truth. The place appointed for this debate was the *Savoy* in the *Strand*: and the Points debated were, I think, many; (and I think many of them needleſs) ſome affirmed to be truth and reaſon, ſome denied to be either; and theſe debates being at firſt in words, prov'd to be ſo looſe and perplex'd, as ſatisfied neither Party. For ſometime that which had been affirmed was immediately forgot, or miſtaken, or deny'd, and ſo no ſatisfaction given to either party. And that the debate might become more ſatisfactory and uſeful, it was therefore reſolv'd that the day following the deſires and reaſons of the *Non-conformiſts* ſhould be given in writing, and they in writing receive Anſwers from the conforming party. And though I neither now can, nor need to mention all the Points debated, nor the names of the diſſenting Brethren: yet I am ſure Mr. *Richard Baxter* was one, and I am ſure alſo one of the Points debated, was *Concerning a Command of Lawful Superiours, what was ſufficient towards its being a lawful Command?* ---- this following Propoſition was brought by the conforming Party.

That Command which commands an act in it ſelf lawful, and no other act or Circumſtance unlawful, is not ſinful.

Mr. *Baxter* denied it for two Reaſons, which he gave in with his own hand in writing thus: One was, *Becauſe that may be a ſin* per accidens, *which is not ſo in it ſelf; and may be unlawfully commanded, though that accident be not in the command.* Another was, *That it may be commanded under an unjuſt penalty.* Again

Again, this propoſition being brought by the Conformiſts, *That Command which commandeth an act in it ſelf lawful, and no other act whereby any unjuſt penalty is injoyned, nor any circumſtance whence* per accidens *any ſin is conſequent which the Commander ought to provide againſt, is not ſinful.*

Mr. *Baxter* denied it for this reaſon then given in with his own hand in writing, thus: *Becauſe the firſt act commanded may be* per accidens *unlawful, and be commanded by an unjuſt penalty, though no other act or circumſtance commanded be ſuch.*

Again, this Propoſition being brought by the Conformiſts, *That Command which commandeth an act in it ſelf lawful, and no other Act whereby any unjuſt penalty is injoyned, nor any circumſtance whence directly or* per accidens *any ſin is conſequent, which the Commander ought to provide againſt; hath in it all things requiſite to the lawfulneſs of a Command, and paticularly cannot be guilty of commanding an act* per accidens *unlawful, nor of commanding an act under an unjuſt penalty.*

Mr. *Baxter* denyed it upon the ſame Reaſons.

Peter Gunning.
John Pearſon.

Theſe were then two of the Diſputants, ſtill live, and will atteſt this; one being now Lord Biſhop of *Ely*, and the other of *Cheſter*. And the laſt of them told me very lately, that one of the Diſſenters (which I could, but forbear to name) appear'd to *Dr. Sanderſon* to be ſo bold, ſo troubleſom, and ſo illogical in the diſpute, as forced *patient Dr. Sanderſon* (who was then Biſhop of *Lincoln*, and a Moderator with other Biſhops) to ſay with an unuſual earneſtneſs, *That he had never met with a man of more pertinacious confidence, and leſs abilities in all his converſation.*

But, though this debate at the *Savoy* was ended without any great ſatisfaction to either party, yet both parties knew the deſires and underſtood the abilities of the other much better than before it: and the late diſtreſſed Clergy, that were now reſtor'd to their former rights and power, were ſo Charitable, as at their next meeting in Convocation to contrive to give the Diſſenting Party ſatisfaction by alteration, explanation, and addition to ſome part both of the *Rubrick* and *Common-Prayer*; as alſo by adding ſome new neceſſary Collects, with a particular Collect of Thankſgiving. How many of theſe new Collects were worded by *Dr. Sanderſon*, I cannot ſay; but am ſure the whole Convocation valued him ſo much, that he never undertook to ſpeak to any Point in queſtion, but he was heard with great willingneſs and attention; and when any Point in queſtion was determin'd, the Convocation did

did usually desire him to word their intentions, and as usually approve and thank him.

At this Convocation the *Common-Prayer* was made more compleat by adding three new necessary Offices; which were, *A form of Humiliation for the murther of King* Charles *the Martyr, a thanksgiving for the Restoration of his Son our King; and for the baptizing of persons of riper age.* I cannot say Dr. *Sanderson* did form or word them all, but doubtless more than any single man of the Convocation; and he did also, by desire of the Convocation, alter and add to the forms of Prayers to be used at Sea (now taken into the *Service-Book.*) And it may be noted, That *William*, the now most Reverend *Archbishop* of *Canterbury*, was in these imployments diligently useful; especially in helping to rectifie the *Kalendar* and *Rubrick.* And lastly, it may be noted, that for the satisfying all the dissenting Brethren and others, the Convocations Reasons for the alterations and additions to the Liturgy, were by them desir'd to be drawn up by Dr. *Sanderson*; which being done by him, and approv'd by them, was appointed to be Printed before the Liturgy, and may be now known by this Title, ---- *The Preface*: and begins thus---- *It hath been the wisdom of the Church.*

I shall now follow Dr. *Sanderson* to his Bishoprick, and declare a part of his behaviour in that busie and weighty imployment. And first, That it was with such condescension and obligingness to the meanest of his Clergy, as to know and be known to most of them. And indeed he practis'd the like to all men of what degree soever, especially to his old Neighbours or Parishioners of *Boothby Pannel*; for there was all joy at his Table when they came to visit him: then they pray'd for him, and he for them with an unfeigned affection.

I think it will not be deny'd but that the care and toyl required of a Bishop, may justly challenge the riches and revenue with which their Predecessors had lawfully endow'd them; and yet he sought not that so much, as doing good with it both to the present Age and Posterity; and he made this appear by what follows.

The Bishops chief House at *Buckden*, in the County of *Huntington*, the usual Residence of his Predecessors (for it stands about the midst of his Diocess) having been at his Consecration a great part of it demolish'd, and what was left standing under a visible decay, was by him undertaken to be erected and repair'd; and it was perform'd with great speed, care, and charge. And to this may be added, That the King having by an *Injunction* commended to the care of the Bishops, Deans, and Prebends of all Cathedral Churches, *the repair of them, their Houses, and an augmen-*

tation of the revenue of ſmall Vicarages; He, when he was repairing *Bugden*, did alſo augment the laſt, as faſt as Fines were paid for renewing Leaſes: ſo faſt, that a Friend taking notice of his bounty, was ſo bold as to adviſe him to remember, *he was under his firſt fruits, and that he was old, and had a wife and children that were yet but meanly provided for, eſpecially if his dignity were conſidered.* To whom he made a mild and thankful anſwer, ſaying, *It would not become a Chriſtian Biſhop to ſuffer thoſe houſes built by his Predeceſſors to be ruin'd for want of repair; and leſs juſtifiable to ſuffer any of thoſe poor Vicars that were call'd to ſo high a calling as* to ſacrifice at God's Altar, *to eat the bread of ſorrow conſtantly, when he had a power by a ſmall augmentation to turn it into the bread of chearfulneſs: and wiſh'd, that as this was, ſo it were alſo in his Power to make all mankind happy, for he deſired nothing more. And for his Wife and Children, he hop'd to leave them a competence; and in the hands of a God, that would provide for all that kept innocence, and truſted in his providence and protection, which he had always found enough to make and keep him happy.*

There was in his Dioceſs a Miniſter of almoſt his Age, that had been of *Lincoln Colledge* when he left it, who viſited him often, and always welcom, becauſe he was a Man of Innocence and open-heartedneſs: This Miniſter asked the Biſhop what Books he ſtudied moſt, when he laid the foundation of his great and clear Learning? To which his Anſwer was, That he declin'd reading many Books; but what he did read, were well choſen, and read ſo often that he became very familiar with them; and told him they were chiefly three, *Ariſtotle's Rhetorick*, *Acquinas's Secunda Secundæ*, and *Tully*, but chiefly his *Offices*, which he had not read over leſs than 20 times, and could at this Age repeat without Book. And told him alſo, the learned Civilian Doctor *Zouch* (who died lately) had writ *Elementa juriſprudentiæ*, which was a Book that he thought, he could alſo ſay without Book; and that no wiſe man could read it too often, or love, or commend it too much; and he told him the ſtudy of theſe had been his toyl: But for himſelf, he always had a natural love, to *Genealogies* and *Heraldry*; and that when his thoughts were haraſſed with any perplext Studies, he left off, and turned to them as a recreation; and that his very recreation had made him ſo perfect in them, that he could in a very ſhort time give an account of the Deſcent, Arms, and Antiquity of any Family of the Nobility or Gentry of this Nation.

Before I give an account of his laſt ſickneſs, I deſire to tell the Reader that he was of a healthful conſtitution, chearful and mild, of an even temper, very moderate in his diet, and had had little

ſickneſs

ſickneſs, till ſome few years before his death; but was then every Winter puniſh'd with a *Diarrhea*, which left him not till warm weather return'd and remov'd it: And this Diſtemper did, as he grew elder, ſeize him oftner, and continue longer with him. But though it weakned him, yet it made him rather indiſpos'd than ſick, and did no way diſable him from ſtudying, (indeed too much.) In this decay of his ſtrength, but not of his memory or reaſon (for this Diſtemper works not upon the underſtanding) he made his laſt Will, of which I ſhall give ſome account for confirmation of what hath been ſaid, and what I think convenient to be known, before I declare his death and burial.

He did in his laſt Will give an account of his Faith and Perſwaſion in Point of Religion and Church-Government, in theſe very words:

I Robert Sanderſon *Dr. of Divinity, an unworthy Miniſter of Jeſus Chriſt, and by the providence of God Biſhop of* Lincoln, *being by the long continuance of an habitual diſtemper brought to a great bodily weakneſs and faintneſs of ſpirits, but (by the great mercy of God) without any bodily pain otherwiſe, or decay of underſtanding, do make this my Will and Teſtament (written all with my own hand) revoking all former Wills by me heretofore made, if any ſuch ſhall be found. Firſt, I commend my Soul into the hands of Almighty God, as of a faithful Creator, which I humbly beſeech him mercifully to accept, looking upon it, not as it is in it ſelf (infinitely polluted with ſin) but as it is redeemed and purged with the precious blood of his only beloved Son, and my moſt ſweet Saviour Jeſus Chriſt, in confidence of whoſe merits and mediation alone it is, that I caſt my ſelf upon the mercy of God for the pardon of my ſins, and the hopes of eternal life. And here I do profeſs, that as I have lived, ſo I deſire and (by the grace of God) reſolve to dye in the Communion of the Catholick Church of Chriſt, and a true Son of the Church of* England; *which, as it ſtands by Law eſtabliſhed, to be both in Doctrine and Worſhip agreable to the Word of God, and in the moſt, and moſt material Points of both, conformable to the Faith and practice of the godly Churches of Chriſt in the primitive and purer times, I do firmly believe: led ſo to, not ſo much from the force of cuſtom and education (to which the greateſt part of mankind owe their particular different perſwaſions in point of Religion) as upon the clear evidence of truth and reaſon, after a ſerious and unpartial examination of the grounds, as well of Popery as Puritaniſm, according to that meaſure of underſtanding, and thoſe opportunities which God hath afforded me: and herein I am abundantly ſatisfied, that the Schiſm which the Papiſts on the one hand, and the Superſtition which the Puritan on the other hand, lay to our charge, are very juſtly chargeable upon themſelves reſpectively. Wherefore I humbly beſeech*

beſeech Almighty God the Father of Mercies, to preſerve the Church by his power and providence, in peace, truth, and Godlineſs, evermore to the worlds end: which doubtleſs he will do, if the wickedneſs and ſecurity of a ſinful people (and particularly thoſe ſins that are ſo rife, and ſeem daily to increaſe among us, of Unthankfulneſs, Riot, *and* Sacriledge) *do not tempt his patience to the contrary. And I alſo farther humbly beſeech him, that it would pleaſe him to give unto our gracious Sovereign, the Reverend Biſhops, and the Parliament, timely to conſider the great danger that viſibly threatens this Church in point of Religion by the late great increaſe of Popery, and in point of Revenue by ſacrilegious encloſures; and to provide ſuch wholſom and effectual remedies as may prevent the ſame before it be too late.*

And for a further manifeſtation of his humble thoughts and deſires, they may appear to the Reader, by another part of his Will which follows.

As for my corruptible Body, I bequeath it to the Earth whence it was taken, to be decently buried in the Pariſh Church of Bugden, *towards the upper end of the Chancel, upon the ſecond, or (at the fartheſt) the third day after my deceaſe; and that with as little Noiſe, Pomp, and Charge as may be, without the invitation of any perſon how near ſoever related unto me, other than the Inhabitants of* Bugden; *without the unneceſſary expence of Eſcutcheons, Gloves, Ribonds, &c. and without any Blacks to be hung any where in or about the Houſe or Church, other than a Pulpit-Cloth, a Hearſe-Cloth, and a Mourning Gown for the Preacher; whereof the former, (after my Body ſhall be interred) to be given to the Preacher of the Funeral Sermon, and the latter to the Curat of the Pariſh for the time being. And my Will further is, That the Funeral Sermon be preached by my own Houſhold Chaplain, containing ſome wholeſome Diſcourſe concerning Mortality, the Reſurrection of the Dead, and the laſt Judgment; and that he ſhall have for his pains* 5 l. *upon condition, that he ſpeak nothing at all concerning my perſon either good or ill, other than I my ſelf ſhall direct; only ſignifying to the Auditory that it was my expreſs Will to have it ſo. And it is my Will, that no coſtly Monument be erected for my memory, but only a fair flat Marble ſtone to be laid over me, with this Inſcription in legible Roman Characters,* --- Depoſitum Roberti Sanderſon nuper Lincolnienſis Epiſcopi, qui obiit Anno Domini MDCLXII. & ætatis ſuæ ſeptuageſimo ſexto, Hic requieſcit in ſpe beatæ reſurrectionis. *This manner of burial, although I cannot but foreſee it will prove unſatisfactory to ſundry my neareſt Friends and Relations, and be apt to be cenſured by others, as an evidence of my too much parſimony and narrowneſs of mind, as being altogether unuſual, and not according to the mode of theſe times; yet it is agreeable to the ſence of my heart, and I do very much deſire my Will may be carefully obſerved herein, hoping it may become exemplary to*

ſome

ſome or other: at leaſt howſoever teſtifying at my death (what I have ſo often and earneſtly profeſſed in my life time) my utter diſlike of the flatteries commonly uſed in Funeral Sermons, and of the vaſt expences otherwiſe laid out in Funeral Solemnities and Entertainments, with very little benefit to any, which (if beſtowed in pious and charitable works) might redound to the publick or private benefit of many Perſons. This is a part of his Will.

I am next to tell, that he died the 29*th* of *January*, 1662. and that his Body was buried in *Bugden* the third day after his death; and for the manner, that 'twas as far from oſtentation as he deſir'd it; and all the reſt of his Will was as punctually performed. And when I have (to his juſt praiſe) told this truth, *That he died far from being rich*, I ſhall return back to viſit, and give a further account of him on his laſt Sick-bed.

His laſt Will (of which I have mentioned a part) was made about three weeks before his death, about which time, finding his ſtrength to decay by reaſon of his conſtant infirmity and a conſumptive cough added to it, he retir'd to his Chamber, expreſſing a deſire to injoy his laſt thoughts to himſelf in private, without diſturbance or care, eſpecially, of what might concern this world. --- Thus as his natural Life decayed, his Spiritual Life ſeem'd to be more ſtrong; and, his faith more confirm'd: ſtill labouring to attain that holineſs and purity, without which none ſhall ſee God. --- And that not any of his Clergy (which are more numerous than any other Biſhops of this Nation) might ſuffer by his retirement, he did by Commiſſion impower his Chaplain, Mr. *Pullin*, with Epiſcopal Power to give Inſtitutions to all Livings or Church-Preferments, during this his diſability to do it himſelf. In this time of his retirement which was wholly ſpent in Devotion he long'd for his Diſſolution; and when ſome that lov'd him pray'd for his recovery, if he at any time found any amendment, he ſeem'd to be diſpleas'd, by ſaying, *His Friends ſaid their Prayers backward for him: and that 'twas not his deſire to live a uſeleſs life, and by filling up a place, keep another out of it, that might do God and his Church more ſervice.* He would often with much joy and thankfulneſs mention, *That during his being a Houſekeeper (which was more than* 40 *years) there had not been one buried out of his Family, and that he was now like to be the firſt.* He would alſo mention with thankfulneſs, *That till he was threeſcore years of Age, he had never ſpent* 5 s. *in Law, nor (upon himſelf) ſo much in Wine: and rejoyc'd much that he had ſo liv'd, as never to cauſe an hours ſorrow to his good Father; and that he hop'd that he ſhould die without an Enemy.*

He in this retirement had the Church Prayers read in his

Chamber twice every day; and at nine at night ſome Prayers read to him and a part of his Family out of the *Whole Duty of Man.* As he was remarkably punctual and regular in all his Studies and Actions, ſo he us'd himſelf to be for his Meals: and his Dinner being appointed to be conſtantly ready at the ending of Prayers, and he expecting and calling for it, was anſwered, *It would be ready in a quarter of an hour.* To which his reply was with ſome earneſtneſs, *A quarter of an hour, Is a quarter of an hour nothing to a man that probably has not many hours to live?* And though he did live many hours after this, yet he liv'd not many days; for the day after (which was three days before his death) he was become ſo weak and weary either of motion or ſitting, that he was content, or forc'd to keep his Bed. In which I deſire he may reſt, till I have given ſome ſhort account of his behaviour there, and immediately before it.

The day before he took his Bed (which was three days before his death) he, that he might receive a new aſſurance for the pardon of his ſins paſt, and be ſtrengthned in his way to the *New Jeruſalem,* took the Bleſſed Sacrament of the Body and Blood of his, and our bleſſed *Jeſus,* from the hands of his Chaplain Mr. *Pullin,* accompanied with his Wife, Children, and a Friend, in as awful, humble, and ardent a manner, as outward reverence could expreſs. After the praiſe and thankſgiving for this bleſſing was ended, he ſpake to this purpoſe; *I have now to the great joy of my Soul taſted of the All-ſaving Sacrifice of my Saviours death and paſſion: and with it, received a Spiritual aſſurance that my ſins paſt are pardon'd, and my God at peace with me: and that I ſhall never have a Will, or Power to do any thing that may ſeparate my Soul from the love of my dear Saviour. Lord confirm this belief in me; and make me ſtill to remember that it was thou O God that tookeſt me out of my Mothers Womb, and haſt been the powerful Protector of me to this preſent moment of my life: thou haſt neither forſaken me now I am become grey-headed, nor ſuffered me to forſake thee in the late days of temptation, and ſacrifice my Conſcience for the preſervation of my liberty or eſtate. 'Twas not of my ſelf but by grace that I have ſtood, when others have fallen under my trials: and theſe mercies I now remember with joy and thankfulneſs; and my hope and deſire is, that I may die remembring this, and praiſing thee my merciful God.* "The frequent "repitition of the *Pſalms of David* hath been noted to be a great "part of the Devotion of the Primitive Chriſtians: The Pſalms "having in them, not only Prayers and holy Inſtructions, but ſuch "Commemorations of God's Mercies, as may preſerve, comfort, "and confirm our dependance on the power, and providence,

"and

" and mercy of our Creator. And this is mention'd in order to telling, that as the holy Pſalmiſt ſaid, that *his eyes ſhould prevent both the dawning of the day and the night watches, by meditating on God's word:* Pſal. 119.147. ſo 'twas Dr. *Sanderſon's* conſtant practice every morning to entertain his firſt waking thoughts with a repitition of thoſe very Pſalms, that the Church hath appointed to be conſtantly read in the daily Morning Service; and having at night laid him in his bed, he as conſtantly clos'd his eyes with a repitition of thoſe appointed for the Service of the Evening; remembring and repeating the very Pſalms appointed for every day; and as the month had formerly ended and began again, ſo did this Exerciſe of his devotion. And if the Firſt-fruits of his waking thoughts were of the World, or what concern'd it; he would arraign and condemn himſelf for it. Thus he began that work on Earth which is now the imployment of Dr. *Hammond* and him in Heaven.

After his taking his Bed, and about a day before his death, he deſir'd his Chaplain, Mr. *Pullin*, to give him abſolution: And at his performing that Office, he pull'd off his Cap, that Mr. *Pullin* might lay his hand upon his bare head. After this deſire of his was ſatisfied, his Body ſeem'd to be at more eaſe, and his mind more chearful; and he ſaid often, *Lord, forſake me not now my ſtrength faileth me, but continue thy mercy, and let my mouth be ever filled with thy praiſe.* He continued the remaining night and day very patient, and thankful for any of the little Offices that were perform'd for his eaſe and refreſhment: and during that time, did often ſay to himſelf the 103. *Pſalm, a Pſalm!* that is compos'd of Praiſe and Conſolations, fitted for a dying Soul, and ſay alſo to himſelf very often theſe words, *My heart is fixed O God, my heart is fixed where true joy is to be found.* And now his thoughts ſeem'd to be wholly of death, for which he was ſo prepar'd, that that *King of Terrors* could not ſurpriſe him *as a thief in the night*; for he had often ſaid, *he was prepar'd, and long'd for it.* And as this deſire ſeem'd to come from Heaven; ſo it left him not, till his Soul aſcended to that Region of bleſſed Spirits, whoſe employments are to joyn in conſort with his, and ſing *Praiſe* and *Glory* to that God, who hath brought him and them to that place, *into which ſin and ſorrow cannot enter.*

Thus this Pattern of *meekneſs* and primitive *innocence* chang'd this for a better Life: ---'tis now too late to wiſh that mine may be

be like his: (for, I am in the *eighty fifth* year of my Age; and, God knows it hath not,) but, *I moſt humbly beſeech Almighty God that my death may*: and I do as earneſtly beg, that if any Reader ſhall receive any ſatisfaction from this very plain, and as true relation, he will be ſo Charitable, as to ſay *Amen*.

J. W.

Bleſſed is that man in whoſe Spirit there is no guile, Pſal. 32. 2.

Dr.

Dr. *Pierce* Dean of *Salisbury*, his Letter to Mr. *Walton*.

Good Mr. Walton,

AT my return to this place, I made a yet ſtricter ſearch after the Letters long ago ſent me from our moſt excellent Dr. *Sanderſon* before the happy Reſtoration of the King and Church of *England* to their ſeveral Rights; in one of which Letters more eſpecially, he was pleas'd to give me a Narrative both of the riſe and the Progreſs, and reaſons alſo, as well of his younger, as of his laſt and riper Judgment, touching the famous Points controverted between the *Calvinians* and the *Arminians*, as they are commonly (though unjuſtly and unskilfully) miſcalled on either ſide.

The whole Letter I allude to, does conſiſt of ſeveral ſheets, whereof a good part has been made publick long ago by the moſt learned, moſt judicious, moſt pious Dr. *Hammond* (to whom I ſent it both for his private, and for the publick ſatisfaction, if he thought fit) in his excellent Book, intituled [*A Pacifick Diſcourſe of God's Grace and Decrees, in full accordance with Dr.* Sanderſon:] To which diſcourſe I refer you for an account of Dr. *Sanderſon*, and the Hiſtory of his Thoughts in his *own hand-writing*, wherein I ſent it to *Weſtwood*, as I received it from *Boothby Pannel*. And although the whole Book (printed in the year 1660. and reprinted ſince with his other Tracts in Folio) is very worthy of your peruſal; yet for the Work you are about, you ſhall not have need to read more at preſent, than from the 8*th*. to the 23*d* page, and as far as the end of §. 33. There you will find in what year the excellent man, whoſe life you write, became a Maſter of Arts. How his firſt reading of *Learned Hooker* had been occaſioned by ſome *Puritanical Pamphlets*; and how good a *preparative* he found it for his reading of *Calvin's Inſtitutions*, the *honour of whoſe name* (at that time eſpecially) *gave ſuch credit to his Errors*. How he erred with Mr. *Calvin* (whilſt he *took things upon truſt*) in the *Sublapſarian way*. How being choſen to be *a Clerk of the Convocation for the Dioceſs of* Lincoln, 1625. He reduced the *Quinquarticular Controverſie* into *five Schemes or Tables*; and thereupon *diſcerned a neceſſity of quitting the Sublapſarian way* (*of which he had before a better liking*) *as well as the Supralapſarian, which he could never fancy*. There you will meet with *his two weighty Reaſons againſt them both*; and find his happy *change of Judgment* to have been ever ſince the year 1625. even 34 years before the world either *knew*, or (at leaſt) *took*

notice of it. And more particularly his Reaſons for *rejecting Dr. Twiſs* (or the way *He* walks in) although his acute, and very learned and ancient Friend.

Sir, I pray note, That all that follows in the Italian Character, are Dr. *Sanderſon*'s own Words, excellently worthy, but no where elſe extant; and commend him as much as any thing you can ſay of him. *T. P.*

* I now proceed to let you know from Dr. *Sanderſon*'s own hand, which was never printed (and which you can hardly know from any, unleſs from his Son, or from my ſelf) That when that Parliament was broken up, and the Convocation therewith diſſolved, a Gentleman of his Acquaintance, by occaſion of ſome Diſcourſe about theſe Points, told him of a Book not long before publiſhed at *Paris* (*A. D.* 1623.) by a † Spaniſh Biſhop, who had undertaken to clear the Differences in the great Controverſie *De Concordiâ Gratiæ & Liberi Arbitrarij.* And becauſe his Friend perceived he was greedily deſirous to ſee the Book; he ſent him one of them containing the four firſt Books of twelve which he intended then to publiſh. *When I had read* (ſays Dr. *Sanderſon* in the following words, of the ſame Letter) *his Epiſtle Dedicatory to the Pope* (Greg. 15.) *he ſpake ſo highly of his own invention, that I then began rather to ſuſpect him for a Mountebank, than to hope I ſhould find ſatisfaction from his performances. I found much confidence, and great pomp of words, but little matter as to the main Knot of the Buſineſs, other than had been ſaid an hundred times before, to wit, of the co-exiſtence of all things paſt, preſent, and future* in mente divina realiter ab æterno, *which is the ſubject of his whole third Book; only he interpreteth the word* realiter *ſo, as to import not only* præſentialitatem objectivam *(as others held before him) but* propriam & actualem exiſtentiam. *Yet confeſſeth 'tis hard to make this intelligible. In his fourth Book he endeavours to declare a twofold manner of God's working* ad extra; *the one* ſub ordine Prædeſtinationis, *of which Eternity is the proper meaſure; the other* ſub ordine Gratiæ, *whereof Time is the meaſure. And that God worketh* fortiter *in the one (though not* irreſiſtibiliter) *as well as* ſuaviter *in the other, wherein the Free-will hath his proper working alſo. From the Reſult of his whole performance I was confirmed in this Opinion, That we muſt acknowledge the work of both (Grace and Free-will) in the converſion of a ſinner. And ſo likewiſe in all other events, the Conſiſtency of the infallibility of God's fore-knowledge at leaſt (though not with any abſolute, but conditional Predeſtination) with the liberty of man's will, and the contingency of inferiour cauſes and effects. Theſe, I ſay, we muſt acknowledge for the ὅτι: But for the τὸ πῶς, I thought it bootleſs for me to think of comprehending it. And ſo came the two* Acta Synodalia Dordrectana *to ſtand in my Study, only to fill up a room to this day.*

† *Arriba.*

And yet ſee the reſtleſs curioſity of man. Not many years after, to wit

A. D.

A. D. 1632. *out cometh Dr.* Twiſs *his* Vindiciæ Gratiæ; *a large Volume purpoſely writ againſt* Arminius. *And then notwithſtanding my former reſolution, I muſt needs be medling again. The reſpect I bore to his perſon and great learning, and the long acquaintance I had had with him in* Oxford, *drew me to the reading of that whole Book. But from the reading of it (for I read it through to a ſyllable) I went away with many and great diſſatisfactions. Sundry things in that Book I took notice of, which brought me into a greater diſlike of his Opinion than I had before. But eſpecially theſe three: Firſt, that he bottometh very much of his Diſcourſe upon a very erroneous Principle, which yet he ſeemeth to be ſo deeply in love with, that he hath repeated it (I verily believe) ſome hundreds of times in that work: to wit this,* [*That whatſoever is firſt in the intention, is laſt in execution, and è converſo.*] *Which is an Error of that magnitude, that I cannot but wonder, how a perſon of ſuch acuteneſs and ſubtilty of wit could poſſible be deceived with it. All Logicians know, there is no ſuch univerſal Maxim as he buildeth upon. The true Maxim is but this,* Finis qui primus eſt in Intentione, eſt ultimus in Executione. *In the order of final Cauſes, and the Means uſed for that end, the Rule holdeth perpetually: But in other things, it holdeth not at all, or but by chance; or not as a rule, and neceſſarily. Secondly, that, foreſeeing ſuch Conſequences would naturally and neceſſarily follow from his Opinion, as would offend the ear of a ſober Chriſtian at the very firſt ſound, he would yet rather chooſe not only to admit the ſaid harſh Conſequences, but profeſſedly indeavour alſo to maintain them, and plead hard for them in large Digreſſions, than to recede in the leaſt from that opinion which he had undertaken to defend. Thirdly, that ſeeing (out of the ſharpneſs of his wit) a neceſſity of forſaking the ordinary Sublapſarian way, and the Supralapſarian too, as it had diverſly been declared by all that had gone before him (for the ſhunning of thoſe Rocks, which either of thoſe ways muſt unavoidably caſt him upon) he was forc'd to ſeek out an untrodden Path, and to frame out of his own brain a new way (like a Spider's web wrought out of her own bowels) hoping by that device to ſalve all Abſurdities could be objected; to wit, by making the glory of God (as it is indeed the chiefeſt,) ſo the only end of all other his Decrees, and then making all thoſe other Decrees to be but one entire co-ordinate Medium conducing to that one end, and ſo the whole ſubordinate to it, but not any one part thereof ſubordinate to any other of the ſame. Dr.* Twiſs *ſhould have done well to have been more ſparing in imputing the* ſtudium Paritum *to others, wherewith his own eyes (though of eminent perſpicacity) were ſo ſtrangely blindfolded, that he could not diſcern, how this his new Device, and his old dearly beloved Principle (like the* Cadmean Sparti) *do mutually deſtroy the one the other.*

This Relation of my paſs'd thoughts having ſpun out to a far greater length than I intended, I ſhall give a ſhorter accompt of what they now are concerning theſe points.

For

For which account I refer you to the following parts of Dr. *Hammonds* Book aforesaid, where you may find them already printed. And for another account at large of Bishop *Sanderson*'s last Judgment concerning *God's Concurrence* or *Non-concurrence* with the *Actions of Men*, and *the positive entity of sins of commission*, I refer you to his Letters already printed by his consent, in my large *Appendix* to my *Impartial inquiry into the Nature of Sin.* §. 68. *p.* 193. *as far as p.* 200.

Sir, I have rather made it my choice to transcribe all above out of the Letters of Dr. *Sanderson* which lie before me, than venture the loss of my Originals by Post or Carrier, which (though not often, yet) sometimes fail. Make use of as much, or as little as you please, of what I send you from himself (because from his own Letters to me) in the penning of his life, as your own Prudence shall direct you; using my name for your warranty in the account given of him, as much or as little as you please too. You have a performance of my promise, and an obedience to your desires from

Your affectionate

North-Tidworth,
March 5. 167⅞

humble Servant,

Tho. Pierce.

The

THE BISHOP OF LINCOLN'S LETTER.

My Worthy Friend Mr. Walton.

I Am heartily glad, that you have undertaken to write the Life of that excellent Perſon, and (both for Learning and Piety) eminent Prelate, Dr. *Sanderſon*, late Biſhop of *Lincoln*; becauſe I know your ability to know, and Integrity to write truth: and ſure I am, that the life and actions of that pious and learned Prelate will afford you matter enough for his commendation, and the imitation of Poſterity. In order to the carrying on your intended good work, you deſire my aſſiſtance, that I would communicate to you ſuch particular paſſages of his Life, as were certainly known to me. I confeſs I had the happineſs to be particularly known to him for about the ſpace of 20 years, and (in *Oxon*) to enjoy his converſation, and his learned and pious inſtructions while he was *Regius Profeſſor* of Divinity there. Afterwards, when (in the time of our late unhappy confuſions) he left *Oxon*, and was retir'd into the Countrey, I had the benefit of his Letters; wherein (with great candor and kindneſs) he anſwered thoſe doubts I propos'd, and gave me that ſatisfaction, which I neither had, nor expected from ſome others of greater confidence, but leſs judgment and humility. Having in (a Letter) named two or three Books writ (*ex profeſſo*) againſt the being of any original ſin; and that *Adam* (by his fall) tranſmitted ſome calamity only, but no Crime to his Poſterity; the good old man was exceedingly troubled, and bewailed the miſery of thoſe licentious times, and ſeem'd to wonder (ſave that the times were ſuch) that any ſhould write, or be permitted to publiſh any Error ſo contradictory to truth, and the Doctrine of the Church of *England*, eſtabliſhed (as he truly ſaid) by clear evidence of Scripture, and the juſt and ſupreme power of this Nation, both Sacred and Civil. I name not the Books, nor their Authors, which

are not unknown to learned men (and I wiſh they had never been known) becauſe both *the Doctrine, and the unadvis'd Abettors of it are* (*and ſhall be*) *to me Apocryphal.*

Another little ſtory I muſt not paſs in ſilence, being an Argument of Dr. *Sanderſon*'s Piety, great Ability and Judgment as a Caſuiſt. Diſcourſing with an † honourable Perſon (whoſe Piety I value more than his Nobility and Learning, though both be great) about a caſe of Conſcience concerning Oaths and Vows, their Nature and Obligation; (in which for ſome particular Reaſons) he then deſired more fully to be inform'd; I commended to him Dr. *Sanderſon*'s Book *De Juramento*: which having read (with great ſatisfaction) he ask'd me, If I thought the Doctor could be induced to write Caſes of Conſcience, if he might have an honorary Penſion allow'd him, to furniſh him with Books for that purpoſe? I told him I believe he would: and (in a Letter to the Doctor) told him what great ſatisfaction that Honourable Perſon (and many more) had reaped by reading his Book *De Juramento*; and ask'd him, whether he would be pleas'd (for the benefit of the Church) to write ſome Tract of Caſes of Conſcience? He reply'd, That he was glad that any had received any benefit by his Books; and added further, That if any future Tract of his could bring ſuch benefit to any, as we ſeem'd to ſay his former had done, he would willingly (though without any Penſion) ſet about that work. Having received this anſwer, that honourable Perſon (before mention'd) did (by my hands) return 50 *l.* to the good Doctor (whoſe condition then (as moſt good mens at that time were) was but low) and he preſently reviſed, finiſhed, and publiſhed that excellent Book *De Conſcientiâ*. A Book little in bulk; but not ſo if we conſider the benefit an intelligent Reader may receive by it. For there are ſo many general Propoſitions concerning Conſcience, the Nature and Obligation of it explained and proved with ſuch firm conſequence and evidence of Reaſon, that he who reads, remembers, and can (with prudence) pertinently apply them *Hic & nunc* to particular Caſes, may (by their light and help) rationally reſolve a thouſand particular doubts and ſcruples of Conſcience. Here you may ſee the Charity of that honourable Perſon in promoting, and the Piety and Induſtry of the good Doctor in performing that excellent work,

† *Rob. Boyle, Eſq;*

And here I ſhall add the Judgment of that learned and pious Prelate concerning a paſſage very pertinent to our preſent purpoſe. When he was in *Oxon*, and read his publick Lectures in the Schools as *Regius Profeſſor* of Divinity, and by the truth of his Poſitions, and evidences of his Proofs, gave great content and ſatisfaction to all his

hearers,

hearers, especially in his clear Resolutions of all difficult Cases which occur'd in the Explication of the subject matter of his Lectures; a Person of Quality (yet alive) privately ask'd him, What course a young Divine should take in his Studies to enable him to be a good Casuist? His answer was, That a convenient understanding of the Learned Languages (at least of Hebrew, Greek & Latin) and a sufficient knowledge of Arts and Sciences presuppos'd; There were two things in humane Literature, a comprehension of which would be of very great use, to enable a man to be a rational and able Casuist, which otherwise was very difficult, if not impossible, 1. A convenient knowledg of Moral Philosophy; especially that part of it which treats of the Nature of Humane Actions: To know, *quid sit actus humanus (spontaneus, invitus, mixtus) unde habent bonitatem & malitiam moralem? an ex genere & objecto, vel ex circumstantiis?* How the variety of circumstances varies the goodness or evil of humane Actions? How far knowledge and ignorance may aggravate or excuse, increase or diminish the goodness or evil of our Actions? For every Case of Conscience being only this----*Is this Action good or bad? May I do it, or may I not?* He who (in these) knows not how and whence humane Actions become morally good and evil, never can (in *Hypothesi*) rationally and certainly determine, whether this or that particular Action be so. 2. The second thing, which (he said) would be a great help and advantage to a Casuist, was a convenient knowledge of the Nature and Obligation of Laws in general: To know what a Law is; what a natural and a Positive Law; what's required to the *Latio, dispensatio, derogatio, vel abrogatio legis*; what promulgation is antecedently required to the Obligation of any Positive Law; what ignorance takes off the Obligation of a Law, or does excuse, diminish or aggravate the transgression: For every Case of Conscience being only this---*Is this lawful for me, or is it not?* and the Law the only Rule and Measure, by which I must judg of the lawfulness or unlawfulness of any Action: It evidently follows, that he, who (in these) knows not the Nature and Obligation of Laws, never can be a good Casuist, or rationally assure himself (or others) of the lawfulness or unlawfulness of Actions in particular. This was the Judgment and good counsel of that learned and pious Prelate; and having (by long experience) found the truth and benefit of it, I conceive, I could not without ingratitude to him, and want of charity to others, conceal it.---Pray pardon this rude, and (I fear) impertinent Scrible, which (if nothing else) may signifie thus much, that I am willing to obey your Desires, and am indeed

Your affectionate Friend,

London May 10. 1678.

Thomas Lincoln.

THE PREFACE TO THE READER.

HOW these *Sermons* will be looked upon (if at all looked upon) by *the men of the Times*, is no very hard matter to conjecture. I confess they are not *A-la-mode*, nor fitted to *the Palate* of those men, who are *resolved* before-hand (without tasting or trial) to *nauseate*, as *unsavoury* and *unwholesome*, whatsoever shall be tendered unto them from the hand of an *Episcopal Divine*. And therefore *the republishing* of them in this state of *Church-affairs*, now *the things* so much contended for in some of them, are worn *out of date*, and *thrown aside*, will be deemed at least a very *unseasonable* Undertaking: to as much purpose (perhaps it will be said) as if a man would *this year* re-print an Almanack for *the Last*. For *the latter part* of the Objection: at the peril be it of those, that had the hardiness to adventure upon *a new Edition*. *Mihi istic nec seritur, nec metitur.* All I had to do in the business, was but the drudgery of reviewing *the old Copy*

to correct *the Errata* of the former *Impreſſions*; and of looking over *the ſheets* as they were wrought off from the *Preſs*, and ſent me down, to note *the overſights* eſcaped in the Printing, and to make the *Index* of the *Scripture-quotations*. As to *the other part* of the Crime, ſuch as it is, to wit, *the unſeaſonableneſs* of this *after-publication*; there need not much be ſaid. If *the Sermons* thought *not unſeaſonable* in ſome former times, he now become ὡς ἐκτρώματα, as things brought forth into the World again *out of due time*: that cannot I help. *They* are *the ſame* they were, when they were *firſt Preached*; and *the ſame* they were, when they were *laſt Printed*: and *ſo* am[a] *I*. If either *they* or *I*, find worſe entertainment *now*, than we did *then*; and any *blame* be due for that; let not *us* bear it, who are guiltleſs, but the *Times*. For it is *They* are changed not *We*. Howſoever, εὐκαίρως, ἀκαίρως: now they are abroad, they muſt take *their lot* as it falleth out. Which be it *better*, be it *worſe*; this yet we ſhall gain thereby: that if any ſhall *charge* theſe Papers with *unſeaſonableneſs* (no very huge crime) he ſhall *ipſo facto*, by that very *act*, and *the Verdict* of his own *conſcience*, fully *diſcharge*, and for ever acquit them of the guilt of *Time-ſerving*; a crime, I trow, of a vaſter *magnitude*, and wherewith *Diſcourſes* of this nature were wont to be ſo *frequently*, (that I ſay not, *unjuſtly*) aſperſed, whileſt *the Times* looked more favourably upon them.

[a] Ὅπερ εἰμὶ, τοῦτο μένω, καὶ λύπῃ μέμενα, καὶ θαυμαζόμενος. Greg. Naz.

§. II. But of this enough. I expect to meet with far *heavier Cenſures* than theſe, from *the ungoverned* ſpirits and tongues of *the more zealous* (that is to ſay, if rightly interpreted, *the more clamorous* and *leſs knowing*) among them. Who knoweth not, that as *empty veſſels* give *the loudeſt ſound*, and *ſhallow brooks* run with *a fiercer current*, and make *a greater noiſe*, than *deeper Rivers* do: ſo they that are the leaſt able to *judge*, are ever the moſt forward to *paſs ſentence*; and when they ſo do, the moſt *rigid* and *peremptory* therein? But *the heavieſt doom*, I ſuppoſe, will proceed from thoſe men, who being themſelves of late years *fallen* out grievouſly, *fallen out* (for what cauſe I know not) with the Ancient *Government*, *Liturgy*, and *Ceremonies* of the Church, are angry with all thoſe, that retain any *good opinion* of them. Whereunto yet *themſelves*, when time was, *ſeem'd to be*, and if they *diſſembled* not (which we are unwilling to believe) *were indeed*, reaſonably *well affected*. For they ſubmitted to *the Government*, uſed *the Liturgy*, and obſerved *the Ceremonies* appointed; according to *Law* and *Order*; and their own profeſſed *approbation* of the ſame, as well by *expreſs words* from their

their mouths, as by *ſubſcription under their hands*, yet remaining upon record. *What* hath wrought this change in them (Evidence of *Reaſon*, or worldly *Intereſt*,) and *how far* it hath wrought upon them (in *reality*, or but in *compliance*; and *in what order* too, by immediate aſſault upon their *judgment*, or by dealing under-hand firſt with *the affections*:) themſelves do, or ſhould beſt know. It highly concerneth them, even as much as *the peace of their conſciences* is worth (and much more than ſo) to be well *aſſured* that their *hearts* are *upright* in this affair. And in order thereunto, not to content themſelves with a ſlight and *overly examination*; (There is more *wickedneſs* and *deceitfulneſs* in *the hearts* of all men, than moſt men are aware of:) but to make the moſt diligent, diſtrict, and unpartial *ſearch* poſſible, into *the true cauſes* and *motives* of this change. And (for ſo much as *Fears* and *Hopes* have been ever found the fitteſt and the readieſt *Engins* to work ſuch *feats*;) to enquire particularly what *influence* or *operation*, either *the Fear* of loſing what they had, or the *Hope* of getting more, might have in this *work*, towards the producing of ſuch an *effect*. It will beſt become *others*, to judge as *charitably*, as they may; but doubtleſs it would be ſafeſt for *them*, to be very jealous over *themſelves*, leſt ſo great *a change* could not have been wrought in ſo ſhort a ſpace without *a ſtrong infuſion*, either of *the one*, or *the other*, or *both*, into *the medicine* that wrought it. Eſpecially, ſince *the conjecture of the time* wherein this *change* happened, may very probably raiſe ſome ſuſpicion, that *the fear of the Sword* might have; and the viſible *advantage* ſome have found thereby ſince, as probably, that *the hope of gain* had, ſome *co-operation* at leaſt, with whatſoever was *the principal Cauſe* of this ſo ſudden *a Metamorphoſis*. If nor ſo, nor ſo; but that they find themſelves clearly *convinced* in their judgments of their former *Error*, and that they are fully *perſwaded* they are now in *a better way* than that wherein they formerly walked: it is *happy* for them, and I doubt not but they will find matter of *rejoycing* in it, if they be not *miſtaken* (a thing not impoſſible) in *the trial* of their own hearts. Of the *ſincerity* whereof, the likelieſt way to give *ſatisfaction* to the World, and to add ſome *ſtrengthening* withal to their own *aſſurance*, is, by ſhewing *compaſſion* to thoſe their *Brethren*, that cannot yet tell how to *recover* themſelves out of *the ſnare* of the ſame *common Error*, from which they are ſo happily *eſcaped*. At leaſtwiſe ſo far, as not to *deſpiſe* them; nor to paſs their *cenſures* upon them, with ſo much *freedom* and *ſeverity* as ſome have done. If it be *a fault*, ſure it is a very *pardonable* one; for a man in *the change of times*, to remain

unchanged in his *mind* and *opinion*, and to hold to his *former* and (as he thinketh) *well-grounded Principles*: ſo long as he can neither apprehend any *Reaſon* of ſufficient ſtrength to convince his *underſtanding* that he is *in the wrong*, or to manifeſt unto him *the neceſſity* of making ſuch a *change*; nor is able with the beſt wit he hath, to diſcern any thing ſo *lovely* in the *effects* and *conſequents* of ſuch *change* ſince it was made, as might win over his *affections* to any tolerable liking thereof upon the *Poſt-fact*.

§. III. To return where I was going, and from whence I have not much *digreſſed*; if any ſhould now ask me, what thoſe *heavy Cenſures* are which I ſaid we ſhould be like to meet withal, I confeſs I am not able to give him any certain *account* thereof; not knowing before-hand what reaſons or expreſſions the Spirits of particular men will ſuggeſt to their *tongues* or *pens*. Only by what hath been uſually ſaid *by one ſort of men* upon ſuch like occaſions heretofore (more ſparingly and *in the ear* in former times, but of late more frequently, freely, and *on the houſe tops*:) it may be probably gueſſed what kind of *Cenſures* are to be expected from thoſe of the *ſame party* now. Yet for that I am not conſcious to my ſelf to have ſaid any thing in the *Papers now*, or at any time *heretofore* (with my allowance) publiſhed, that may give *juſt offence* to, or merit the *hard cenſure* of, any ſober diſpaſſionate man; and that, if yet I muſt fall under ſome *miſ-cenſures*, it is not *my caſe* alone, but of *many others* alſo wrapt with me in the *ſame common guilt*; I ſhall therefore reduce my diſcourſe herein *ab hypotheſi ad theſin*; and propoſe the *Objections*, with my *Anſwers* thereunto (though with ſome reflection upon *my ſelf* in moſt of the particulars, yet) as laid againſt the *generality* of thoſe mens *Sermons*, *Writings*, and other *Diſcourſes*, who (according to the *new ſtyle* of late years taken among us) go under the name of the *Prelatical Party* or *Epiſcopal Divines*.

1 §. IV. The Objections are, 1. *That in their* ordinary Sermons *they take any ſmall occaſion*; *but when they Preach at the* Viſitations, *where moſt of the* Clergy *of the Voiſinage are convened, ſet themſelves purpoſely in their whole Diſcourſe to* let fly *at their* Godly Brethren, *who out of* tenderneſs of Conſcience *dare not ſubmit to ſome things endeavoured to be impoſed upon them by the* Prelates. The Poor Puritan *is ſure to be paid* home; *he muſt be brought under the* laſh, *and expoſed to* contempt *and* ſcorn *at every publick meeting*; *the* Papiſts, *profeſſed* Enemies *of our* Church *and* Religion, *eſcaping in the*

mean

mean while Scot-free, *ſeldom or never medled withal in any of their* Sermons. 2. *Or if ſometimes ſome* little matter *be done that way by ſome of them; it is ſo little, that it is to as* little purpoſe: *rather for faſhions ſake,* ad faciendum Populum, *and to avoid* ſuſpicion, *than for any* ill will *they bear them. Perhaps give them* a light touch *by the way;* a gentle rub *as they paſs along, that ſhall do them no harm; but their* Brethren, *that profeſs the ſame* Proteſtant Religion *with them, they handle with* a rougher hand. *With* Elder-guns, *and* Paper-pellits *they ſhoot at thoſe; but againſt theſe, they play with* Cannon-bullet. 3. *And all this anger but for* Ceremonies: Trifles *even in their own eſteem, who plead hardeſt for them. If they be indeed ſuch* Indifferent things, *as they confeſs them to be, and would have the World believe they make no other account of them; Why do they* dote *on them ſo extreamly* themſelves? *Why do they preſs them upon* others *with ſo much importunity? Why do they* quarrel *with their* brethren *eternally about them?* 4. *The truth is, both* We *and* They *judge otherwiſe of them, than as* Indifferent things. *They think them* neceſſary, *whatever they pretend; or elſe they would not lay* ſo much weight *upon them. And we hold them* Popiſh, Antichriſtian, *and* ſuperſtitious; *or elſe we would not ſo ſtiffly* refuſe *them.* 5. *It is not therefore without cauſe, that we ſuſpect the* Authors *of ſuch* Sermons *and* Treatiſes, *as have come abroad in the defence of ſuch traſh, to be* Popiſhly-affected; *or at leaſt to have been ſet on by ſome* Popiſh Biſhops *or* Chancellors (*though perhaps without any ſuch* intention *in themſelves: on purpoſe to promote* the Papal Intereſt *here, and to bring back the people of this Nation* by degrees, *if not into* the heart *and within* the Walls of Babylon, *yet at leaſtwiſe into* the confines, *and within* the view *of it.* 6. *Which, as it appeareth otherwiſe, to wit, by their great* willingneſs *to allow ſuch* qualifications *to ſundry* Doctrines *taught in the* Church of Rome, *and ſuch* interpretations *to ſundry taught in* our Church, *as may bring them to the neareſt* agreement; *and their great endeavours to find out ſuch* Expedients, *as might beſt bring on a perfect* reconciliation *between the two* Churches. 7. *So particularly, in* preſſing *with ſo much vehemency the obſervance of theſe* Popiſh *and* Superſtitious Ceremonies; *for which* we *cannot* find, *nor do they offer to* produce, *any either* Command *or* Example *in holy Scripture, to* warrant *to our Conſciences the uſe thereof.* 8. *Which, what is it elſe in effect, than to deny* the ſufficiency of the Scripture, *to be a* perfect Rule of Faith aud Manners? *Which being one of the main Bulwarks of* the Proteſtant Religion, *as it is differenced from* the Roman, *is by theſe men and by this means* undermined *and* betrayed.

§. V. This

§. V. This is the ſum and ſubſtance of the uſual *Cenſures* and *Objections* of our *Anti-Ceremonian Brethren*, ſo far as I have obſerved from their own *ſpeeches* and *writings*; which I have therefore ſet down as near, as in ſo few words I could, to their *ſence*, and, for the moſt part, in their *own expreſsions*. Much of which having (as I conceive) received its *anſwer* before-hand in ſome paſſage or other of the enſuing *Sermons*, might ſupercede me the labour of adding any more now. Yet for ſo much as theſe *anſwers* lye diſperſedly, and not in one view: I held it convenient, as I have produced *the Objections* all together; ſo to offer to the Reader *an Anſwer* to them all together, and that in the ſame order, as I have given them in Begging at his hands but this *one* (very reaſonable) *favour*, that he would do both *himſelf* and *me* ſo much right, as not to paſs his *cenſure* too *haſtily* and too *ſeverely* upon any *part* of what is now preſented to his view, (whether he *like* it, or *diſlike* it;) till he hath had *the patience* to read over *the whole*, and allowed himſelf *the freedom* rightly and without prejudice to *conſider* of it.

§. VI. That which is ſaid in *the firſt* place of their *Godlineſs* and *Tenderneſs of Conſcience*, is not much to the purpoſe, as to the main
1 buſineſs. For *firſt*, beſides that *all Parties* pretend to *Godlineſs*; *Papiſts*, *Anabaptiſts*, and who not (even the late-ſprung-up generation of *Levellers*, whoſe *Principles* are ſo deſtructive of all that *Order* and *Juſtice* by which *publick ſocieties* are ſupported, do yet ſtyle themſelves, as by a kind of peculiarity, *The Godly*;) And
2 that *ſecondly*, it is the eaſieſt thing in the world, and nothing more common, than for men to pretend *Conſcience*, when they are not
3 minded to *obey*: I do not believe *thirdly*, (though I am well perſwaded of *the godlineſs* of many of them otherwiſe,) that *the refuſal* of indifferent *Ceremonies* enjoyned by *Lawful Authority*, is any part of their *Godlineſs*; or any good fruit, evidence, or ſign there-
4 of. But certain it is *fourthly*, that *the godlieſt* men are *men*, and *know but in part*; and by the power of *godlineſs* in their *hearts* are no more ſecured from the poſſibility of falling into *Error* through *Ignorance*, than from the poſſibility of falling into *Sin* through *Infirmity*. And as for *Tenderneſs* of Conſcience *fifthly*, a moſt gra-
5 cious bleſſed fruit of *the holy Spirit* of God, where it is really, and not *in pretence* only, nor *miſtaken*, (for ſure it is no very *tender Conſcience*, though ſometimes called ſo, that *ſtraineth at a Gnat and ſwalloweth a Camel*:) it is with it, as with other *tender* things; ve-

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ry ſubject to receive *harm* and ſoon put out of *order*. Through the cunning of *Satan*, it dangerouſly *expoſeth* men to *temptations on the right hand*: and through its own aptitude to entertain and to cheriſh *unneceſſary ſcruples*, it ſtrongly diſpoſeth them to *liſten* thereunto ſo long, till at the laſt they are *overcome* thereof. Needful it is therefore, that in the publick teaching, *the Errours* ſhould be ſometimes refuted, and the *Temptations* diſcovered. And this ever to be done; *ſeaſonably*, *ſoberly*, *diſcreetly* and *convincingly*; and, when we are to deal with men whoſe *Conſciences* (are ſo far as we can diſcern) truly *tender*, with the ſpirit of *Meekneſs* and *Compaſſion*. For, *tender* things muſt be *tenderly* dealt withal, or they are loſt. I know it is not always *ſo done*; nor can we expect it ſhould. All *Preachers* are neither ſo *charitable*, nor ſo *prudent*, nor ſo *conſciencious*, as they ſhould be: And they that are ſuch in a good meaſure, are *men* ſtill; and may be [a] *tranſported* now and then through *Paſſion*, and *Infirmity*, beyond the juſt bounds of *moderation*. But then, the fault is not ſo much in *the choice* of the argument they treat of, as in *the ill-managing* thereof: which ought not to caſt any prejudice upon others who deal in *the ſame Argument*, but after *another manner*.

[a] Ταραττόμενοι ὑπὸ τοῦ λόγου ὁρῶνται, συλλήβδην πάντα. Ariſt. 1 Elench. 15.

§. VII. But that which pincheth moſt in this *firſt particular*, is (as I ſuppoſe) this; That upon all publick occaſions, eſpecially in *Viſitation-Sermons*, they who agree with us in *the ſubſtance* of the ſame *Reformed Religion*, are for the moſt part *the only mark ſhot at*; whilſt *the common Enemy*, *the Papiſt*, hath little or nothing ſaid againſt him. For Anſwer hereunto. *Firſt*, ſo far as concerneth *the Sermons* here publiſhed, *the Objection* is void, for therein, the *Papiſt* hath had his ſhare as well as his fellows, ſo oft as the *Text* gave occaſion, or the *file* of my diſcourſe led me thereunto; as by *the Papers* themſelves (whereunto reference to be had) will evidently appear. *Secondly*, admitting all *true* that is alledged; either we are *excuſable*, in what they *blame* us for; or they that *blame* us *inexcuſable*, who do the very *ſame things*. Do not they uſually in their *Sermons*, fall bitterly upon *the Papiſts* and *Arminians*; but ſeldom meddle with *the Socinians*? ſcarce ever name *the Turks*? I have been often told, of their declamations againſt the obſerving of *Chriſtmas*, that great *ſuperſtitious* thing; but I remember not to have heard of much ſpoken againſt *Perjury* and *Sacrilege* and ſome other ſins, wherewith our times abound. Nay doth not their *zeal* even againſt *Popery* it ſelf (*Popery* I mean, truly ſo called) of late years, and ſince moſt of *the*

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Pulpits

Pulpits are in their *poſſeſſion*, ſeem to abate; at leaſtwiſe in compariſon of *the zeal* they ſhew againſt *Epiſcopacy*, and againſt *the Liturgy*, *Feſtivals*, and *Ceremonies* lately in uſe among us? Theſe they cry down with all *the noiſe* they can, and with all *the ſtrength* they have; having firſt branded them with the name of *Popery*; and this muſt now paſs for *preaching againſt Popery*. I demand then, Is there not the like reaſon of reproving *Sins*, and refuting *Errours*? If ſo; are not *Perjury* and *Sacrilege* as great ſins (at leaſt) as *keeping Chriſtmas* Holy-day? Howſoever, are not the Errors of *the Turks*, that deny the whole ſtructure of *the Chriſtian Religion*; (*foundation* and all,) far worſe than the Errors of *the Papiſts*, who by their *additional ſuperſtructures* have only altered *the Fabrick*, but keep *the Foundation* ſtill? And are not the Errors of *the Socinians*, who deny *the Trinity*, Gods *Omniſcience*, the Eternity of *the Son*, the Divinity of *the Holy Ghoſt*, *Original Sin*, the calling of *Miniſters*, and far worſe than thoſe *the Arminians* are charged withal, of *Free Will*, *Univerſal Redemption*, *Falling from Grace*, &c? And are not the old rotten Points of Popery (*the Popes Oecumenical Paſtorſhip and Infallibility*, *the Scriptures Unſufficiency*, *Image-worſhip*, *Invocation of Saints*, *Tranſubſtantiation*, *Half-Communion*, &c.) Errors of as great a *magnitude*, as thoſe other Points of *Popery* (lately and falſely dubb'd ſuch) of *Epiſcopacy*, *Liturgy*, *Feſtivals*, and *Ceremonies*? If they be; Why do our *Brethren* preach *oftner* and inveigh *more*, againſt theſe *latter* and *leſſer* in compariſon, than againſt thoſe *former* and *greater Sins* and *Errours*? I doubt not, but they have ſome *Reaſons* wherewith to *ſatisfie themſelves* for their ſo doing; elſe they were much too blame. Be thoſe *Reaſons* what they will; if they will ſerve to *excuſe them*, they will ſerve as well to *juſtifie us*.

1 §. VIII. It will be ſaid perhaps; *Firſt*, That the *Turks* have no *Communion* with us: They are *out of the Church*; and our chiefeſt care ſhould be for *thoſe within*, leaving *thoſe without* for God to
2 judge. Or indeed *Secondly*, To what purpoſe would it be to addreſs our ſpeeches to them ſome thouſands of miles out of hearing? If our *voices* were as loud as *Stentor's*, or that of *Mars* in *Homer*, the ſound would not reach them. Beſides that, *Thirdly*, There is little danger in *our people* of receiving *hurt* or *infection* from them; who have no ſuch *Agents* here to tamper with the people in that behalf, no ſuch *artifices* and plauſible *pretenſions* whereby to work them over to their ſide, no ſuch *advantages* as the agreement in ſome *Common Principles* might afford for bring-

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ing on the reſt; as the *Papiſts* have. Who being within the pale of the *viſible Catholick Church*, and living in the midſt of us, have their *inſtruments* ready at hand in every corner, to gain *Proſelytes* for *Rome*; the ſpecious pretences of *Antiquity*, *Univerſality*, *Conſent of Councils and Fathers*, &c. wherewith to dazle the eyes of *weak* and *credulous* perſons; and ſome ground alſo to work upon, in the *agreement* that is between them and us in the principal Articles of the *Chriſtian Faith*.

§. IX. Theſe *Reaſons* I confeſs are *ſatisfactory*, as to the Compariſon between *Turks* and *Papiſts*; and may be applyed to the other Inſtance alſo in their proportion, ſo far as the Application will hold truth. And all this is agreeable, both, To the Apoſtles diſcourſe, 1 *Cor.* 5. 9. ------- 13. and, To the advices of prudent *Statiſts*, who forbear to advance againſt *a potent Enemy abroad*, till they have compoſed ſmaller *Quarrels* and *Mutinies* at home, and, To the Example alſo of our bleſſed Saviour himſelf: Who, although the Errors of the *Sadduces* were, in themſelves, and in reſpect of their matter, much worſe than thoſe of the *Scribes* and *Phariſees*; yet becauſe the danger of ſeducing the People, was greater from *theſe* than from *thoſe* (the *Phariſees* by reaſon of their out-ſide holineſs being grown into better Eſteem with the People than the *Sadduces* were; and the generality of the people alſo by their Education prettily well principled, and ſo fore-armed, againſt thoſe more groſs and palpable Errours of the *Sadduces*:) is obſerved therefore to have both more frequently and with greater ſharpneſs reproved the *Scribes* and *Phariſees* for their falſe teaching, than he did the *Sadduces*; and to have given the people more Caveats to beware of them and their Leaven, than that of the *Sadduces*. 1 2 3

§. X. This is the moſt, I think, they have to ſay for *themſelves*; and upon ſuppoſal that all the *particulars* in the aforementioned *Inſtances*, were indeed ſuch *Sins* and *Errours*, as they either *take* or *miſtake* them for; it muſt be admitted a very *reaſonable* and *ſufficient* Plea. Only we require (which is but *equal*) that they mete unto us back again with *the ſame meaſure*; and allow us the benefit of *the ſame Plea* (*mutatis mutandis*) ſo far as *our Caſe is the ſame* with theirs. Let them but this do, and the *Objection* will vaniſh. *Firſt*, we nothing doubt but that the *Papiſts* (by being baptized into the *Faith of Chriſt*) are in a far *better condition* otherwiſe; as we are ſure they ſtand in a *nearer relation* 1

to us thereby, than *Turks* and *Pagans* do. Yet, as to *external Communion* in the publick Worſhip; by *refuſing* to aſſemble with us (which is not our fault) they are as very ſtrangers to us, as the very *Turks* are; and in that reſpect to be looked upon as οἱ ἔξω, *thoſe that are without*. And therefore we deemed it more *expedient*, and a more *brotherly act*, to endeavour the reducing of *our Brethren* that held Communion with us to their *juſt obedience*, by diſcovering to their faces (being perſonally *preſent*) thoſe their *Errours* that obſtructed it; than to *beat the Air* to little purpoſe, in declaiming againſt thoſe that did *not hear* us, and we were ſure
2 would *little regard* us. For, *Secondly*, were it not for the confirming of our *Proteſtant Hearers* in their preſent belief of the *Truth*, againſt ſuch as will attempt to *draw* them from us, it would be a very *impertinent* thing to inſiſt much upon the diſcovery of Popiſh Errors in our Churches; whither they that ſhould reap moſt benefit by ſuch diſcovery never come. They live among us indeed, which the *Turks* do not: but ſince they *come not* where they may *hear* us; it is all one *to us*, in reſpect of our Sermons, as if they lived as far from us as the *Turks* do. But at ſuch times as the *Clergy* are met together (which is chiefly done at the *Viſitations*) when moſt of them who are moſt concerned, both for their *own* ſakes, and the *peoples* that depend upon them, to have *a right judgment* concerning the Nature and Uſe of *Indifferent things*, are preſent; it ſeemeth to be very *proper*, (and by the bleſſing of God) may conduce very much to the *edification* of his people in *Truth*, *Peace*, and *Godlineſs*; that the *juſt power* of thoſe that have *authority* in the Church for making *Eccleſiaſtical Conſtitutions* ſhould be aſſerted, and the *neceſſity* of yielding *obedience* thereunto when they are made, by all under ſuch *authority* ſhould be *preſſed*: This is the very truth of the *whole buſineſs*. And what is there in all this, to deſerve ſuch *out-cries*? What is there, if men would but ſoberly conſider it, that is not every way agreeable to the dictates both of Chriſtian *Prudence* and *Charity*?
3 *Thirdly*, (which is a very important conſideration, and cometh up to the full of the *Objection*) we think it more needful, ſeaſonable, and expedient, upon ſuch *opportunities*, to clear theſe *points in difference* betwixt us and *our Brethren* at home, than to handle any of the *Controverſies* in debate betwixt us and thoſe of *Rome*. Both becauſe the People are in more danger of being miſ-led by theſe, than of being ſeduced by *Papiſts*; and becauſe the *Papiſts* make a great advantage (indeed the greateſt, and in a manner the whole advantage they have againſt us) of theſe *home-differences*,

rences. For although the *Emiſſaries of Rome* have long uſed all the *art* and *diligence* poſſible to advance the *Roman Intereſt* among us; yet the *People of England* are ſo generally prepoſſeſſed with a deteſtation of *that Religion* (as the people of *Spain*, *France* and *Italy* are of *ours*;) that, were it not for the *advantage* they make of the *exceſſes* of ſome troubleſome ſpirits among our ſelves, they could not have expected to have *reaped* ſo plentiful *a harveſt* here, as *of late years* they have done. But *our Brethren*, having by their much *Preaching* and inveighing againſt the *Papiſts*, wrought our common people to ſuch a *prejudice* againſt her *Doctrines*, that many of them know no other *Rule* whereby to judge of the ſoundneſs of mens *Religion*, than by the greater or leſſer *diſtance* it hath from *Popery*; have thereby withal gained that *high eſteem* of their *ſoundneſs in Religion* above others in the hearts of many of our people (led as moſt are, by *opinion* more than true *judgment*;) that it is a very eaſie matter for them to draw *multitudes* after them into a *diſlike* of any thing, whereon they ſhall think good to faſten the imputation of being *Popiſh*. For preventing whereof, if we do our beſt endeavour upon all good occaſions to *undeceive them* firſt, and by them the *people*; by letting them *ſee*, (if they will but *open* their eyes) how *unſound the Principles* are they go upon, and how *unſafe the Practices* thoſe Principles lead unto: Who can juſtly blame us for ſo doing?

§. XI. To the ſubſtance of the *Second Objection* (if I may with their *leave* and without their *offence*, paſs by that *quaint minute piece* of wit, of *Paper-pellits*, and *Cannon-bullets*;) I ſhall need make no further *Anſwer*, than what hath already been given to the *Firſt*. Only I ſhall, *ex abundanti*, add *two* things; the one, 1
concerning *my ſelf*; the other, to the *Objectors*. For *my ſelf*; if I be not much miſtaken, I have been ſo far from *offending* in the kind objected, that I may ſeem rather to have *offended* too much on the other hand. The *ſubſtance of the matter* both againſt *Papiſts* and *others*, is I hope all along juſtifiable. And then, if ſome *ſharper expreſſions* both againſt them and others have here and there ſlipt from my *tongue* or *pen* (ſuch as *heat* and *indignation* in our *greener years* are apt to ſuggeſt;) they that are *ingenuous*, conſidering how long it is ſince *thoſe Sermons* were Preached, may be pleaſed to *pardon* it, upon the old plea, *Dandum aliquod ætati*. As for 2
them; that they Preach againſt *Popery*, I not at all miſlike: Only I could wiſh that theſe *two Cautions* were better obſerved, than (as far as I can make *conjecture* of the reſt, by the proportion of

to us thereby, than *Turks* and *Pagans* do. Yet, as to *external Communion* in the publick Worſhip; by *refuſing* to aſſemble with us (which is not our fault) they are as very ſtrangers to us, as the very *Turks* are; and in that reſpect to be looked upon as οἱ ἔξω, *thoſe that are without*. And therefore we deemed it more *expedient*, and a more *brotherly act*, to endeavour the reducing of *our Brethren* that held Communion with us to their *juſt obedience*, by diſcovering to their faces (being perſonally *preſent*) thoſe their *Errours* that obſtructed it; than to *beat the Air* to little purpoſe, in declaiming againſt thoſe that did *not hear* us, and we were ſure
2 would *little regard* us. For, *Secondly*, were it not for the confirming of our *Proteſtant Hearers* in their preſent belief of the *Truth*, againſt ſuch as will attempt to *draw* them from us, it would be a very *impertinent* thing to inſiſt much upon the diſcovery of Popiſh Errors in our Churches; whither they that ſhould reap moſt benefit by ſuch diſcovery never come. They live among us indeed, which the *Turks* do not: but ſince they *come not* where they may *hear* us; it is all one *to us*, in reſpect of our Sermons, as if they lived as far from us as the *Turks* do. But at ſuch times as the *Clergy* are met together (which is chiefly done at the *Viſitations*) when moſt of them who are moſt concerned, both for their *own* ſakes, and the *peoples* that depend upon them, to have *a right judgment* concerning the Nature and Uſe of *Indifferent things*, are preſent; it ſeemeth to be very *proper*, (and by the bleſſing of God) may conduce very much to the *edification* of his people in *Truth*, *Peace*, and *Godlineſs*; that the *juſt power* of thoſe that have *authority* in the Church for making *Eccleſiaſtical Conſtitutions* ſhould be aſſerted, and the *neceſſity* of yielding *obedience* thereunto when they are made, by all under ſuch *authority* ſhould be *preſſed*: This is the very truth of the *whole buſineſs*. And what is there in all this, to deſerve ſuch *out-cries*? What is there, if men would but ſoberly conſider it, that is not every way agreeable to the dictates both of Chriſtian *Prudence* and *Charity*?
3 *Thirdly*, (which is a very important conſideration, and cometh up to the full of the *Objection*) we think it more needful, ſeaſonable, and expedient, upon ſuch *opportunities*, to clear theſe *points in difference* betwixt us and *our Brethren* at home, than to handle any of the *Controverſies* in debate betwixt us and thoſe of *Rome*. Both becauſe the People are in more danger of being miſ-led by theſe, than of being ſeduced by *Papiſts*; and becauſe the *Papiſts* make a great advantage (indeed the greateſt, and in a manner the whole advantage they have againſt us) of theſe *home-differences*,

rences. For although the *Emiſſaries of Rome* have long uſed all the *art* and *diligence* poſſible to advance the *Roman Intereſt* among us; yet the *People of England* are ſo generally prepoſſeſſed with a deteſtation of *that Religion* (as the people of *Spain*, *France* and *Italy* are of *ours*;) that, were it not for the *advantage* they make of the *exceſſes* of ſome troubleſome ſpirits among our ſelves, they could not have expected to have *reaped* ſo plentiful *a harveſt* here, as *of late years* they have done. But *our Brethren*, having by their much *Preaching* and inveighing againſt the *Papiſts*, wrought our common people to ſuch a *prejudice* againſt her *Doctrines*, that many of them know no other *Rule* whereby to judge of the ſoundneſs of mens *Religion*, than by the greater or leſſer *diſtance* it hath from *Popery*; have thereby withal gained that *high eſteem* of their *ſoundneſs in Religion* above others in the hearts of many of our people (led as moſt are, by *opinion* more than true *judgment*;) that it is a very eaſie matter for them to draw *multitudes* after them into a *diſlike* of any thing, whereon they ſhall think good to faſten the imputation of being *Popiſh*. For preventing whereof, if we do our beſt endeavour upon all good occaſions to *undeceive them* firſt, and by them the *people*; by letting them *ſee*, (if they will but *open* their eyes) how *unſound the Principles* are they go upon, and how *unſafe the Practices* thoſe Principles lead unto: Who can juſtly blame us for ſo doing?

§. XI. To the ſubſtance of the *Second Objection* (if I may with their *leave* and without their *offence*, paſs by that *quaint minute piece* of wit, of *Paper-pellits*, and *Cannon-bullets*;) I ſhall need make no further *Anſwer*, than what hath already been given to the *Firſt*. Only I ſhall, *ex abundanti*, add *two* things; the one, 1
concerning *my ſelf*; the other, to the *Objectors*. For *my ſelf*; if I be not much miſtaken, I have been ſo far from *offending* in the kind objected, that I may ſeem rather to have *offended* too much on the other hand. The *ſubſtance of the matter* both againſt *Papiſts* and *others*, is I hope all along juſtifiable. And then, if ſome *ſharper expreſſions* both againſt them and others have here and there ſlipt from my *tongue* or *pen* (ſuch as *heat* and *indignation* in our *greener years* are apt to ſuggeſt;) they that are *ingenuous*, conſidering how long it is ſince *thoſe Sermons* were Preached, may be pleaſed to *pardon* it, upon the old plea, *Dandum aliquod ætati*. As for 2
them; that they Preach againſt *Popery*, I not at all miſlike: Only I could wiſh that theſe *two Cautions* were better obſerved, than (as far as I can make *conjecture* of the reſt, by the proportion of

what hath come to my *knowledge*) I fear they uſually are, by the *more zealous* of that party, *Viz.* 1. That they do not through *ignorance*, *prejudice*, or *precipitancy*, call that *Popery*, which is not; and then under that *name* and *notion* Preach againſt it. 2. That they would do it with the leſs *noiſe* and more *weight*. It is not a buſineſs meerly of the *Lungs* but requireth *Sinews* too. Or, (to uſe their own *Metaphor*) let them not think that caſting of *ſquibs* will do the deed, or charging with *powder* alone; that will give a *crack* indeed, and raiſe a *ſmoke*? but unleſs they have *bullet* as well as *powder*, it will do little execution.

1 §. XII. To the *Third Objection*. I ſay *Firſt*, that we have indeed no higher or other eſteem of *Ceremonies*, than as of *indifferent things*; yet do we not count them *Trifles*, otherwiſe than as in com-
2 pariſon with *neceſſary duties*. But let *Ceremonies* (*Secondly*) be as very *Trifles*, as any man can imagine them to be; yet *Obedience* ſure is no *Trifle*. They miſ-ſtate the *Queſtion*, when they talk of preſſing *Ceremonies*. It is *Obedience* (formally) that is required: *Ceremonies* not otherwiſe preſſed, than as the *matter* wherein that *Obedience* is to be exerciſed. If a *Maſter* appoint his *Servant* to do ſome ſmall matter that he thinketh fit to have done, though in it ſelf of no great moment; yet he will expect to be *obeyed*; and it is great reaſon he ſhould. If in ſuch caſe the *Servant* ſhould *refuſe* to do the thing appointed, becauſe he hath *no mind* thereunto, and ſhould receive a check or correction for ſuch refuſal; could he either ſufficiently *excuſe* his own *fault*, or reaſonably *complain* of his *Maſter* for dealing hardly with him, by ſaying, The thing was but a *Trifle*? Is it not evident, that the thing which made the *Maſter* angry, and the *Servant* an offender in that *Caſe*, was not (*preciſely* and *formally*) the leaving of the thing *undone* (which had it not been *commanded*, might have been left *undone* without any *fault* or *blame* at all,) but the *refuſing* to do it, when he that
3 had a right to his *ſervice* commanded him? Wherefore *Thirdly*, that which is ſaid of ſome mens *doting* ſo extreamly on *Ceremonies*, might have been well enough ſpared. I know no true Son of the *Church of England*, that doteth upon any *Ceremony*, whatſoever opinion he may have of the *decency* or *expediency* of ſome of them. If any do, let him *anſwer* for himſelf. Among wiſe men, he will hardly paſs for a *wiſe man*, that doteth upon any. Nor will he, I doubt, prove a much *wiſer man*, that runs into the *contrary* Ex-
4 tream, and *abhorreth* all. It is true, *Fourthly*, that there have been long and *unkind quarrels* about theſe things: More is the *pity*!

but

but where is the *fault*? To whom is the *beginning*, and to whom the *continuance* of a quarrel rather imputable? To him, that *demandeth* his right? or to him, that *with-holdeth* it from him? For this is the plain *Case* in ſhort, The *Biſhops* (*under the King*) require *obedience* to the *Laws Eccleſiaſtical*; theſe men *refuſe* to give it. So *began the quarrel* at firſt; and upon the ſame terms it *continued*. If the *Obedience* challenged were indeed due to thoſe Laws, then did our *Brethren* both *begin* the quarrel and *hold it on*; if it were not, then muſt the whole *blame* lye upon thoſe that *claimed it unjuſtly*, and not upon them. So that upon winding up of the buſineſs, the whole *Controverſie* will devolve upon this point; Whether to the *Laws Eccleſiaſtical* Obedience is due or not? For the right determining whereof (for ſo much as it is confeſſed on all hands, that *Obedience* is due to *Lawful Authority* commanding *Lawful things*) *two* other *points* are to be reſolved: the one, concerning the *Authority* by which the Conſtitutions were made; the other, concerning the *lawfulneſs* of the things therein required. The *Presbyterians of the Kirk* flatly and directly deny both: *Ours*, leſs forward to declare their opinion in the *former* point, have choſen rather to ſtand upon the *later* only. And ſo the *point in iſſue* is briefly this; Whether the *things* commanded, (and particularly the *Ceremonies*) be *lawful*, yea, or no. Which bringeth us to the conſideration of

§. XIII. The *Fourth Objection*. Wherein (beſides ſome *ill language*, which I love not to ſtir into) they declare, *Firſt*, what they conceive to be our Opinion, and *next* what is indeed their own concerning the *Ceremonies*, *&c.* in queſtion. In the former, we deſire that *candor* which in all *reaſon* and *charity* they ought to afford us; that they would fix nothing upon us as *our opinion*, which our ſelves (who ſhould beſt know what *our opinion is*) proteſt againſt, as *not our opinion*. They have been told a thouſand times over, in the *Sermons* and *Writings* of private men, which is alſo atteſted and affirmed by the *publick Declaration* of our *Church* (the moſt authentick aſſurance a queſtion of this nature is capable of;) That we 1
place no *Neceſsity* at all in theſe things, but hold them to be meerly indifferent. That, when for *decency*, *order*, or *uniformity*'s ſake, any *Conſtitutions* are made concerning them; there is the ſame *neceſsity* of obeying ſuch *Conſtitutions*, as there is of obeying other *Laws* made for the good of the *Common-wealth* 2
concerning

3 concerning any other *indifferent* things. That ſuch *Neceſſity*, either in the one or the other, ariſeth not properly from *the Authority* of the immediate *Law-giver*, but from *the Ordinance of God*, who hath commanded us to obey the *Ordinances of men* for his ſake. That, ſuch *neceſſity of Obedience* notwith-
4 ſtanding, the *things* remain in the ſame *indifferency* as before. Every way in reſpect of their Nature; and *quoad Rem* (it being not in the power of *accidental Relations* to change the *Natures* of things) and even in reſpect of their *Uſe*; and *quoad Nos* thus far, that there is a *liberty* left for men, upon extraordinary and other juſt occaſions, ſometimes to do otherwiſe than the Conſtitution requireth, *extra caſum Scandali & Contemptus*. A *liberty* which we dare not either take our ſelves, or allow to others, in things properly and abſolutely neceſſary. [Upon which very account (I mean the conſideration of the indifferency of the things in themſelves) and upon which account alone it is, that many of the Epiſcopal (that is to ſay, the true *Engliſh* Proteſtant) Divines; who ſadly reſent the voting down of the Liturgy, Feſtivals, and Cremonies of the Church, by ſo many former Laws eſtabliſhed; heartily deſired heretofore the continuance, and as heartily ſtill wiſh the reſtitution, and are (by Gods help) ready with their Tongues, Pens, and Sufferings, to maintain and juſtifie the Lawful uſe of the ſame; do yet ſo far yield to the ſway of the Times, and are perſwaded they may with a good Conſcience ſo do, as to forbear the uſe thereof in the publick Worſhip; till it ſhall ſeem good to thoſe that are in place of Authority either to reſtore them to their former ſtate (as it is well hoped, when they ſhall have duly conſidered the evil conſequents of that Vote, they will) or at leaſtwiſe, and in the mean time to leave them arbitrary, for men, according to their ſeveral different judgments, to uſe or not to uſe, which ſeemeth but reaſonable, the like favour and liberty in other kinds having been long allowed to almoſt all other ſorts of men, though of never ſo diſtant perſwaſions one from
5 another:] Laſtly, That all *Laws* made concerning *Ceremonies* or other *indifferent* things, whether *Civil* or *Eccleſiaſtical*, are *mutable*; and as they were at firſt made *by Humane Authority*, ſo may they from time to time be *by humane Authority* abrogated and repealed. And then and thenceforth they loſe their *obligation*; whereby the *neceſsity* of yielding *obedience* thereunto wholly ceaſeth and determineth; and the *things* thereby *commanded*

manded or *prohibited*, return to their primitive and natural *indifferency*, even in their *Uſe* alſo, and *in reſpect of us*. This is clearly *our Opinion*, and men may eaſily ſo underſtand us, if they will.

§. XIV. But *their Opinion* is, that the things enjoyned are *Popiſh* and *Superſtitious*; and conſequently *unlawful* to be uſed: And this they render as the *reaſon* of their *Non-conformity*. And the *Reaſon* were certainly good, if the *Opinion* were true. For the *Popiſhneſs* firſt; unleſs we ſhould ſue out a Writ *de finibus regendis*, [a] it will be hard to find out a way how to bring this *Controverſie* to an *iſſue*, much leſs to an *end*: the *term* hath been ſo ſtrangely extended, and the *limits* thereof (if yet it have any) ſo *uncertain*. If they would be entreated to ſet *bounds* to what they mean by *Popiſh* and *Popery*, by giving us a certain *definition of it*; we ſhould the ſooner either come to ſome *agreement*; or at leaſt, underſtand our ſelves, and one another the better, wherein and how far we *diſagreed*. In the mean time, it is to me a wonder, that if *reaſon* would not heretofore, yet the ſad *experience* of the ill conſequents, ſo *viſible* of late time, ſhould not have taught them all this while to *conſider*, what infinite *advantage* they give to the *Romiſh party* to work upon *weak* and *wavering* ſouls; by damning ſo many things under the name of *Popery*, which may to their underſtandings be ſufficiently evidenced; *Some*, to have been uſed by the *ancient Chriſtians* long before *Popery* was hatched, or but in the Egg; and *All* to have nothing of *Superſtition* or *Popery* in them, unleſs every thing that is uſed in the *Church of Rome* become thereby *Popiſh* and *Superſtitious*. Nor what great *advantage* they give to our newer *Sectaries*, to extend the name yet farther. Who, by the help of their *New-Lights*, can diſcern *Popery*, not only in the *Ceremonies* formerly under debate; but even in the *Churches* and *Pulpits*, wherein they uſed to Preach againſt *Popery*, and the *Bells* wherewith they uſed to call the people together to hear them. Theſe are by ſome of them cry'd down as *Popiſh*, with other things very many, which their *Presbyterian* Brethren do *yet* both allow, and practiſe; though *how long* they will ſo do, is uncertain, if they go on with the Work of *Reformation* they have begun, with as *quick diſpatch*, and at the rate they have done theſe laſt *two ſeven* years. The having of *God-fathers* at Baptiſm, *Churching* of Women, *Prayers* at the burial of the dead, Children

[a] *Omnia periclitabuntur aliter accipi quàm ſunt, ſi aliter quàm ſunt cognominantur.* Tert. de carn. Chriſti, cap. 13.

dren asking their Parents *bleſsing*, &c. which whilome were held *innocent*; are now by very many thrown aſide, as rags of *Popery*. Nay, are not ſome gone ſo far already, as to caſt into the ſame heap, not only, the ancient hymn *Gloria Patri* (for the *repeating* whereof alone ſome have been deprived of all their *livelihoods*) and the *Apoſtles Creed*; but even the uſe of the *Lords Prayer it ſelf*? ------ And what will *ye do* in the end thereof? And what would you have *us do* in the mean time, when you call hard upon us to leave our *Popery*, and yet would never do us the favour to let us know what it is? It were good therefore, both for *your own* ſakes, that you may not rove *in infinitum*; and in compaſſion *to us*; that you would give us a perfect *boundary* of what is *Popery* now; with ſome *Prognoſtication* or *Ephemerides* annexed (if you pleaſe) whereby to *calculate* what will be *Popery* ſeven years hence.

§. XV. But to be *ſerious*, and not to indulge my ſelf too much *merriment* in ſo *ſad* a buſineſs; I believe, all thoſe men will be found much miſtaken, who either meaſure the *Proteſtant Religion* by an oppoſition to *Popery*; or account all *Popery*, that is *taught* or *practiſed* in the *Church of Rome*. Our godly *Fore-fathers*, to whom (under God) we owe the purity of our *Religion*, and ſome of which laid down their *lives for the defence* of the ſame, were ſure *of another mind*; if we may, from what they *did*, judge what they *thought*. They had no purpoſe (nor had they any warrant) to ſet up *a new Religion*, but to reform *the Old*; by purging it from thoſe *Innovations*, which in tract of time (ſome ſooner, ſome later) had mingled with it, and *corrupted* it, both in the *Doctrine* and *Worſhip*. According to this purpoſe they produced, without *conſtraint* or *precipitancy*, freely and adviſedly, as in *peaceable times*; and brought their intentions to *a happy end*; as by the *reſult* thereof contained in the *Articles* and *Liturgy* of our Church, and the *Prefaces* thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our beſt ſcantling, whereby to judge *what is*, and *what is not*, to be eſteemed *Popery*. All thoſe *Doctrines* then, held by the modern *Church of Rome*, which are either *contrary* to the written *Word of God*, or but *ſuper-added thereunto*, as *neceſſary Points of Faith*, to be of all Chriſtians believed under pain of *damnation*; and all thoſe *Superſtitions* uſed in the worſhip of God, which either are *unlawful*, as being *contrary* to the Word; or being *not contrary*, and therefore *arbi-*

trary

trary and *indifferent*, are made *Eſſentials*, and impoſed as neceſſary *parts of Worſhip*: theſe are, as I take it, the things whereunto the name of *Popery* doth properly and peculiarly belong. But as for the *Ceremonies* uſed in *the Church of Rome*, which the *Church of England* at the Reformation thought fit to *retain*; not as *Eſſential or neceſſary parts* of Gods Service, but only as accidental, and *mutable circumſtances* attending the ſame for *order*, *comlineſs*, and *edification* ſake; how theſe ſhould deſerve the name of *Popiſh*, I ſo little underſtand, that I profeſs I do not yet ſee any reaſon why, if the *Church* had then thought fit to have *retained* ſome other of thoſe which were then *laid aſide*, ſhe might not have lawfully ſo done; or why the things ſo *retained* ſhould have been accounted *Popiſh*. The plain truth is this, The *Church of England* meant to make uſe of her *liberty*, and the lawful *power* ſhe had (as all the *Churches* of Chriſt have, or ought to have) of ordering *Eccleſiaſtical Affairs* here; yet to do it with ſo much *prudence* and *moderation*, that the World might ſee, by what was *laid aſide*, *that ſhe acknowledged no ſubjection to the See of* Rome; *and by what was retained*, that ſhe did not *recede from the Church of* Rome, out of any ſpirit of *contradiction*, but as *neceſſitated thereunto* for the maintenance of her juſt *liberty*. The number of *Ceremonies* was alſo then very great, and they thereby *burdenſome*, and ſo the number thought fit to be *leſſened*. But for the *Choice*, which ſhould be kept, and which not, that was wholly in her power, and at her diſcretion. Whereof, though ſhe were not bound ſo to do, yet hath ſhe given a clear and ſatisfactory account in one of the *Prefaces* uſually prefixed before the *Book of Common-Prayer*.

§. XVI. Beſides this of *Popiſh*, they have beſtowed alſo upon the *Ceremonies* the Epithet of *Superſtitious*. Which is a *word* likewiſe (as the former) of late very much *extended*; and ſtandeth in need of a *Boundary* too and a *definition* as well as it. But howſoever they do with the *words*, I muſt needs ſet bounds to my diſcourſe, leſt I weary the *Reader*. The point of Superſtition I have had occaſion to touch upon (more than once, as I remember) in ſome of *theſe Sermons*; and proved that the *Superſtition* lyeth indeed at their door, not ours. They *forbid* the things commanded by the Church *under the obligation of Sin*, and that *Obligation* ariſing not from their *forbidding* them, but from the *things* themſelves, which they judge to be *unlawful*, and thence impoſe upon all men *a neceſſity* of not uſing them; which

is *Superſtition*. Whereas the *Church* requires *obedience* indeed to her *Commands*, and that alſo *under the obligation of Sin*; but that *obligation* ariſing not at all from the nature of the things themſelves (always held and declared *Indifferent*;) but immediately from the Authority of the *Superior* commanding the *thing*, and *originally* from the Ordinance of *God* commanding *Obedience* to Superiors, as already hath been ſaid: and this is *not Superſtition*. For further ſatisfaction therefore in this matter, referring the *Reader* to the *Sermons* themſelves; I ſhall only by way of addition repreſent to the *Objectors* St. *Paul*'s demeanor at *Athens*. Where finding the City [a] full of *Idols* (or wholly given to *Idolatry*) he doth not yet fall foul upon them, nor *exclaim* againſt them in any *reproachful* manner, no nor ſo much as call them *Idolaters*; though they were ſuch, and that in a very high degree; but tempering his Speeches with all lenity and *condeſcenſion*, he telleth them only of their *Superſtition*; and that in the *calmeſt manner* too, [b] δεισιδαιμονεστέρους (the *comparative* degree in ſuch kind of ſpeaking, being uſually taken for a *diminuent term*.) How diſtant are they from his *Example*, with whom every thing they miſlike is preſently *an Idol*! Chriſtmas day *an Idol*, the Surplice *an Idol*, the Croſs after Baptiſm a great *Idol*, the Common-Prayer Book an abominable *Idol*! When yet, if the *worſt* that can be ſaid againſt them were *granted*, the moſt it could amount to, is but *Superſtition*; and till that be granted, which muſt not be till it be well proved, it is more *childiſh* than *manly* to cry out *Superſtition*, *Superſtition*!

[a] Κατείδωλον ἡ πόλιν. Act. 17. 16.

[b] —— 22.

§. XVII. Their next is a *Suſpicion* (rather than *Objection*) and that upon no very good ground. But Charity is not eaſily *ſuſpicious*; nor without cauſe. Wherein I have ſomewhat to ſay, in behalf of *my ſelf* and other *my Brethren*, and ſomewhat, by way of return *to them*. For *my ſelf*, I had a deſire, I may truly ſay almoſt from my very Childhood, to *underſtand* (as much as was poſſible for me) the bottom of our *Religion*; and particularly as it ſtood in relation both to the *Papiſts*, and (as they were then ſtiled) *Puritans*; to inform my ſelf *rightly*; *wherein conſiſted the true differences* between them and the *Church* of *England*, together with the *grounds* of thoſe differences. For I could even then obſerve (which was no hard matter to do) that the moſt of mankind took up their *Religion upon truſt* (as [c] *Cuſtom* or *Education* had framed them) rather than *choice*

[c] ἐν μικρῷ διαφέρει, τὸ ἅπαξ ἢ ἅπαξ ἐκ νέων ἐθίζεσθαι μᾶλλον ἢ τὸ πᾶν. Ariſt. 2. Ethic. 1.

choice. It pleaſed God in his goodneſs to afford me ſome *opportunities* ſuitable to that my *deſire*; by means whereof, and by his good bleſſing, I attained to underſtand ſo much of the *Romiſh Religion*, as not only to *diſlike* it, but to be able to give ſome *rational* account why I ſo do. And I doubt not but theſe very *Sermons*, were there nothing elſe to do it, will ſufficiently free me from the leaſt *ſuſpicion* of driving on any deſign for *Rome*. As for thoſe other *regular Sons of the Church of England*, that have appeared in this *Controverſie* on her behalf; how *improbable*, and ſo far forth *uncharitable*, the *ſuſpicion* is, that they ſhould be any way *inſtrumental* towards the promoting of the *Papal Intereſt*, may appear (amongſt other) by theſe few *Conſiderations* following. 1. That thoſe very *perſons*, who were under God the *Inſtruments* of freeing us from the *Roman Yoke*, by caſting *Popery* out of the Church, and ſundry of them *Martyred* in the cauſe; thoſe very Perſons, I ſay, were great favourers of theſe (now accounted *Popiſh*) *Ceremonies*, and the chief Authors or Procurers of the *Conſtitutions* made in that behalf. --------- *Hæ manus Trojam erigent?* 2. That in all former times ſince the beginning of the Reformation, our *Archbiſhops* and *Biſhops* with their *Chaplains*, and others of the *Prelatical Party* (many of them ſuch as have written alſo in defence of the *Church* againſt the *Puritans*) were the *Principal* (I had almoſt ſaid the *only*) Champions to maintain the Cauſe of *Religion* againſt the *Papiſts*. 3. That even in theſe times of ſo great *diſtraction*, and, conſequently thereunto, of ſo great *advantage* to the Factors for *Rome*, none have ſtept into the gap more *readily*, nor appeared in the face of the *Enemy* more *openly*, nor maintained the *Fight* with more *ſtoutneſs* and *Gallantry*, than the *Epiſcopal Divines* have done; as their late learned *Writings teſtifie*. Yea, and ſome of them ſuch, as (beſide their other *ſufferings*) have lain as deep under the *ſuſpicion* of being *Popiſhly-affected*, as any other of their *Brethren* whoſoever. 4. That by the endeavours of theſe *Epiſcopal Divines*, ſome that were *bred Papiſts* have been gained to our Church, others that began to *waver* confirmed and ſetled in their old *Religion*, and ſome that were *fallen* from us recovered and *reduced*, notwithſtanding all *the diſadvantages* of theſe confuſed times: and of each of theſe I am able to produce ſome *inſtance*. But I profeſs ſincerely, as in the preſence of God, and before the World, that I have not *known* (at leaſt I cannot call to *remembrance*) ſo much as one *ſingle Example* of any of this done by any

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Bp. Bramhall, Dr. Coſins, *&c.*

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of our *Anti-Ceremonian* Brethren, whether *Presbyterian* or *Independent*.

§. XVIII. But I have ſomewhat to *return* upon theſe our *Brethren*, who thus cauſeleſly *ſuſpect us*, Poſſible it will not pleaſe them : (φοβερὸν τὸ ἀληθὲς.) But I muſt ſpeak it out, both for *the truths* ſake, and *theirs*. To wit, that themſelves are in truth, though not *purpoſely* and *intentionally*, (whereof in my own thought I freely acquit them,) yet *really* and *eventually*, the great promoters of *the Roman Intereſt* among us: and that more ways than one. Theſe *three* among the reſt, are evi-
1 dent. *Firſt*, by putting to their helping hand to the pulling down of *Epiſcopacy*. It is very well known to many, what
[d] κωμωδία τις ἐχθεσις ἢ ἐωὴ πραγωδία. Naz. Orat. 14.
[d] rejoycing *that Vote* brought to the *Romiſh party*. How even in *Rome* it ſelf they ſang their *Io-Pæans* upon the tydings thereof, and ſaid triumphantly, *Now the day is ours*; Now is the fatal blow given to the *Proteſtant Religion in England*. They, who by converſing much with *that Nation*, were well acquainted with *the fiery turbulent* ſpirits of the *Scottiſh Presbyterians*, knew as well how to make their *advantage* thereof; and handled the matter with ſo much *cunning*, by fomenting their *diſcontents*, under-hand, till they had *framed* them, and by their means, ſome of *the ſame party* here, to become the fitteſt *Inſtruments* for the carrying on of their *great deſign*. And this I verily believe was the very *Maſter-piece* of the whole Plot. They could not but *fore-ſee* (as *the event* hath alſo proved,) that if *the old Government*, a main *Piller* in the *Building*, were once diſſolved, the whole *Fabrick* would be ſore *ſhaken*, if not preſently *ſhattered* in pieces and ruined; things would preſently run into *confuſion*; *diſtractions* and *diviſions* would certainly follow: And when *the waters* ſhould be ſufficiently *troubled* and *muddied*, then would be their opportunity to caſt in their *Nets*
[t] *Baxter* Arg. p. 46.
for a draught. Some, who have undertaken to diſcover to the World, the great *Plot* the *Papiſts* had of late years for the introducing of *Popery* in the ſeveral parts of it, might have done well to have taken ſome little *notice* of *this* alſo (I wonder how they could *look beſide it*) being ſo *viſible*; and indeed the *fundamental* part of the Plot. Without which, neither could the *ſparks of Errors and Hereſies* have been blown to that height, nor that *Libertiniſm* (and ſome other things therewith mentioned) have ſo ſoon *overſpread* the whole face of the Land, as now we find they have done. *Secondly*, They

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promote the *Intereſt* of *Rome*, by *oppoſing* it with more *violence* than *reaſon*. Which ought not to ſeem any *ſtrange thing* to us; ſince we ſee by daily experience the like to happen in *other matters* alſo. Many a man, when he thought moſt to make it *ſure*, hath quite *marred* a good buſineſs, by *over-doing* it. The moſt *prudent*, *juſt*, and (in all likelihood) *effectual* way to win upon *an adverſary* is, by yielding him as much, as with ſafety of *truth* can be yielded; who, if he ſhall find himſelf *contradicted* in that which he is ſure is *true*, as well as in that which is indeed *falſe*, will (by a kind of *Antiperiſtaſis*) be hardned into more *obſtinacy* than before, to defend all (*true* and *falſe*) with equal *fierceneſs*. It hath been obſerved by ſome (and I know no reaſon to queſtion the truth of the obſervation) that in thoſe *Counties* (*Lancaſhire* for one) where there are the *moſt* and the moſt *rigid Prebyterians*, there are alſo the *moſt* and the moſt *zealous Roman Catholicks*. *Thirdly*, they promote the *Intereſt of Rome*, and betray the *Proteſtant* Cauſe; partly by miſtaking the *Queſtion* (a very common fault among them;) but eſpecially through the neceſſity of ſome *falſe Principle* or other, which having once *imbibed*, they think themſelves bound to *maintain*. Some of them, eſpecially ſuch as betook themſelves to *Preaching* betimes, and had not the leiſure and opportunity to look much into *Controverſies*, underſtand very little, (as it is impoſſible they ſhould much) of the true *ſtate of the Queſtion* in many controverted points; and yet to ſhew their zeal againſt *Popery*, [f] are forward enough to be medling therewithal in the *Pulpit*. But with ſo much *weakneſs* and *impertinency* not ſeldom, that they leave the *Queſtion* worſe than they found it; and the *Hearer*, if he brought any *doubts* with him, to go from *Sermon* more *diſſatisfied*, than he came. The reſt of them (that have *better knowledge*) are yet ſo bound up by ſome *falſe Principle* or other they have received, that they cannot without *deſerting* the ſame (and that they muſt not do, whatſoever betideth them) treat to the ſatisfaction of a *rational* and *ingenuous* adverſary. Among thoſe *falſe Principles*, it ſhall ſuffice for the preſent to have named but this one, That the *Church of Rome is no true Church*. The *diſadvantages* of which aſſertion to *our Cauſe* in the diſpute about the *viſibility of the Church* (beſides *the falſeneſs* and *uncharitableneſs* of it) their *Zeal*, or *Prejudice* rather, will not ſuffer them to *conſider*. With what out-cries was *Biſhop Hall* (good man, who little dreamt of any *peace with Rome*) purſued

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[f] Ἡ πρόδυ-
μία τῶν πλεο-
ξιῶν ἐκ ἀγνοίας,
ἢ ἐκ προπετείας
ἀδήλης.
Naz. (*Edit. Pariſ.*) p. 338.

purſued by *Burton*, and other *Hot-ſpurs*, for yielding it *a Church*? Who had made the ſame *conceſsion* over and over again *before he was Biſhop* (as *Junius*, *Reynolds*, and our beſt *Controverſie-Writers* generally do) and no *notice* taken, no *noiſe* made of it. You may perceive by this *one inſtance*, where the *ſhooe wringeth*.

§. XIX. In their next, that they may not appear ſo uncharitable as to *ſuſpect* their Brethren *without cauſe*, they tell us, Upon what *grounds* they ſo do: *viz.* theſe two; The endeavours of *Reconciliation*, in the *Sixth*; and the preſſing of *Cere-*
1 *monies* in the *Seventh* Objection. As to the former; *Firſt*, All endeavours of *Peace* (without loſs of *Truth*) are certainly *commendable* in the undertakers; prove the event as it will. Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, *Rom.* 12. is every mans warrant for that, If any particular *private man* have made *overtures of peace* in this kind *upon other terms* than he ought, let him anſwer it as
2 he can? what is that to us? Admit *Secondly* (which I fear is too true) that there is little *hope*, ſcarce a *poſsibility* of reconcilement, if we well *preſerve*, as we are in Conſcience bound, the *truth* and *purity* of our Religion; yet ought not that *fear* to hinder any man, fitted with *abilities* and *opportunities* for it, from ſuch *Endeavours* whereof whatſoever the *ſucceſs* be otherwiſe theſe two good *effects* will follow. It will be ſome *comfort* to him *within his own boſom*, that he hath done what was his *duty* to do, to his utmoſt power: And it will *appear to the world*, where the buſineſs ſtuck, and through whoſe default
3 moſt, the *Endeavour* proved fruitleſs. *Thirdly*, though there be little *hope* (and, ſince the *Trent Council*, leſs than before) of bringing things to *a perfect agreement*; yet methinks it ſhould
Horat. 1. *Ep.* 1. be thought worth the while (*Eſt quadam prodire tenus, ſi non datur ultra*) to bring *both ſides* to as near an *agreement*, and reduce the *differences* to as ſmall *a number*, and as *narrow a point*, as may be. That, if we cannot grow to be of the *ſame belief* in every thing, we might at leaſt be brought to ſhew more *Charity* either to other, than to *damn one another* for every difference; and more *Ingenuity* than to ſeek to render the one the other more *odious* to the World than we ought, by repreſenting each others *opinions* worſe than they are.

§. XX. The

§. XX. The *Seventh Objection* containeth the other *ground* of their ſaid former *ſuſpicion*; to wit the vehement preſſing of the *Ceremonies*. Wherein Firſt, they do not well, in calling them *Popiſh* and *Superſtitious*; but that having already fully cleared, I ſhall not now inſiſt upon. *Secondly*, by requiring to have ſome *Command* or *Example* of Scripture produced, to warrant to their Conſciences the uſe of the *Ceremonies*; They offer occaſion to conſider of that point wherein the very *Myſtery of Puritaniſm* conſiſteth: *viz.* That no man may with a ſafe Conſcience do any *thing*, for which there may not be produced, either *Command* or *Example* from the Scripture. Which erroneous *Principle*, being the main *Foundation*, upon which ſo many falſe *concluſions* are built, and the *fountain*, from which ſo many acts of ſinful *diſobedience* iſſue, would well deſerve a full and through examination. But this *Preface* being already ſwollen far beyond the proportion I firſt intended; and for that I have heretofore, both [g] in one of the *Sermons* and [h] elſe where, diſcovered in part the *unſoundneſs* thereof: I am the willinger both for *mine own* eaſe and the *Readers*, to refer him over thither, and to ſpare mine own farther labour here. Conſidering *Thirdly*, that in the preſent caſe we need not flinch, for fear of any harm that *Principle* could do us, ſhould it be admitted as *ſound*, as they would have it: For we have both *Commands* and *Examples* in the Scriptures, to warrant both the *preſcribing* and the *uſing* of the Ceremonies. Though not as ſpecified in their particulars; yet as either comprehended in the General, or inferred by way of proportion, Which kind of Warranty from Scripture, themſelves are by force of argument driven to allow as *ſufficient*; or elſe they would be at a loſs for *a hundred* things by them daily done, upon no better or other Warrant than that. For Commands then, we have beſides that *grand Canon*, 1 Cor. 14. 40. [*Let all things be done decently and according to order,*] all thoſe Texts, that either contain the *right* and *liberty* we have to all the *Creatures* of God to uſe them for our ſervice without *ſcruple* [*All things are lawful, nothing unclean of it ſelf. To the pure all things are pure*, &c.] or require Subjection and Obedience to Superiors [*Let every Soul be ſubject to the higher Powers. Submit to every Ordinance of man*, &c.] And as for *Example*; I think I could readily produce a full *Score*, and not bate *an Ace* of ſome *Ceremonies* and circumſtantial actions, *ordered*, *uſed*, or *done* by holy

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[g] Serm. 4. ad Clerum
[h] Pref. 10. 20. Serm.

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holy men even in the *Old Teſtament* (who yet were more ſtrictly tyed to *preſcript forms* than Chriſtians are under the *Goſpel*;) for the doing whereof it doth not appear, that they either had any *Command* from God, or were guided by any former *Precedents*, or expected any other *Warrant*, than the uſe of their *Reaſon* and of prudential Diſcourſe; what Warrant elſe had *David* for his purpoſe of building *a Temple* to God; which [i] 2Sam.7,2.3. yet [i] *Nathan* the Prophet of God approved, yea which [k] God [k] 1 King 8. 8. [l] 2 Chr.7.8.9. himſelf approved of? Or what, *Solomon* for keeping [l] *a Feaſt of ſeven days* for the Dedication of the Altar? Or what *Eze-* [m]——30. 23. *kiah* for [m] continuing the *Feaſt* of unleavened bread *ſeven days longer* than the time appointed by the Law? Or what, *Mordecai* and *Eſther* for making [n] *an Ordinance* for the yearly obſer- [n] Eſther 9.20, &c. vation of the *Feaſt* of *Purim*? Or what laſtly, *Judas* and the [o] 1 Mac. 4. 9. *Maccabees* for ordaining [o] the *Feaſt of the Dedication* of the *Altar* to be kept from year to year at a ſet ſeaſon for *eight dayes* together; which *Solemnity* continued even in the days of Chriſt, [p] Joh. 10. 22. and ſeemeth to have been by him approved [p] in the Goſpel. The building of *Synagogues* in their Towns, the wearing of [q] Zach. 8. 19. *Sack-cloth and Aſhes* in token of humiliation, [q] the *four Faſts* mentioned *Zach.* 8. whereof one only was commanded; with ſundry other, I omit for brevity's ſake, *Inſtances* enough, and pregnant enough, to manifeſt how very much *our Brethren* deceive themſelves, by reſting upon ſo unſound a Principle; and that upon a meer miſtake; as will appear preſently by

§. XXI. Their *Eighth* and laſt Objection. Wherein they ſeem to lay an imputation upon all thoſe that ſtand for the *Ceremonies*, as if they conſequently denyed the *ſufficiency of the Scri-* 1 *ptures*. For anſwer hereunto; *Firſt*, it is freely confeſſed that the acknowledging of the *Holy Scriptures* to be *a perfect Rule of Faith and Manners*, is the main Article of the Proteſtant Religion, as oppoſed to the *Romiſh*. But that all that ſtand for the *Ceremonies* ſhould deny the ſame, is ſo manifeſtly *untrue*, or indeed that ſome of the *Church* of *England* ſhould *deny* that, which is *ſo clearly contained in the Articles of the Church whereunto he hath ſubſcribed*, ſo *improbable*, that it might well paſs for a perfect *Calumny*, were not the *original occaſion* of their miſtake herein ſo apparent, if but even from the manner of their Diſcourſe in the preſent buſineſs. The true ſtate whereof, *Se-* 2 *condly*, is this. The things wherein the power of *Chriſtianity* con-

conſiſteth, are of two ſorts, *Credenda*, and *Agenda*, which we uſually expreſs by *Faith* and *Manners*. And the *Scripture* we acknowledge to be a *perfect Rule* of Both; yet not as *excluding* the uſe of *Reaſon*, but *ſuppoſing* it. When God gave us the *light* of his holy Word; he left us, as he found us; *reaſonable* creatures ſtill: without any purpoſe, by the gift of that greater and ſublimer *Light*, to put out the *Light* he had formerly given us (that of *Reaſon*) or to render it *uſeleſs* and unſerviceable. Of which *Light* the proper *uſe*, and that which God intended it for, when he gave it us, is, that by the help thereof we might be the better enabled to *diſcern Truth* from *Falſhood*, that we might *embrace* the one, and *reject* the other; and *Good* from *Evil*, that we might *do* the one, and *ſhun* the other. Our *Reaſon* therefore, is doubtleſs, *a good Rule* both for things to be believed, and for things to be done, ſo far as it reacheth; but no *perfect Rule* at all, rather a very *imperfect* one; becauſe it reacheth not home. To ſupply the *defects* whereof (*dim* as it is even in *Natural* and *Moral* things, but dark as darkneſs it ſelf in things *Supernatural* and *Divine*) it was, that it pleaſed the *wiſdom* and *goodneſs* of our God to afford us another *Light* (*Viz.* that of *ſupernatural revelation* in his holy Word) without which we could never, by the *light of Reaſon* alone, have found out the *right way* that leadeth to *eternal Happineſs*. So that God having *firſt* made us *reaſonable Creatures*, and *then* vouchſafed us his holy Word, to inſtruct us what we are to believe and to do, either as *Men* or as *Chriſtians*: We are now furniſhed with as *perfect*, abſolute and *ſufficient a Rule* both of *Faith* and *Manners*, as our condition in this life is capable of. And it is our *duty* accordingly, to *reſign* our ſelves wholly to be guided by that Word (yet making uſe of our *Reaſon* withal, in ſubordination and with ſubmiſſion thereunto) as a *perfect Rule* both of *Faith* and *Life*. This being clearly ſo, and the Scripture by conſent of both parties acknowledged to be *the perfect Rule of what we are to believe, as well as of what we are to do*; I earneſtly deſire our *Brethren* to conſider, what ſhould hinder a Chriſtian man from doing any *thing*, that by the meer uſe, of his *Reaſon alone*, he may rightly judge to be *lawful* and *expedient*, though it be not commanded or exampled in the *Scriptures*, ſo as it be not *contrary* thereunto, more than from believing any *thing* that by the like uſe of his *Reaſon alone* he may rightly judge to be true or credible, though the ſame be not revealed or contained in

the Scripture, nor is contrary thereunto. I do without ſcruple believe a *Mathematical* or *Philoſophical* truth, or a probable *Hiſtorical relation*, when I read it or hear it; and I *believe* an honeſt man upon his *Word* in what he affirmeth or promiſeth; though none of all theſe things be contained in the Scripture: and thus to *believe*, was never yet by any man (that I know of) though derogatory to the ſufficiency of Scripture, as it is a perfect Rule of *Faith*. Why I may not in like manner wear ſuch or ſuch a *Garment*, uſe ſuch or ſuch a *Geſture*, or do any other indifferent *thing* (not forbidden in *Scripture*) as occaſions ſhall require without ſcruple; or why thus to do, ſhould be thought derogatory to the ſufficiency of *Scripture*, as it is a perfect Rule of *Manners*; I confeſs I have not the wit to underſtand. Since there ſeemeth to be the like Reaſon of both; let them either *condemn* both, or *acquit* both; or elſe inform us better, by ſhewing us a clear and *ſatisfactory reaſon of difference* between the one and the other. Ἰδὼ Ῥόδος, ἰδὼ πήδημα. This is the main *hinge*, upon which *the whole diſpute* turneth, and whereunto all other *differences* are but *appendages*. The true *belief*, and right *underſtanding* of this great *Article* concerning the *Scripture's ſufficiency*, being (to my apprehenſion) the moſt proper *Characteriſtical* note of the right *Engliſh Proteſtant*, as he ſtandeth in the middle *between*, and diſtinguiſhed *from*, *the Papiſts* on the one hand, and the (ſometimes ſtyled) *Puritan* on the other. I know not how he can be a *Papiſt*, that truly *believeth* it: or he a *Puritan*, that rightly *underſtandeth* it.

§. XXII. Having thus *anſwered* the ſeveral *Objections* aforeſaid wherewith it may be ſome, that ſtand freer from *prejudice* than their fellows, will be *ſatisfied*: if any ſhall yet ask me, why I *plead* ſtill ſo hard for *Ceremonies*, now they are *laid down*, and ſo no uſe either of them, or of any *diſcourſe* concerning them; I
1 have this to ſay. *Firſt*, I ſaw my ſelf ſomewhat concerned to *prevent* (if I could) *the miſ-cenſuring of theſe Sermons*; in ſundry of which *the Queſtions* that concern *Ceremonies* are either purpoſely *handled*, or occaſionally *touched upon*: which could not be done without vindicating *the Ceremonies* themſelves, as the ſubject *mat-*
2 *ter* thereof. *Secondly*, hereby they that were active in throwing them down, may be brought to take a little more into their conſideration, than poſſibly they have yet done, upon what *grounds* they were thereunto *moved*, and how ſound thoſe grounds were:

that,

that, if it ſhall appear they were then in an *Error* (and they conſider withal, what *diſorder*, *confuſion*, and *libertiniſm* hath enſued upon that *change*) they may be ſenſible of it, and *amend*. But *Thirdly*, whatſoever become of the *Ceremonies*, which 3
are *mutable* things: the *two Doctrines* inſiſted on concerning them, (*the one*, touching *the Power* that *Governours* have to *enjoyn* them; *the other* touching *the Duty* that lyeth upon *Inferiours* to *obſerve* them when they are enjoyned;) being *Truths*, are therefore *always the ſame*, and change not. It is no abſurdity, even at *mid-winter*, when there is never a *flower* upon the bough, to ſay yet *Roſa eſt flos*. *Laſtly*, a time may come, when either *the ſame Ceremonies* may be *reſtored*, or *other ſubſtituted* in their rooms: and then there may be uſe again of ſuch reaſons and anſwers, as have been pleaded in their *defence*. For I doubt not, but thoſe that ſhall from time to time have the *power* to order *Eccleſiaſtical affairs*, if *diſorders* or *inconveniences* ſhall continue to *grow*, after the rate and proportion they have done for ſome *years paſt*, will ſee *a neceſsity* of reducing things into ſome better degree of *Decency*, and *Uniformity*, than now they are: which it is not imaginable how it ſhould be done, without ſome *Conſtitutions* to be made concerning *Indifferent things* to be uſed in *the publick worſhip*; and ſome care had withal to ſee *the Conſtitutions* obeyed. Otherwiſe, the greateſt part of the Nation will be expoſed to very great danger (without *the extraordinary mercy* of God preventing) of quite loſing their Religion. Look but upon many of our *Gentry*, what they are already grown to from what they were, within the compaſs of *a few years*: and then, *ex pede Herculem*, by that gueſs what *a few years* more may do. Do we not ſee ſome, and thoſe *not a few*, that have ſtrong *natural parts*, but little ſence of *Religion*, turned (little better than profeſſed) *Atheiſts*? And other ſome, nor thoſe a few, that have good *affections*, but weak and *unſettled judgments*, or (which is ſtill but the ſame *weakneſs*) an over-weening *opinion* of their own *underſtandings*, either quite turned, or upon the point of turning *Papiſts*? Theſe be *ſad things*, God knoweth, and we all know: not viſibly *imputable* to any thing ſo much, as to thoſe *diſtractions*, *confuſions* and *uncertainties*, that in point of *Religion*, have broken in upon us, ſince the late *changes* that have happened among us in *Church-affairs*. What it will grow to in the end, God only knoweth, I can but gueſs.

" — *Semperne Gotis diſcordia noſtra prodeſt?* Claudian. 2. in Ruffin.

§. XXIII. The Reverend Arch-biſhop *Whitgift*, and the learned *Hooker*, men of great *judgment*, and *famous* in their times, did long ſince *foreſee*, and accordingly declared their *fear*, that if ever *Puritaniſm* ſhould prevail among us, it would ſoon draw in *Anabaptiſm* after it. At this *Cartwright*, and other the Advocates for the *Diſciplinarian* Intereſt in thoſe days, ſeemed to take *great offence*: as if thoſe fears were rather *pretended* to derive an *odium* upon them, than that there was otherwiſe any *juſt cauſe* for the ſame; proteſting ever their utter *diſlike* of *Anabaptiſm*, and how free they were from the leaſt thought of introducing it. But this was only their own miſtake; or rather jealouſie. For thoſe *Godly Men* were neither ſo unadviſed, nor ſo uncharitable, as to become Judges of other Mens Thoughts or Intentions, beyond what their actions ſpoke them. They only conſidered, as *Prudent* Men, that *Anabaptiſm* had its *riſe*, from the ſame *Principles* the *Puritans held*, *and its growth*, from the ſame *Courſes they took*; together with the natural *tendency* of thoſe *Principles* and *Practices* thitherward; eſpecially of that *one Principle*, as it was by them miſ-underſtood, that the *Scripture* was *adæquata agendorum regula*, ſo as nothing might be lawfully done without expreſs *warrant* either from ſome *command*, or *example* therein contained. *The clue* whereof, if followed on as far as it would *lead*, would certainly in time carry them as far as the *Anabaptiſts* were then gone. But, that it was no *vain fear*, the unhappy *event* hath proved; and *juſtified* them: ſince what they *feared* is now *come to paſs*: and that in a very high degree. Yet did not they ſee *the thread* drawn out to that *length*, as we have ſeen it; (the name of *Quakers*, *Seekers*, &c. not then heard of in the world:) but how much *farther* it will *reach*, none can ſay; for no man yet ever ſaw the bottom of the *clue*. Only I may not diſſemble, what *my own fears* have long been, and yet are: That if things ſhall ſtill *go on*, according as they have *begun*, and hitherto *proceeded*; *the application* that ſome have made of that paſſage, *John* 11. 48. *Venient Romani, & capient gentem noſtram*, will prove but too *true a Prophecy*; and *Popery* will over-run all at the laſt. Whether there be *juſt cauſe* ſo to *fear*, or no; I leave it to wiſer men to *judge*: when (together with what hath been[r] *already ſaid* concerning the great *ſcandals* and *advantages* given to *the Papiſts* by our confuſions,) they ſhall have duly conſidered *the probability* of what I ſhall now *farther ſay*.

[r] *Sect.* 18. *ſupra.*

It

It is a wonder to ſee, in how ſhort a time our *Anti-ceremonian Brethren* are ſtrangely both *multiplied*, and *divided*; *multiplied* in their number, but *divided* by their opinions, and *ſubdivided* into ſo many ſeveral *tribes* and *familes*; that their power is nothing ſo much encreaſed by that *multiplication*, as it is *weakned* by theſe *diviſions*. In as much as many of thoſe *Sects* into which they have *ſpread* and *diffuſed* themſelves, are not more oppoſite to the *Truth* (the only property wherein they *all agree*,) than they are *one to another*: in ſo far that *the eſtabliſhment* of any one cannot be, but by the *deſtruction* of *all or moſt* of the reſt. This *experience* giveth us to ſee, How *impoſsible a thing it is*, they ſhould long hold together in one *entire body* for their own preſervation. But whileſt they are ſtill *crumbling* into *fractions* and *factions*, *biting* and ready to *devour* one another; a vigilant *adverſary*, that is intent upon all *advantages* and *opportunities*, may, when he ſpieth *his time*, overmaſter them with much eaſe and little *reſiſtance*. Whereas *the Papiſts* on the other ſide; are by the very nature (as I may ſay) of their *Religion*, and *the fundamental Principle* thereof (*viz.* To believe as the *Church* believeth) tyed together in a faſt *unity* among themſelves againſt all oppoſers of their *Church*, or of any point of *Faith* deſigned by the *Church*. So that theſe holding altogether as an imbodied Army, and, thoſe diſperſed abroad in ſcattered troops and many ſmall parties: Who is like to become Maſter of the Field, is no hard matter to judge. Neither will the ſuppoſed (and I fear, truly ſuppoſed) greater number of Atheiſts, than either Papiſts or Sectaries, be any hinderance to the Papiſts for finally prevailing. Becauſe it is not for the intereſt of the Atheiſt and his Religion (pardon the boldneſs of the Catachreſis) to engage either for or againſt any ſide farther than a jeer. But to let them fight it out, keep himſelf quiet till they have done, and then [t] clap in with him that getteth the day. He that is of no *Religion*, can make a ſhift to be of any, rather than *ſuffer*. And the Atheiſt, though he be in truth and in heart neither *Proteſtant nor Papiſt*, nor any thing elſe; yet can he be in face and outward comportment either Proteſtant or Papiſt, or any thing elſe, (*Jew or Turk* if need be) as will beſt ſerve his preſent turn. That this is their mind, ſome of them, in a [u] bravery have given us to underſtand, plainly enough and in print.

[t] *Ad rerum momenta cliens, ſeſe daturus Victori.* Claud. de bel. Gild.

[u] *Pref. to Hob. of Election.*

§. XXIV. And

§. XXIV. And is it not high time then, trow we, to look about us? *Hannibal ad portas.* When the danger is ſo great; and ſo near withal, even at the door: ſhall we be ſo wretchleſly wilful, as neither to open our eyes to ſee it our ſelves; nor endure with patience, that any body elſe ſhould *tell* us of it? —Μάντι κακῶν— What I have now ſaid, how it will be *taken*, I know not: *Prophets* are ſeldom *welcome*, that propheſie *unwelcome* things. But truly, at the ſad apprehenſion of the dangerous condition we now ſtand in, and in zeal for the ſafety and honour of my dear Mother *the Church of England*, which hath nouriſhed me up to become *a Chriſtian* and *a Proteſtant* (that is to ſay, a *pure pute Chriſtian* without any other *addition* or *Epithete*:) my heart waxed *hot within me*, and *the fire* ſo kindled, that (μηκέτι σιγᾶν) I could not forbear but upon the firſt *opportunity* offered, once more to give Vent thereunto, by laying open the *ſecond time* my inmoſt thoughts to the view of the World. Which I have done with the greateſt plainneſs and freedom, that (avoiding bitterneſs) was poſſible for me to do. I was willing to *ſharpen* my ſtyle, I confeſs that it might enter: as it was but needful, where the skin was *callous*. But with the only intention (as the great Searcher of all hearts knoweth) by putting the Patient to a little ſmart at the firſt piercing of *the Sore*, to give future eaſe to the part affected: and not at all, by angering the Sore, to make it worſe. With which Proteſtation I hope *the more ſober* among them will reſt ſatisfied: I mean *the Moderate Presbyterian* eſpecially. Of which ſort I know many, whom I verily believe to be godly and conſcientious men, (though in error,) and whom I therefore love and honour. Theſe are the only adverſaries in this controverſie whoſe *ſpirits* are in *a diſpoſition* and *capacity* to be wrought upon in a rational way. As for the reſt (I mean *the rigid*, *Scotiſed*, *through-paced Presbyterian* on the one ſide, and the giddy Enthuſiaſt on the other) ſuch is their either *obſtinacy or madneſs*, that it is vain to think of doing any good upon them by argument: till it ſhall pleaſe God to make them of more *humble and teachable ſpirits*. I entreat *the Reader*, if he ſhall meet with any thing herein written, that hath any *bitterneſs* in it? or but *ſharpneſs* more than one that would *deal plainly* cannot avoid: that he would take it as *meant* againſt *theſe laſt* only, and not at all againſt thoſe of the *former rank*, whom I never meant to *exaſperate*. Hear the *concluſion*

luſion of the whole matter; Read without *gall* or *prejudice*. Let not truth fare the worſe for the *Plainneſs*. Catch not at *Syllables* and *Phraſes*. Study and ſeek *the Churches peace*. Judge not anothers *ſervant*, who muſt *ſtand and fall to* his own *Maſter*. Keep *Faith* and *a good Conſcience*. Bear one anothers Burdens, and ſo fulfil the Law of Chriſt.

Conſider what hath been ſaid, and pray to the Lord to give us all a right underſtanding in all things.

Amen. Amen.

Botheby Paynell
July 13. MDCLVII.

Placere ſingulis volam; ſed ut proſim:
Nec diſplicere metuam; dummodo proſim.
Scazon.

THE

THE SUMMARY, or CONTENTS Of the ſeveral enſuing SERMONS.

Sermon I. *Ad Clerum*, on Rom. 14. 3.

Sect. 1. THE Occaſion,
2 —Scope,
3 —Coherence,
4 —*and* Diviſion } *of* the TEXT.

5 POINT I. *Of not* Deſpiſing *others*:
6 —*Be they never ſo* weak,
7 —*and we never ſo* ſtrong.
8 —*Both for* the Sins *ſake, to* the Deſpiſers:
9 —*and for* the Scandals *ſake in* the Deſpiſed.

10—11 POINT II. *Of not* Judging *others*,
12 —*with the true* meaning thereof: *And* four Reaſons.
13 *viz.* 1. *The want of* Commiſſion— } *in* Us.
14 —2. *The want of* Skill— }
15 —3. *The* Uncharitableneſs, *and* }
16 —4. *The* Scandalouſneſs— } *of* the thing *it ſelf.*

17 APPLICATION. *To the* Caſe *in our Church*: *ſhewing*,
18 1. *Wherein it* agreeth *with that of* the Romans *in this Chapter*;
19—21 2. *And how it* differeth *from it*, I. *in* the matter.
22 —II. *in reſpect of* the Perſons.
23 —III. *in* the Practice *of the Perſons.*
24 —IV. *in their mutual reſpective* Carriage. *And that*
25 1. *in the point of* Deſpiſing. *Where*
26 (The ſeveral grievances *of our Brethren are* propoſed;

27—29 ——*and* answered.)
30—37 2. *in the point of* Judging.
38 *The* Conclusion.

Sermon II. *Ad Clerum*, on Rom. 3. 8.

Sect. 1 THE Occasion,
2 ——Coherence,
3 ——Division *and*
4 ——Summe—— } *of* the TEXT.
5 OBSERV. I. Divine Truths *to be cleared from* Cavil.
6 ——II. *The* slander *of the Ministers* regular Doctrine *more than an* ordinary Slander.
7 ——III. *The* best Truths *subject to* slander:
8 ——*with* the Causes *thereof*;
9 ——*and* Inferences *thence*.
10---12 ——IV. *Every* slander *against* the Truth, *damnable*.
13---20 ——V. *No* Evil *to be done for* any good *that may come thereof*.
14—15---19 ——*Of the kinds and degrees of* Evil; } *by way of Ex-*
16—17 ——*Of things (Equally and Inequally)* indifferent } *plication.*
18 (*An useful* Digression)
21—23 *With some* Reasons *of the Point*;
24—26 *and the* Inferences *thence*.
27 *The general* Application *thereof*: in two Instances.
28—30 ——*The* Former
31—33 ——*The* Latter
34 *A more* particular Application; *in defence of* the former Sermon.
35 *The* Conclusion.

Sermon III. *Ad Clerum*, on 1 Cor. 12. 7.

Sect. 1. THE Occasion,
2 ——Coherence, *and* } *of the* TEXT.
3 ——Division——
4 *The Explication of* the Words. *What is meant*
5—7 ——*By* the Spirit, *and what*
8 ——*by* Manifestation.
9—11 POINT I. Spiritual Gifts, *how to be understood*,
12—15 ——*Four* Inferences *from the premisses*.
16 POINT II. *The* conveyance *of spiritual graces to us*,
17 ——*by way of* Gift;
18 ——*Not from* Nature, *or* Desert.
19 Inferences *thence*, I. General; 1. *Of* Thankfulness;
20 ——2. *Of* Prayer.
21—22 ——3. *joyning our faithful* Endeavours *thereunto*.
23—25 ——II. *more* especial. 1. *To those of more* eminent gifts.

26 *To those of* meaner gifts.
27 POINT III. The End *of Spiritual gifts: Not* our own *only;*
28 *But chiefly* the profit of others.
29 ——Reasons *hereof.* I. *in* respect *of* the Giver.
30 ——II. *in respect of* the thing given.
31 ——III. *in respect of* the Receiver.
32—34 *Three* Inferences *thereon.*
35 *The* Conclusion.

Sermon IV. *Ad Clerum,* on Rom. 14. 23.

Sect. 1. THE Coherence, *and* Scope, *of* the TEXT.
2 *The word* FAITH *diversly interpreted.*
3 INTERPRETATION I. *of a* justifying *Faith.*
4—5 ——*Not* Proper *here; although (in it self)* True.
6 INTERPRETATION II. *Of* the Doctrine *of Faith,*
7 ——*utterly rejected.* 1. *as* False *in it self;*
8—9 ——*both in* the Rigour *of it,*
10 ——*and in* the Mitigation.
11—15 2. *as* Pernicious; *in the* Consequents.
16 3. *as having* no Affinity *with the present* Text.
17 INTERPRETATION III. *Of* Persuasion of Judgment asserted.
18 ——*Thence sundry* Questions *resolved, viz.*
19 I. *What is* the Power of the Conscience, *as concerning the Lawfulness* or *unlawfulness of* humane actions.
20 II. *Whether, in every thing we do,* an actual consideration *of the Lawfulness thereof be necessarily requisite?*
21 III. *What* degree of Persuasion *is required for the Warranting of our* Actions?
22 IV. *Whether or no, and how far forth, a man may* warrantably act *with reluctancy of Conscience? Wherein is considered* the Case
23—24 ——1. *Of a* Resolved *Conscience,*
25—28 ——2. *Of a* Doubting *Conscience.*
29—30 (*And therein sundry* Objections *removed*)
33 3. *Of a* Scrupulous *Conscience.*
34 *The* Conclusion.

Sermon

Sermon I. *Ad Magiſtratum*, on Job 29. 14.---17.

Sect. 1. THE Occaſion,
2 ——Scope,
3 ——Sum; *and* } *of* the TEXT.
4 ——Diviſion
5—6 *The Magiſtrates* I. DUTY; *Zeal to* Juſtice:
7 ——*with ſome* Examples.
8 ——*and* Four Reaſons *thereof.*
9 DUTY II. *Compaſſion* to the Diſtreſſed;
10 ——*with* the Reaſons,
11 ——*and* Extent *thereof.*
12—13 DUTY III. *Diligence in* ſearching out *the Truth*:
14 ——*with ſome* Inſtances;
15 ——*and* Four Reaſons *thereof.*
16—17 DUTY IV. *Courage in* Executing *Juſtice:*
18 ——*With the* Reaſons *thereof*; 1. *in reſpect of* the Laws;
19 ——2. *of the* Magiſtrate *himſelf*;
20 ——3. *of the* Offenders.
21 *Three main* Inferences *from the Premiſſes, viz.*
22—22 I. *of* Direction *for* the Choice *of Magiſtrates.*
25 II. *of* Reproof, *for* the neglect *of the aforeſaid Duties.*
26 III. *of* Exhortation *to the Conſcionable* Performance *of the ſame.*

Sermon II. *Ad Magiſtratum*, on Exod. 23. 1.---3.

Sect. 1. 3. THE *neceſſity of treating on this* Argument.
4 ——*The fitneſs of* the Text *for that purpoſe.*
5 *The* Diviſion *and* } *thereof.*
6 ——Extent
7 POINT I. The accuſer, *not to* raiſe *a falſe report.*
8—11 ——*ſundry ways, by which it may be done.*
12 *Three* Reaſons *of the point*, viz. *in reſpect of*
13 ——1. *The* Sin *in the Doer.*
14 ——2. *The* Wrong *to the Sufferer,*
15 ——3. *The* Miſchiefs *to the Common-wealth.*
16 Inference. *To avoid* the fault: *for which purpoſe*
17—21 ——*four eſpecial* Cauſes *thereof are diſcovered.*
22 POINT II. The Judge, *not to* receive *a falſe report.*
23 *A* threefold Care *requiſite thereunto.* 1. *In receiving* Informations.
24 ——*in examining* Cauſes.
25 ——3. *in repreſſing* Contentious *Perſons and Suits.*
26 ——*For which purpoſe the likelieſt* Helps *are*
27 ——1. *To reject* Informations *tendered without* Oath.
28 ——2. *To temper* the rigour *of Juſtice with* Equity.
29 ——3. *To puniſh* Partiality *and* Colluſion *in the* Informer.

30 ——4. *To*

30 ——4. *To allow* the wronged party *full ſatisfaction*;
31 ——5. *To reſtrain abuſes in their* Servants *and* Officers.
32 *The* Concluſion.

Sermon II. *Ad Magiſtratum*, on Pſal. 106. 30.

Sect. 1.—2 THE Argument *and* Matter *of the* Pſalm.
3 *The* Coherence, Scope,
4 ——*and* Diviſion *of* the TEXT.
5—6 *The Hiſtory of* Balak *and* Balaam's *Plot againſt* Iſrael.
7—8 ——*With the* ſucceſs *thereof, both in the* Sin *and* Puniſhment.
9—10 ——Zimri's *Provocation and Execution.*
11 *The Perſon of* Phineas *conſidered.*
12 OBSERVATION I. The Spiritual Power *doth not include*;
13 ——*nor yet exclude* the Temporal.
14 Phineas his Fact examined;
15 ——*and juſtified.*
16—17 *How far forth it may be* imitated.
18 OBSERVATION II. The Zeal of Phineas
19 ——*Manifeſted by executing judgment,*
20 1. *Perſonally.*
21 2. *Speedily.*
22 3. *Reſolutely.*
23—25 OBSERVATION III. The plague *ſtayed by* executing judgment.
26—28 ——*With* Aplication to England.
29 *An* Exhortation *to execute judgment:*
30 ——*With Particular* Application,
31 1. *To the* Accuſer;
32 2. *To the* Witneſs;
33 3. *To the* Jurer;
34 4. *To the* Pleader;
35 5. *To the* Officer;
36 6. *To the* Judge.

Sermon I. *Ad Populum*, on 1 Kings 21. 29.

Sect. 1. THe Coherence,
2 ——Argument, *and of* the TEXT.
3 ——Diviſion
4—5 *From* Ahab's *Perſon and Carriage.*
6—8 OBSERVATION I. *How far* an Hypocrite *may go in the performance* of holy Duties.
9 Four Inferences. I. Of Terrour to the profane.
10 —II. *Of* Exhortation, *to abound in the* fruits of godlineſs.
11 —III. *Of* Admonition *to forbear* Judging.
12 —IV. *Of* Direction, *for the trial of Sincerity.*
13 ——*by the marks* 1. *of* Integrity, *and*
14 ——2. *of* Conſtancy;
15 ——*both joyned together.*
16—17 OBSERVATION II. Concerning the Power of Gods Word,
18 ——*With* the Cauſes *thereof in reſpect* 1. of the Inſtrument,
19 ——2. of the Object.
20 ——3. of the fit Application *of the one to the other.*
21 *The* Inferences *thence*; *againſt thoſe* that deſpiſe the Word.
22—23 *From* the ſucceſs of Ahab's *Humiliation.*
24 OBSERV. III. *Concerning* the Reward *of* Common graces,
25 ——*with ſundry* reaſons thereof;
26 ——and Inferences thence.
27 *The main* Inference. *To* comfort *the Godly*, I. *againſt temptations from* the Proſperity *of the wicked*;
28 ——II. *againſt* Temporal Afflictions;
29 ——III. *againſt doubtings of their* Eternal Reward.

Sermon II. *Ad Populum*, on 1. Kings 21. 29.

Sect. 1. A *Repetition* of the Three Obſervations *in the* former Sermons.
2—4 OBSERVATION IV. *Concerning* Gods forbearig *of threatned* Judgments.
5 ——*Proved* 1. *from his proneneſs* to Mercy;
6 ——2. *from the end of his* Threatnings.
7—8 *The* Doubt. *How this may ſtand with* Gods Truth,
9 ——*Reſolved: by underſtanding in all his* Threatnings
10 ——*a Clauſe* of Exception;
11—12 ——*though not always expreſſed.*
13—14 Inferences 1. *of* Comfort *to the diſtreſſed.*
15 ——2. *of* Terrour, *to the Secure.*
16 ——3. *of* Inſtruction, *to All.*
17 Gods promiſes, *how to be* underſtood;
18 ——*and* entertained.

19—20 OBSER-

19—20 OBSERVATION V. *That though it be some* grief to *foreknow the* evils to come :
21 *Yet it is some* happiness, *not to live to see them.*
22 ——*with the* Reason;
23—25 ——*and sundry* Uses thereof.
26 *The* Conclusion.

Sermon III. *Ad Populum*, on 1 Kings 21. 29.

Sect. 1—2 THE *grand Doubt concerning Justice proposed.*
3 CERTAINTY I. *All* the ways of God are just.
4—5 ——II. Temporal Evils *not to the proper* adequate punishments *of sin.*
6—7 ——3. *All* Evils of Pain, *howsoever considered,*
8 ——*are* for sin: *and that*
9 ——*for the sin of* the sufferer *himself.*
10 *How the punishing of* the Fathers *sin upon* the Children
11 ——*can stand with* the Justice *of God.*
12—16 CONSIDERATION I. *That they are punished with* temporal punishments *only, not with* Spiritual or Eternal.
13—15 (*An* Objection *answered.*)
17 CONSIDERATION II. *That such* Punishments *befal them*
18—21 *either*
1. *As* continuing *in their Fathers sin,* Or
22 2. *As* possessing *something from their Fathers, with* Gods curse *cleaving thereunto.*
23—25 CONSIDERATION III. *A distinction of* Impulsive Causes,
26 ——explained *by a familiar* Example;
27 ——and applied *to the present* Argument.
28 *Seeming* Contradictions *of Scripture herein,*
29 ——*how to be reconciled;*
30 ——*with an* Exemplary Instance *thereof.*
31—32 *The* Resolution *of the main* doubt.
33 Three Duties *inferred from the Premisses,* I. *To live well* (as *for* our own, *so even*) for Posterities *sake also.*
34 II. *To grieve* (*as for* our own, so) *for our* Forefathers *sins also.*
35 III. *To endeavour* to hinder sin *in others.*

Sermon

Sermon IV. *Ad Populum*, on 1 Cor. 7. 24.

Sect. 1. THE Occaſion *and* Scope *of* the TEXT.
2—3 *The* Pertinency, *and* Importance *of the* matter *to be handled*;
4—5 —viz. *of mens* Particular Callings, *and what is meant thereby.*
6 POINT I. *The* neceſſity *of living in* a Calling.
7 Reaſons *hereof.* I. *in reſpect of* the Ordinance,
—*and* Gifts *of God.*
9 —II. *in reſpect of* the Perſon *himſelf.*
10—14 —III. *in reſpect of* others.
15 Inference; *for reproof of ſuch as live* idly *without a* Calling;
16—17 *as* viz. 1. *Idle* Monks and Friars.
18—20 —2. *Idle* Gallants.
21—22 —3. *Idle* Beggars.
23—24 POINT II. *Concerning* the Choice of a Calling.
25 *That in our* proper Calling, *whereunto God calleth* us; *and*
26 —*by what* Enquiries *they may be known.*
27 ENQUIRY I. *Concerning* the Employment *it ſelf:*
—1. *Whether it be honeſt and* lawful, *or no?*
28 —*Whether it be fit to be made* a Calling, *or no?*
29 —*Whether it tend to common* Utility, *or no?*
30 (*The* Uſurers Calling *examined by theſe* Rules.)
32—33 II. *Concerning our* fitneſs *for that* employment.
34 —1. *in reſpect of our* Education.
35—36 —2. *in reſpect of our* Abilities.
37—39 —3. *in reſpect of our* Inclinations.
40 III. *Concerning* the Providential Opportunities *we have thereunto.*
41—43 *Wherein is ſhewed the great importance of an* outward Calling.
44 POINT III. *Concerning* the Abidings *in our Callings.*
45—46 —1. *what is not,* meant *thereby.*
47—49 —2. *and what is,* meant *thereby.*
50—52 —3. *The abiding therein* with God, *what.*
53 *The* Concluſion.

Sermon V. *Ad Populum*, on 1 Tim. 4. 4.

Sect. 1. THE Coherence,
2 —Scope, *and* *of* the TEXT.
3 —Diviſion
4—6 OBSERVATION I. *Concerning* the Goodneſs *of the Creature.*
7 *Inferences thence.* I. *God* not the Author *of Evil.*
8 —II. The

8 —II. The Goodneſs of God *ſeen in the Glaſs of* the Creatures.
9—10 —III. The Creatures *not to be blamed.*
11—13 OBSERVATION II. *Concerning* the Liberty *and* Right *we have to the Creatures.*
14 —1. *By* Creation.
15 —2. *By* Redemption.
16 *Much impleaded.* 1. *By* Judaiſm.
17—19 —2. *By the Church of* Rome.
20—32 The Extent *of this Liberty in* Eight Poſitions.
33 OBSERVATION III. The Creatures *to be received with* Thankſgiving.
34—37 *The Duty of Thankſgiving,* Explained *and*
38 —Enforced: 1. *as an Act of* Juſtice
39—42 —*as an Act of* Religion.
43—44 INFERENCES I. *For* Conviction *of our* unthankfulneſs *to God.*
45—46 1. *for want of* Recognition,
47—48 2. *for want of* Eſtimation, *with two* degrees *of each.*
50—51 3. *for want of* Retribution,
52 —II. *Six* Motives *to* Thankfulneſs, *taken from*
53 —1. *The* Excellency *of the Duty.*
54 —2. *The* Continual Effluence *of God's Benefits.*
55 —3. *Our Future* Neceſſities.
56 —4. *Our* Miſery *in Wanting.*
57 —5. *Our* Importunity *in Asking.*
58 —6. *The* Freedom *of the Gift.*
59 III. *To* avoid *thoſe things that* hinder *our Thankfulneſs; which are chiefly,*
60 1. Pride.
61 2. Envy.
62 3. Riotous living.
63 4. Worldly Cares.
64 5. Procraſtination.
65 IV. *To be thankful for* Spiritual Bleſſings.

Sermon VI. *Ad Populum,* on Gen. 20. 6.

Sect. 1. THE Occaſion,
2. —Scope, *and* *of* the TEXT.
3. —Diviſion
4. *Of the Nature and Uſe of* Dreams
5—6 The former Part *of the* TEXT explained.
7 OBSERVATION I. *The grievouſneſs of the ſin of* Adultery;
8—10 —*and of* Fornication; *Compared.*
11—12 OBSERVATION II. *How far* Ignorance *doth, or doth not* excuſe *from ſin.*
13—16 —*inſtanced in this fact of* Abimelech.
17 Inferences thence. I. *Concerning* the Salvation *of our* Forefathers.

18—19 Two doubts *removed.*
20 —II. *Not to* flatter *our ſelves in our* Ignorance.
21 —III. *Of Sins done with* Knowledge.
22—24 OBSERVATION III. Moral integrity *may be in the heart of an* Unbeliever,
25 —*with the* Reaſon *thereof.*
26 Inferences *thence.* I. *A ſhame for* Chriſtians *to fall ſhort of* Heathens *in their Morals.*
27 —II. Particular Actions *no certain* Kennels *of* Sincerity.
28 —III. *The acquittal of* Conſcience *no ſufficient* Juſtification.
29 *The latter part of the* TEXT *opened.*
30 OBSERVATION IV. *Concerning* God's Reſtraint *of Sin in Men.*
31 —*with the different* meaſure *and* means *thereof.*
32 1. *That there is ſuch a* Reſtraint.
33—34 2. *That it is* from God.
35 3. *That it is from the* mercy *of God; and therefore called* Grace.
36 Inferences *from the Conſideration of* God's Reſtraint.
37 I. *As it lyeth upon* others. 1. *to bleſs God for our* Preſervation;
38 —2. *not to truſt* wicked men *too far.*
39 —3.—*nor to* fear *them too much.*
40 —4. *to endeavour to* reſtrain others *from Sinning.*
41 II. *As it lyeth upon our* ſelves. 1. *To be* humble *under it.*
42 —2. *to entertain* the means *of ſuch* Reſtraint *with* Thankfulneſs.
43 —3. *to pray that God would* reſtrain *our Corruptions.*
44 —4.—*but eſpecially to pray and labour for* ſanctifying Grace.

Sermon VII. *Ad Populum*, on 1 Pet. 2. 16.

Sect. 1—2 THE Occaſion, Scope,
3—5 —Coherence, *and* } *of* the TEXT.
6 —Diviſion—
7—8 OBSERVATION I. Chriſtian Liberty *to be* maintained
9—12 —*with* the Explication,
13—17 —*and* Five Reaſons *thereof.*
18—20 Inferences I. *Not to* uſurp upon *the Liberty of* others:
21—24 —II. *Nor to* betray our own.
25 Obſervation II. *Chriſtian* Liberty *not to be* abuſed.
26—28 —*The words* explained; *and thence*
29—31 —Three Reaſons *of the Point.*
32—34 Four abuſes *of Chriſtian* Liberty, *viz.* I. *by caſting off the Obligation of* the moral Law.
35—36 —II. *by exceeding the bounds of* Sobriety.
37 —III. *by giving* Scandal *to others.*
38 —IV. *by* diſobeying *lawful Superiours.*

39—40 *The*

39—40 *The Grounds and* Objections *of the* Anti-Ceremonians.
41—46 ——*propounded and particularly* answered.
47—50 *How* mens Laws *bind* the Conscience.
51—52 OBSERVATION III. *We being* the Servants of God,
Which is of all other
53—54 1. *the most* Just,
55 2. *the most* Necessary,
56—57 3. *the most* Easie, } Service;
58 4. *the most* Honourable,
59 5. *and the most* Profitable,
60 *Ought to* carry *our selves, as* his Servants : *with all*
61—63 I. Reverence *to his* Person ; *in* 3 *branches.*
64—66 II. Obedience *to his* Will ; *both in* Doing *and* Suffering.
67—70 III. Faithfulness *in his* Business ; *in* 3 *branches.*
69 *The* Conclusion.

AD

39—40 The Grounds and Objections of the Anti-Ceremonians,
41—46 ——— propounded and particularly answered.
47—52 How means Laws bind the Conscience.

OBSERVATION III. Of being the Servants of God.

53—54 Which is of all other
55 1. the most Just,
56 2. the most Necessary,
57 3. the most Easie,
58 4. the most Honourable,
59 5. and the most Profitable
60 One to carry one Server, as his Servants: with all
61—63 I. Reverence to his Person; in 3 Branches.
64—66 II. Obedience to his Will; both in Doing and Suffering.
67—70 III. Faithfulness in his Business; in 3 Branches.
69 The Conclusion.

Service 3

AD CLERUM.

The first Sermon.

At a Visitation at *Boston*, *Lincoln*, 17th. *April*, 1619.

ROM. XIV. 3.

Let not him that eateth despise him that eateth not: And let not him that eateth not, judge him that eateth.

IT cannot be avoided, so long as there is or *Weakness* on Earth, or *Malice* in Hell, but that *Scandals* will arise, and *Differences* will grow in the Church of God; what through want of *Judgment* in some, of *Ingenuity* in others, of *Charity* in almost all. Occasions (God knoweth) of offence are too soon both *given* and *taken*: whilst men are apt to quarrel at trifles, and to maintain *differences* even about *indifferent* things. The Primitive *Roman Church* was not a little afflicted with this Disease; for the remedying whereof St. *Paul* spendeth this whole Chapter. *The occasion* this: In *Rome* there lived in the Apostles times many *Jews*, of whom, as well as of *Gentiles*, divers were converted [a] to the *Christian Faith*, by the Preaching of the Gospel. Now of these new *Converts*, some better instructed than others as touching the Cessation of *Legal Ceremonies*, made no difference of *Meats*, or of *Days*, but used their Lawful *Christian Liberty* in them both, as things in their own nature meerly *indifferent*: whereas others, not so throughly [b] Catechized as they, still made difference for Conscience sake, both of *Meats*,

[a] Acts 28. 24.

[b] *De novo conversus, & de lege Catholica minus sufficienter instructus.* Lira.

Meats, accounting them *Clean* or *Unclean*; and of *Days*, accounting them *Holy* or *Servile*, according as they ſtood under the *Levitical Law*. Theſe latter St. *Paul* calleth c Ἀσθενοῦντας τῇ πίστει, *Weak in the Faith*: thoſe former then muſt by the Law of Oppoſition be d *ſtrong in the Faith*.

c Verſe 1.
d Οἱ δυνατοί.
Rom. 15. 1.

2 It would have become both *the one* ſort, and *the other* (notwithſtanding they differed in their *private Judgments*, yet) to have preſerved *the common Peace* of the Church, and laboured *the* e *edification*, not *the ruine* one of another; *the ſtrong* by affording faithful *inſtruction* to the Conſciences of the weak; and *the weak*, by allowing favourable *conſtruction* to the actions of the ſtrong. But whilſt either meaſured other by themſelves, neither *one* nor *other* did f Ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν, as our Apoſtle elſewhere ſpeaketh, *Walk uprightly according to the truth of the Goſpel*. Faults and offences there were on all hands. *The Strong* faulty, in *contemning* the Weak; the *Weak* faulty, in *condemning* the Strong. The Strong proudly *ſcorned* the weak, as *ſilly* and *ſuperſtitious*, for making ſcruple at ſome ſuch things as themſelves firmly *believed* were *Lawful*: The weak raſhly *cenſured* the Strong, as *Prophane* and *Irreligious*, for adventuring on ſome ſuch things as themſelves deeply *ſuſpected* were *unlawful*. The bleſſed Apoſtle, deſirous all things ſhould be done in the Church in love and g *unto edification*, h *æquâ lance*, and i *eodem Charitatis moderamine*, as Interpreters ſpeak, taketh upon him to *arbitrate*, and to mediate in the buſineſs; and like a juſt Umpire k *layeth his hand upon both parties*, unpartially ſheweth them their ſeveral *overſights*, and beginneth to draw them to a fair and honourable *compoſition*: as thus, *The ſtrong* ſhall remit ſomewhat of his *ſuperciliouſneſs*, in diſeſteeming and *deſpiſing* the Weak; and the *Weak* he ſhall abate ſomething of his edge and *acrimony* in judging and condemning the Strong. If the Parties will ſtand to this Order, it will prove a bleſſed agreement; for ſo ſhall brotherly *Love* be maintained, *Scandals* ſhall be removed, the *Chriſtian Church* ſhall be edified, and *God's Name* ſhall be glorified. This is the ſcope of my *Text*, and of the whole *Chapter*.

f Gal. 2. 14.
g 1 Cor. 14. 26.
h Cajetan in locum.
i Bulling. in locum.
k Job 9. 33.

3. In the *three firſt Verſes* whereof, there is προσδεσις, ἔκθεσις and κρίσις. Firſt, there is προσδεσις, in the firſt Verſe; *the Propoſal* of a general Doctrine, as touching the uſage of *weak ones*; with whom the Church is ſo to deal, as that it neither give offence to, nor take offence at the weakneſs of any. [*Him that is weak in the Faith receive you, but not to doubtful Diſputations.*] Next, there is ἔκθεσις, in the ſecond Verſe, a Declaration of the former general Propoſal, by *inſtancing* in a particular caſe, touching the difference of *Meats*. There is one man *ſtrong in the Faith*; he is infallibly reſolved, there is no meat l *unclean of it ſelf*, or (if received with thankfulneſs and ſobriety) m *unlawful*; and becauſe he knoweth he ſtandeth upon a ſure ground, n πιστεύει φαγεῖν, he is confident he may eat any thing, and he uſeth his *Liberty* accordingly, eating indifferently o of all that is ſet before him, making no queſtion for Conſcience ſake, [*One man believeth he may eat all things.*] There is another man *weak in the Faith*; he ſtandeth yet unreſolved and doubtful, whether ſome kinds of *Meats*, as namely thoſe forbidden in the Law, be *clean*; or he is rather carried with a ſtrong ſuſpicion that they are *unclean*; out of which timorouſneſs of Judgment, he chuſeth to forbear thoſe *Meats*, and contenteth himſelf with the fruits of the Earth; [*Another who is weak, eateth Herbs.*] This is *Species facti*, this is the caſe. Now the *queſtion* is, In this caſe what is to be done, for the avoidance of *ſcandal*, and the maintainance of *Chriſtian Charity*? And this queſtion my Text reſolveth in this *third Verſe*: wherein is contained

l Verſe 14.
m 1 Cor. 10. 23.
n Verſe 2.
o 1 Cor. 10. 27.

4

Κρίσις

Κελσις, St. *Paul's* judgment, or his counsel rather and advice, upon the Case, *Let not him that eateth, despise*, &c. The remainder of the Verse and of the Chapter being spent in giving *reasons* of the judgment, in this and another *like case*, concerning the difference and observation of *days*.

I have made choice to intreat at this time of St. *Paul's advice*, as useful for this Place and Auditory, and the present Assembly. Which *advice* as *the Parties* and *the faults* are, is also *two-fold*. The *Parties* two: He that eateth, that is, *the Strong*; and he that eateth not, that is, *the Weak*. The *Faults* likewise two: The *strong mans* fault, that is, *p* Εξουθενησις, *despising* of his brothers Infirmity; and the *weak mans* fault, that is, Κατακρισεις, *judging* of his Brothers liberty. Proportionably, the parts of *the advice*, accommodated to *the Parties* and their *Faults*, are two. The one, for *the Strong*, that he despise not, *Let not him that eateth, despise him that eateth not*. The other, for *the Weak*, that he judge not, *Let not him that eateth not, judge him that eateth*. Of which, when I shall have spoken somewhat in their *general use*, I shall by Gods assistance proceed by way of *Application*, to inquire how far the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*; and consequently how far forth St. *Pauls* advice in this case of *eating*, and *not eating*, ought to rule us in the cases of *conforming*, and *not conforming* in point of Ceremony. And first, of the former Rule, or Branch of the Advice, *Let not him that eateth, despise him that eateth not*.

p Literally *setting at nought*; so it is translated, *Luke* 23. 11. and the Latin Translation in *Tertullian* readeth here fitly to the Greek, *Qui manducat, ne nullificet non manducantem.* Tert. de Jejun. adversus *Psych.* c. 15.

5. The terms whereby the *Parties* are charactered, *He that eateth*, and *he that eateth not*, have in the opening of the Case been already so far unfolded, as that I shall not need any more to remember you, that by *him that eateth*, must be understood the *strong in Faith*, and by *him that eateth not*, the *weak*. And so reducing the words, *ab Hypothesi ad Thesin*, this part of the advice [*Let not him that eateth, despise him that eateth not,*] beareth sense, as if the Apostle had said [*Let not the strong in Faith despise the weak,*] Weak ones are easily *despised*; Strong ones are prone to *despise*: and yet despising is both a grievous sin in the *despiser*, and a dangerous scandal to the *despised*. In all which respects, it was but needful the Holy Ghost should lesson us, not to *despise* one anothers weakness. *Let not him that eateth, despise him that eateth not*.

6. *Weakness* and *Smallness*, be it in what kind soever, is the fittest object to provoke *contempt*. As we travel by the way, if a fierce Mastiff set upon us, we think it time to look about and bestir our selves for *defence*; but we take no notice of the little Currs that bark at us, but *despise* them. When *Goliah* saw little *David* make towards him, 1 *Sam.* 17. the Text saith *q He disdained him, for he was but a Youth.* And St. *Paul* charging *Timothy* so to behave himself in the Church of God, as that none should *r despise his Youth*, implieth, that *Youth* is obvious to contempt, and like enough to be *despised*. And though *s Wisdom is better than Strength*, yet *Solomon* tells us, *The poor mans Wisdom is despised, and his words are not heard*, Eccles. 9. *t I am small and of no reputation*, saith *David*, Psal. 119. And our Saviours Caveat in the Gospel is especially concerning *little ones*, as most open to contempt: *u Take heed that ye despise not any of these little ones*. But of all other, that *weakness* is most contemptible, which is seen in the faculties of the understanding Soul: when men are indeed weak in *Apprehension*, weak in *Judgment*, weak in *Discretion*; or at leastwise are thought so. "Far from any real weakness this way or any other, was "our blessed Lord and Saviour Jesus Christ, *x In whom were hid all the*

q 1 Sam. 17. 42. *r* 1 Tim. 4. 12. *s* Eccl. 9. 16. *t* Psal. 119. 141. *u* Mat. 18. 10. *x* Col. 2. 3.

"*treaſures of Wiſdom and Knowledge*; yet becauſe upon conference with "him, he ſeemed ſuch unto *Herod*, not anſwering any of his queſtions, "nor that expectation which the fame of his Miracles had raiſed of him "in *Herod*, *Herod* took him for ſome ſilly ſimple fellow, and accordingly "uſed him; for he *y ſet him at nought, and mocked him*, and put him in "*z a white Coat*, as if he had been ſome Fool, *and ſent him back* as he came, *Luke* 23. And of this nature is the *weakneſs* my Text hath to do withal, a weakneſs in *Judgment*; or as it is, *Verſe* 1. a *weakneſs in Faith*. Where, by *Faith*, we are not to underſtand that *juſtifying Faith*, whereby the heart of a true Believer layeth faſt hold on the gracious *promiſes* of God, and the precious *merits* of Jeſus Chriſt, for the remiſſion of ſins; nor by *weakneſs in Faith*, that Ὀλιγοπιστία, wherewith the Apoſtles are *a* ſometimes charged; when the Faith of a true Believer is ſore ſhaken with temptations of incredulity and diſtruſt. But by *Faith* we are to underſtand an *b Hiſtorical Faith* only, which is nothing elſe but a firm and ſecure *aſſent* of the judgment unto *Doctrinal Truths* in matter of *Faith* or *Life*; and by *weakneſs* in ſuch *Faith*, a doubtfulneſs and irreſolution of Judgment concerning ſome *divine truths* appertaining unto the doctrine of *Faith* or *Life*; and namely, concerning the juſt extent of *Chriſtian Liberty*, and the indifferent or not indifferent *nature* or *uſe* of ſome things. Which *weakneſs* of Judgment in *Faith* bewraying it ſelf outwardly in a nice, and ſcrupulous, and timorous *forbearance* of ſome things, for fear they ſhould be *unlawful*, which yet in truth are not ſo, but *indifferent*, doth thereby expoſe the Perſon in whom ſuch *weakneſs* is, to the contempt and deſpiſings of ſuch as are of more confirmed and reſolved judgments, and are *ſtronger in the Faith*.

y Luk. 23. 11. Ἐξουθένησας.
z Ἐσθῆτα λαμπρὰν. ib.
a Matth 8.26. 14.31. & 16.8.
b Fides hic ſignificat perſuaſionem de uſu rerum indifferentium, per Synecdochen generis. Piſcat. Schol in Rom. 14. 1.

7. *Weakneſs* then is in it ſelf *contemptible*; yet not more than *Strength* is *contemptuous*. *Paſſive* contempt is the unhappineſs of the *weak*; but *active*, the fault of the *ſtrong*. They that find truly, or but overweeningly conceit in themſelves abilities, either of a *higher nature*, or in a *greater meaſure* than in other men, be it in any kind whatſoever. It is ſtrange to ſee with what ſcornful ſtate they can trample upon their *weaker* and inferiour Brethren, and look upon them (if yet they will at all vouchſafe a look) from *aloft*, as upon things *below* them; which is properly and literally to *deſpiſe*. For ſo much the very words ὑπερῆφαν, among the Greeks, and among the Latins, *deſpicere*, do import. The *Phariſee*, it is like, caſt ſuch a diſdainful look upon the poor *Publican*, when, in Contempt he called him, *c Iſte Publicanus!* Sure I am, that Parable was ſpoken of purpoſe concerning ſuch *as truſted in their own Righteouſneſs, and d deſpiſed others*, Luk. 18. And they are ever the likelieſt thus to *deſpiſe* others, that conceit ſomething in themſelves more than others. *Wealth, honour, ſtrength beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation*, any trifle can *leaven* our thoughts (partial as they are towards our ſelves) and *ſwell* us, and *heave* us up above our Brethren; and becauſe we think we do *over-top* them, we think we may *over-look* them too, and *deſpiſe* them as vulgar and contemptible. *Agar* could deſpiſe *Sarah*; the Bond-ſervant, the Free-woman; the Maid, her Miſtreſs; only for a little fruitfulneſs of the Womb beyond her; becauſe *e She ſaw that ſhe had conceived*, and her Miſtreſs was Barren, *Gen. 16.* All *ſtrength* and eminency then, we ſee, be it in any little ſorry thing, is apt to breed in men a *deſpiſing* of their weaker and meaner Brethren; but none more than this *ſtrength* of *Knowledge*, and of *Faith*, wherewith we now deal. It ſhould be quite otherwiſe, our *knowledge* ſhould *præferre facem*, hold the *light* before us, and help us for the

c Luk. 18. 9, 11.
d Ἐξουθενοῦντας. Luk. 18. 9.
e Gen. 16. 4, 5.

the better discovery of our *ignorance*, and so dispose us to *humility*, not *pride*. But Pride and self-love is *congenitum malum*; it is a close, and a pleasing, and inseparable corruption, which by slie and serpentine insinuations conveyeth it self, as into whatsoever else is good and eminent in us, and poisoneth it; so especially into the endowments of the understanding part. Sharpness of *Wit*, quickness of *Conceit*, faithfulness of *Memory*, facility of *Discourse*, propriety of *Elocution*, concinnity of *Gesture*, depth of *Judgment*, variety of *Knowledge* in Arts and Languages, and whatever else of like kind, are but as *wind* to fill the *Sails* of our Pride, and to make us *swell* above our Brethren, in whom the like *Gifts* are not, or not in like eminency. "*Scientia inflat*, our Apostle might well say, "*f Knowledge puffeth up*; and that it doth so readily and unmeasurably, "that unless there be the greater measure both of *humility* to *prevent*, and "of *Charity* to *vent it*, it will in a short time breed a dangerous spiritual "*tympany* in the Soul; a *Disease* from which the *strongest* constitutions that have been, have not been altogether so free, but that they have had, if not a *spice* of it, yet at least-wise *an inclination* unto it. Even this our blessed Apostle, who had so much humility as to account himself *g of Apostles the least*, but *h of sinners the chiefest*, was in so great danger *i to be exalted above measure through the abundance of Revelations*; that it was needful he should have *a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure*, 2 Cor. 12. "No marvel then "if these new *Converts*, but lately called by God out of *the darkness* of "their ignorance, *k into his marvellous great light*, and not having their "understandings well informed, and their judgments throughly setled in "the *Doctrine* and *Use*, in the nature and extent of that *Evangelical Liber-* "*ty* whereunto they were called: no marvel, I say, if these, upon so "sensible a change, were more than a little distempered with this *swelling* "above their Brethren, even as far as to *despise* them. So hard it is, even for the most exercised *Christian*, not to take knowledge of his own *knowledge*; or doing so, not to *despise* and neglect the Infirmities of his less-knowing Brother. It was not then without good need, that St. *Paul* should become a Remembrancer to the *Strong in Faith*, not to *despise* the *weak*. And there is as good need the very *strongest* of us should remember it, and take heed of *despising* even the very weakest; this despising being hurtful both to the *strong* and *weak*; to the *strong* as a grievous *sin*, and to the *weak* as a grievous *scandal*.

f 1 Cor. 8. 1. *Quo didicisse, nisi hoc fermentum*, &c. *Pers. Satyr. Vid. Casaub.* ibid.

g 1 Cor. 15. 9.
h 1 Tim. 1. 15.
i 2 Cor. 12. 7. Ἵνα μὴ ὑπεραίρωμαι.

k 1 Pet. 2. 9.

8. *Despising*, first, is a sin in the strong. Admit thy weak Brother were of so shallow understanding and judgment, that he might say in strictness of truth, what *Agar* said but in modesty, and that with an *Hyperbole* too, *Prov.* 30. that *l Surely he were more bruitish than any man, and that he had not in him the understanding of a man*; yet the community of *nature*, and the common condition of *humanity*, should be sufficient to free him from thy *Contempts*. His *body* was formed out of the same dust, his *soul* breathed into him by the same God, as thine were; and he is thy *Neighbour*. Let his *weakness* then be what it can be, even for that relation of *Neighbourhood*, as he is a man, it is sin in thee to despise him [*m He that despiseth his neighbour, sinneth*, Prov. 14.] But that's not all; he is not only thy *Neighbour* as a man, but he is thy *Brother* too, as a *Christian* man. He hath embraced the *Gospel*, he believeth in the *Son of God*, he is within the pale of the *Church*, as well as thou, though he be not so exquisitely seen in some higher Mysteries, nor so throughly satisfied in some other points, as thou art. If it hath pleased God to endow thee with a larger portion of knowledge,

l Prov. 30. 1.

m Prov. 14. 21.

1. ledge; thou oughteſt to conſider, Firſt, that thou art bound to be ſo much
2. *the more thankful* to him that gave it; and then, ſecondly, that it is expect-
3. ed, that thou ſhouldſt do ſo much *the more good* with it; and thirdly, again, that thou ſtandeſt charged with ſo much *the deeper account* for it. If the ſame God hath dealt theſe *abilities* with a more ſparing hand to thy Brother, in *deſpiſing* his *weakneſs*, what other thing doſt thou, than even *deſpiſe* the good ſpirit of God, *n that bloweth where he liſteth*, and *o giveth to every one as he liſteth*? For though there be *p diverſity of Gifts* (both for ſubſtance and degree, *yet it is the ſame Spirit*, 1 Cor. 12. And the contempt that is caſt upon the meaneſt Chriſtian, rebounderh upwards again, and in the laſt reſolution reflecteth even upon God himſelf, and upon his Chriſt. [*q He that deſpiſeth, deſpiſeth not man, but God, who hath given unto us his holy Spirit*, 1 Theſ. 4. And *r when ye ſin ſo againſt the Brethren, and wound their weak Conſciences, ye ſin againſt Chriſt*, 1 Cor. 8.]

Thus you ſee deſpiſing is hurtful to the *deſpiſer*, as a *Sin*; it is hurtful alſo, as a *Scandal* to the deſpiſed. And therefore our Saviour in *Mat.* 18. diſcourſing of *ſ not offending little ones*; anon varieth the word, and ſpeaketh of *t not deſpiſing them*; as if deſpiſing were an eſpecial and principal kind of offending or ſcandalizing. And verily ſo it is, eſpecially to the *weak*. Nothing is more grievous to Nature, ſcarce death it ſelf, than for a man to ſee himſelf deſpiſed. *u Ego illam anum irridere me ut ſinam? Satius eſt mihi quovis exitio interire*, could he ſay in the Comedy. It is a thing that pierceth far, and ſinketh deep, and ſtriketh cold, and lieth heavy upon the heart: *x* fleſh and blood will digeſt any thing with better patience. "The great *y Philoſopher*, for this reaſon maketh *contempt* the ground "of all *Diſcontent*; and ſufficiently proveth it in the ſecond of his Rhe- "toricks; there being never any thing taken offenſively, but *ſub ratione* "*contemptus*; nothing provoking to *Anger*, but what is either truly a *con-* "*tempt*, or at leaſtwiſe ſo apprehended. We all know how tenderly eve- "ry one of us would take it, but to be *neglected* by others; to have no reckoning at all made of us; to be ſo reputed as if we were not; or not worth the looking after; *z* ὅτ' ἐν λόγῳ, ὅτ' ἐν ἀριθμῷ, as the *Oracle* ſaid to the *Magarenſes*. And yet this is but the leaſt degree of Contempt; *b a private contempt* only. How tenderly then may we think a *weak* Chriſtian would take it, when to this *private* he ſhould find added *a* a *Poſitive* contempt alſo? when he ſhould ſee his *perſon* and his *weakneſs*, not only not compaſſionated, but even *c taunted*, and *flouted*, and *derided*, and made a laughing-ſtock, and a jeſting Theme? when he ſhould ſee them grieve to ſpeak and do ſuch things in his ſight and hearing, as they know will be offenſive to him, of very purpoſe to vex, and afflict, and grieve his tender ſoul? Certainly for a *weak Chriſtian* newly converted to the *Faith*, to be thus deſpiſed, it were enough, without God's ſingular *d mercy* and ſupport, to make him repent his late *converſion*, and revolt from the *Faith*, by fearful and deſperate *Apoſtacy*. And he that by ſuch deſpiſing, ſhould thus offend, though but *e one of the leaſt* and weakeſt of thoſe *that believe in Chriſt*, a thouſand times better had it been for him, that he had never been born; yea, ten thouſand times *better that a mill-ſtone had been hung about his neck, and he caſt into the bottom of the Sea*, ere he had done it. *Deſpiſing* is a grievous ſin in the deſpiſer, in the ſtrong; and deſpiſing is a grievous ſcandal to the deſpiſed, to the weak. Let not therefore the ſtrong deſpiſe the Weak; *Let not him that eateth, deſpiſe him that eateth not.* And thus much for the former branch of St. *Paul's* advice: The other followeth, *Let not him that eateth not, judge him that eateth.*

Faults

n John 3. 8.
o 1 Cor. 12. 11.
p 1 Cor. 12. 4.
q 1 Theſ. 4. 8.
r 1 Cor. 8. 12.
ſ Mat. 18. 6, &c.
t Ibid. 10.
u Plaut. in Ciſtel. Act. 4. Scen. 1.
x Habet enim quendam aculeum contumelia quem pati prudentes ac boni viri difficillime poſſunt. Cic. Ver. 5.
y Ariſt. lib. 2. *Rhet.* 2. cap. 2. where he thus defineth Anger. Ἔστιν οὖν ὀργὴ ὄρεξις μετὰ λύπης τιμωρίας φαινομένης διὰ φαινομένην ὀλιγωρίαν.
z Vide opus Adag. *Magarenſes neque tertii, neque quarti.*
a Καταφρόνησις. Ari. *ubi ſupra.*
b Ἐπηρεασμὸς καὶ ὕβρεις. *Ibid.*
c Οὐ δὲ γὰρ (τὸ πορρώτερον) ἔστιν ὑπερειδεῖν σὸν ὀνειδιζόντων καὶ καταγελώντων καὶ χωμῳδεῖν βαλομένων. Chryſ. Hom. 23. in Gen.
d Have mercy upon us O Lord, have mercy upon us; for we are exceedingly filled with contempt: Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, and with the contempt of the proud, Pſal. 123. 3, 4.
e Mat. 18. 6. &c.

Faults ſeldom go ſingle, but by couples at the leaſt. Sinful men do with ſinful *provocations*, as Ball-players with the Ball: when the Ball is once up, they labour to keep it up; right ſo when an offence or provocation is once given, it is *e toſſed to and fro*, the receiver ever *returning* it pat upon the giver, and that moſt times with *advantage*; and ſo betwixt them they make a ſhift to preſerve a *perpetuity* of ſinning, and of ſcandalizing one another. "It is hard to ſay who beginneth oftner, the *Strong* or "the *Weak*; but whether ever *beginneth*, he may be ſure the other will "*follow*. If this *judge*, that will *deſpiſe*; if that *deſpiſe*, this will *judge*: "either doth his endeavour to *cry quittance* with other, and thinketh "himſelf not to be at all in fault, becauſe the other was *firſt* or *more*. This "Apoſtle, willing to redreſs faults in both, beginneth firſt with *the Strong*, "and for very good reaſon. Not that his fault, ſimply conſidered in it "ſelf, is greater; (for I take it a certain truth, That to *judge one that is in "the right*, is a far greater fault, conſidered *abſolutely*, without relation "to the abilities of the perſons, than to *deſpiſe one that is in the wrong*:) But "becauſe the *ſtrong* through the ability of his Judgment, ought to yield "ſo much to the infirmity of his *weak Brother*, who through the weakneſs "of his Judgment, is not ſo well able to diſcern what is fit for him to "do. What in moſt other contentions is expected, ſhould be done in "this: Not he that is *moſt in fault*, but he that hath *moſt wit*, ſhould give "over firſt. Indeed in reaſon, the more *faulty* is rather bound to yield; "but if he will be unreaſonable (as moſt times it falleth out) and not "do it; then in *diſcretion*, the more able ſhould do it. As *f Abraham in "diſcretion* yieldeth the choice to his Nephew *Lot* upon the contention of "their Herdſmen, which in *reaſon Lot* ſhould rather have yielded unto "him. But where both are *faulty*, as it is not good to ſtand debating "who *began firſt*; ſo it is not ſafe to ſtrain courteſie who ſhall end, and "*mend firſt*. In the caſe of my Text, *both* were *faulty*; and therefore our "Apoſtle would have *both mend*. He hath ſchool'd the *Strong*, and taught him his Leſſon, not to deſpiſe anothers infirmity; *Let not him that eateth deſpiſe him that eateth not*. Now the *Weak* muſt take out his Leſſon too, not to judge anothers Liberty; *Let not him that eateth not, judge him that eateth*.

10

e Διαδίχεται ἀδικία ἀδικίαν. Et mox, ὁρᾷς τὸ διαδοχὴν τοῦ κακῶν, καὶ τὸ πολλαπλασιασμὸν τῶν ἀδικημάτων, Matx. Tyrius διαλεξ. β.

f Gen. 13. 9, 11.

I will not trouble you with other ſignifications of the word; to *judge*, as it is here taken, is as much as to *g condemn*: and ſo the word κρίνειν is often taken in the worſer ſenſe for κατακρίνειν. "Tropically by a *h Synec-doche generis*, ſay Scholiaſts; and they ſay true. But it is a *Trope*, for "which both in this, and in *i* divers other words, we are not ſo much be-"holden to good *Arts*, as to bad *Manners*. Things that are *good* or *in-"different*, we commonly turn to *ill*, by uſing them the worſt way: "whence it groweth, that *words* of good or indifferent ſignification, in "time degenerate ſo far as to be commonly taken in the *worſt ſence*. But this by the way. The fault of theſe *weak ones*, in the caſe in hand, was that meaſuring other mens *actions* and *conſciences*, by the model of their own underſtandings; in their private Cenſures they raſhly paſſed their *Judgments* upon, and pronounced peremptory *Sentence* againſt ſuch as uſed their Liberty in ſome things, concerning the lawfulneſs whereof themſelves were not ſatisfied, as if they were *looſe Chriſtians*, *carnal Profeſſors*, *nomine tenus Chriſtiani*, men that would not ſtick to do any thing, and ſuch as made either none at all, or elſe very little conſcience of their actions. This Practice my Text diſalloweth and forbiddeth; and the rule hence for us is plain and ſhort; *We muſt not judge others*. The Scriptures

11

g *Ne condemnato.* Beza.

h Piſcator *in Schol. ad hunc locum.*

i Evil manners have been the ſpoiling of many good words; as ἐπιτραπλία, *Tyrannus, Sophiſta, Latro, φάρμακον, Venenum, Magus*; and in our Engliſh Tongue, *Knave, Villain, Churl*, &c. See *Minſhew, Verſtegan*, &c.

are

k Matth. 7. 1. are expreſs, k *Judge not, that ye be not judged*, Matth. 7. l *Judge nothing*
l 1 Cor. 4. 5. *before the time, &c.* 1 Cor. 4. m *Thou art inexcuſable, O Man, whoſoever*
m Rom. 2. 1. *thou art that judgeſt*, Rom. 2. And n *If thou judgeſt, thou art not a doer*
n James 4. 11. *of the Law, but a Judge*, James 4.

12 "Not that it is unlawful to exerciſe *civil Judgment*, or to paſs condemn-
1 "ing *ſentence* upon perſons orderly and legally convicted, for ſuch as have
"Calling or Authority thereunto in *Church* or *Common-wealth*, for this
* Exod. 22. 9. "Publick *Politick Judgment* is *commanded* * in the Word of God; and
2 Chron. 19. 6. "Reaſon ſheweth it to be of *abſolute neceſſity* for the preſervation of *States*
Rom. 13. 4. & "and *Common-wealths*. Nor that it is unlawful, *ſecondly*, to paſs even our
elſewhere.
2 "*private cenſures* upon the outward actions of men; when the Law of
"God is directly tranſgreſſed, and the tranſgreſſion apparent from the
o 1 Cor. 13. 5. "*evidence* either of the *Fact* it ſelf, or of ſome *ſtrong ſigns* and preſumpti-
ὁ λογίζεται τὸ κακόν. "ons of it. For it is *Stupidity* and not *Charity*, to be credulous againſt ſenſe.
p Ib. Verſ. 7. "Charity is *o ingenuous*, and will *p believe any thing*, though more than
πάντα πιστεύει. "Reaſon: but Charity muſt not be *q ſervile*, to believe any thing againſt
q As *Walter* "Reaſon: Shall any Charity bind me to think the *Crow* is white, or the
Mapes, ſome- "*Blackamoor* Beautiful? Nor yet *thirdly*, that all ſiniſter ſuſpicions are ut-
times Arch- "terly unlawful, even there where there wanteth *evidence* either of *Fact*,
deacon of *Ox-* "or of great *ſigns*; if our ſuſpicions proceed not from any corrupt affe-
enford, rela- "ctions, but only from a *r charitable Jealouſie* of thoſe over whom we
ting the groſs "have ſpecial *Charge*, or in whom we have ſpecial *Intereſt*, in ſuch ſort as
Symony of the "that it may concern us to admoniſh, reprove or correct them when they
Pope, for con- "do amiſs; ſo was *Job* ſ ſuſpicious of his Sons, *for ſinning, and curſing God*
firming the "*in their hearts*. But the *judgment* here and elſewhere condemned, is ei-
Election of "ther *firſt*, when in our private thoughts or ſpeeches, upon ſlender pre-
Reginald, Ba- "ſumptions, we *raſhly pronounce* men as guilty of committing ſuch and ſuch
ſtard Son to "ſins, without ſufficient evidence either of *fact*, or pregnant *ſigns* that they
Joceline, Biſ- "have committed them. Or *ſecondly*, when upon ſome actions *t* undoubt-
hop of *Sa-* "edly ſinful, as *Blaſphemy, Adultery, Perjury, &c.* we too ſeverely cenſure
rum, into the "the *Perſons* either for the *future*, as *Reprobates* and *Caſt-aways*, and ſuch
See of *Bathe*; "as ſhall be certainly damned; or at leaſtwiſe for the preſent, as *Hypocrites*
concludeth "and *unſanctified* and *profane*, and ſuch as are in the ſtate of Damnation;
the Narration "not conſidering into what fearful ſins it may pleaſe God to ſuffer, not
thus, *Sit ta-* "only his *u choſen ones* before Calling, but even his *x holy ones* too after
men domina "Calling, ſometimes to fall, for ends moſt times unknown to us, but ever
materque no- "juſt and gracious in him. Or *thirdly*, when for want either of *Charity* or
ſtra Roma ha- "*Knowledge* (as in the preſent caſe of this Chapter) we *interpret* things
culus in aqua "for the worſt to our Brethren; and condemn them of ſin for ſuch acti-
fractus; & ab- "ons as are not *directly*, and in themſelves *neceſſarily* ſinful; but may (with
ſit credere quæ "due circumſtances) be performed with a good conſcience, and without
videmus. Ma- "ſin. Now all *judging* and condemning of our Brethren in any of theſe
hap. de nugis "kinds is ſinful and damnable; and that in very many reſpects; eſpecially
Curialium "theſe *four*; which may ſerve as ſo many weighty *reaſons*, why we ought
diſtinct. 1. "not to judge one another. The *uſurpation*, the *raſhneſs*, the *uncharitable-*
c. 12. "*neſs*, and the *ſcandal* of it.
r *Cum debemus* *First*, it is an *Uſurpation*. He that is of right to judge, muſt have a
aliquibus malis *Calling* and Commiſſion for it. y *Quis conſtituit te?* ſharply replied upon
adhibere reme- Moſes, Exod. 2. *Who made thee a Judge?* and z *Quis conſtituit me?* rea-
dium, ſive no-
ſtris, ſive alie-
nis; expedit ad
hoc ut ſecurius
remedium ap-
ponatur, quod
ſupponatur id
quod eſt deteri-
us: quia reme-
dium quod eſt
efficax contra
majus malum,
multò magis eſt
efficax contra
minus malum.
Aquin. 2. 2. qu.
60. art 4 ad 3.

ſonably

s Job 1. 5. t *Aperta non ita reprehendamus, ut de ſanitate deſperemus.* Gloſ. Ordin. in Rom. 14. 13. *Non quicquid re-*
prehendendum, etiam damnandum eſt. Sen. l. 6. de Benef. cap. 39. u As *Paul, Mary Magdalen*, &c. x As *David, Pe-*
ter, &c. y Exod. 2. 14. z Luke 12. 14.

ſonably alledged by our Saviour, *Luke* 12. *Who made me a Judge?* Thou takeſt too much upon thee then, thou ſon of man, whoſoever thou art that judgeſt; thus ſaucily to thruſt thy ſelf into God's ſeat, and to (z) *invade* his Throne. Remember thy ſelf well, and learn to know thine own rank. (a) *Quis tu? Who art thou that judgeſt another? James* 4. Or, *Who art thou that judgeſt anothers Servant?* in the next following Verſe to my Text. As if the Apoſtle had ſaid, What art thou? Or what haſt thou to do to judge him that (b) *ſtandeth or falleth to his own Maſter?* Thou art his *fellow-Servant*, not his *Lord*. He hath another *Lord* that can and will *judge him*; who is thy *Lord* too, and can and will *judge thee:* for ſo he argueth anon at Verſe 10. *Why doſt thou judge thy brother? We ſhall all ſtand before the Judgment-Seat of Chriſt.* "God hath reſerved (c) three Pre-"rogatives Royal to himſelf, (d) *Vengeance*, (e) *Glory*, and (f) *Judgment*. "As it is not ſafe for us then to encroach upon (g) *God's Royalties* in either "of the other two; *Glory*, or *Vengeance:* ſo neither in this of Judgment; "*Dominus judicabit*, (h) *The Lord* himſelf *will judge his people*, *Heb.* 10. It is flat *Uſurpation* in us to judge; and therefore we muſt not judge.

(z) Τί γὰρ ἁρπάζεις τὸ τῦ δικαςᾶ ἀξίωμα, &c. Chryſ. in Gen. hom. 42.

(a) Jam. 4. 12.

(b) Rom. 14. 4.

(c) *Mali operis* vindictam, *Bmi* gloriam, *utriuſque* Judicium.

(d) Deut. 32. 35.

(e) Iſa. 42. 8. Rom. 12. 19.

(f) Rom. 14. 4. —10. Jam. 4. 11, 12.

(g) *Tres hominum ſpecies maximam Deo faciunt injuriam: Superbi, qui auferunt ei* Gloriam; *Iracundi, qui* Vindictam; *Regidi, qui* Judicium.

(h) Heb. 10. 30.

Secondly, it is raſhneſs in us. A Judge muſt (i) underſtand the truth, both for matter of (k) *fact*, and for point of *Law*; and he muſt be ſure he is in the right for both, before he proceed to ſentence; or elſe he will give *raſh judgment*. How then dare any of us undertake to ſit as *Judges* upon other mens *Conſciences*, wherewith we are ſo little acquainted, that we are indeed but too much unacquainted with our own? We are not able to ſearch the depth of our own (l) *wicked* and *deceitful hearts*; and to ranſack throughly the many ſecret windings and turnings therein: how much leſs then are we able to fathome the bottoms of *other mens hearts*, with any certainty to pronounce of them either good or evil? We muſt then leave *the judgments* of other mens *Spirits*, and *hearts*, and *reins*, to him that is (m) *the Father of Spirits*, and alone (n) *ſearcheth the hearts and reins*; before whoſe eyes all things are (o) Τετραχηλισμένα, as the word is moſt Emphatical, *Heb.* 4. Wherefore our Apoſtles precept elſewhere is good to this purpoſe, 1 *Cor.* 4. (p) *Judge nothing before the time, until the Lord come who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts.* "Unleſs we be able to bring theſe *hidden things* to light, and "to make manifeſt theſe *counſels*; it is (q) *raſhneſs* in us to *judge:* and "therefore we muſt not *judge*.

14. 2.

(i) *Et nunc Reges intelligite: erudimini, qui judicatis terram*, Pſal. 2. 10. *ſi judicas, cognoſce.* Sen. in Med. Act. 2. Μηδ' ἐπὶ ξένῃ κρίνειν ἀδόκιμους ἀνδρὸς ἐάσεις. Phocylid.

k *Et normam, & Cauſam: Normam*, ſecundum quam; *& cauſam*, de qua *ſtatuendum. Ad* Factum *hæc pertinet, illa ad* jus: *ad illam.* Peritia *opus eſt*; *ad hanc*, Prudentia. *l* Jer. 17. 9. I know nothing by my ſelf, yet am I not hereby juſtified, but he that judgeth me is the LORD, 1 Cor. 4 4. If our heart condemn us, GOD is greater than our heart, and knoweth all things, 1 John 3. 21. *Later me facultas mea, quæ in me eſt; ut animus meus de viribus ſuis ipſe ſe interrogans, non facilè ſibi credendum exiſtimet, quia & quod ineſt plerumque occultum eſt.* Aug. lib. 10. Confeſſ. c. 32. (m) Heb. 12. 9. (n) Pſal. 79. & 26. 2. Jer. 11. 20. and 17. 10. & 20. 12. Rev. 2. 23. (o) Heb. 4. 13. (p) 1 Cor. 4. 5. (q) *Temeritas eſt damnare quod neſcias.* Sen. Epiſt. 91. *Sant quædam facta media, quæ ignoramus quo animo ſiunt, quia & bono & malo fieri poſſunt, de quibus temerarium eſt judicare.* Auguſt. l. 2. de Serm. Dom. in monte, cap. 18.

Thirdly, this judging is *uncharitable*. Charity is not eaſily *ſuſpicious*; but upon juſt cauſe: much leſs then, *cenſorious* and peremptory. Indeed when we are to judge of (r) *Things*, it is wiſdom to judge of them *Secundùm quod ſunt*, as near as we can, to judge of them juſt as they are, without any ſway or partial inclination either to the right hand or to the left. But when we are to judge of *Men*, and their *Actions*; it is not altogether ſo: there the rule of charity muſt take place, (s) *dubia in meliorem partem ſunt interpretanda*. Unleſs we ſee manifeſt cauſe to the con-

15. 3.

(r) *In rerum judicio debet aliquis niti ad hoc, ut interpretetur unumquodque ſecundum quod eſt: in judicio autem perſonarum, ut interpretetur in*

melius. Aquin. 2. 0. qu. 60. art. 4. ad 3. and he giveth a ſubſtantial reaſon for it, *ib. in reſp. id* 2. hunc loc. & Theologi paſſim. *Semper quicquid dubium eſt, humanitas inclinat in melius*, Sen. ep. 81. s Gloſſa Ord. in

trary, we ought ever to *interpret* what is done by others, with as much favour as may be. "To err thus is better than to hit right the other way, "becauſe this courſe is (*ſ*) ſafe, and ſecureth us, as from (*t*) injuring o- "thers, ſo from *endangering* our ſelves: whereas in judging ill, though "right, we are ſtill (*u*) unjuſt, ἐκ προαιρέσεως, the *event* only, and not our "*choice* freeing us from wrong judgment. True Charity is *ingenuous*; it (*x*) *thinketh no evil*, 1 *Cor.* 13. How far then are they from *Charity*, that are ever *ſuſpicious*, and think nothing well? For us, let it be our care to maintain *Charity*, and to avoid, as far as humane frailty will give leave, even *ſiniſter ſuſpicions* of our brethrens actions: or if through frailty we cannot that, yet let us not from light ſuſpicions fall into *uncharitable cenſures:* let us at leaſtwiſe ſuſpend our (*y*) *definitive judgment*, and not determine too peremptorily againſt ſuch as do not in every reſpect juſt as we do, or as we would have them do, or as we think they ſhould do. It is *uncharitable* for us to judge, and therefore we muſt not judge.

(*ſ*) *Error Charitatis ſalutaris eſt.*

(*t*) *Melius eſt quod aliquis frequenter fallatur, habens bonam opinionem de malo homine, quàm quòd rarius fallatur, habens malam opinionem de bono homine: quia ex hoc fit injuria alicui; non autem ex primo.* Aq. 2. a. qu. 60. Art. 2. ad. 1.

(*u*) *Æquum licet ſtatuerit, haud æquus fuit* Sen. in Med. Act. 2.

(*x*) 1 Cor. 13. 5.

(*y*) *Si ſuſpiciones vitare non poſſumus, quia homines ſumus: judicia tamen, id eſt, definitivas firmaſque ſententias continere debemus.* Gloſ. Ordin. in 1 Cor. 4.

16. Laſtly, There is *Scandal* in judging. Poſſibly he that is judged, may have that ſtrength of *Faith* and *Charity*, that though raſh and uncharitable cenſures lye thick in his way, he can lightly skip over all thoſe *ſtumbling-blocks*, and ſcape a fall. Saint *Paul* had ſuch a meaſure of ſtrength; (*z*) *with me it is a very ſmall thing*, ſaith he, *that I ſhould be judged of you, or of humane judgment*, 1 *Cor.* 4. If our judging light upon ſuch an Object, it is indeed no *ſcandal* to him: but that's no *thanks* to us. We are to eſteem things by their *natures*, not *events*: and therefore we *give* a ſcandal, if we judge; notwithſtanding he that is judged *take* it not as a ſcandal. For, that *judging* is in it ſelf a *ſcandal*, is clear from Verſ. 13. of this Chapter; *Let us not therefore*, ſaith S. *Paul*, *judge one another any more, but judge this rather, That no man put a ſtumbling-block, or an occaſion to fall into his brothers way.* And thus we ſee four main *Reaſons* againſt this judging of our brethren. 1. We have *no right* to judge; and ſo our judging is *uſurpation*. 2. We may *err* in our judgments; and ſo our judging is *raſhneſs*. 3. We take things *the worſt way* when we judge; and ſo our judging is *uncharitable*. 4. We offer occaſion of *offence* by our judging; and ſo our judging is *ſcandalous*. *Let not him therefore that eateth not, judge him that eateth.*

(*z*) 1 Cor. 4. 3.

17. And ſo I have done with my Text in the general uſe of it: wherein we have ſeen the two faults of *deſpiſing* and of *judging* our brethren, laid open, and the uglineſs of both diſcovered. I now deſcend to make ſuch *Application*, as I promiſed, both of the *caſe* and *rules*, unto ſome *differences*, and to ſome *offences*, given and taken in our Church in point of *Ceremony*. The Caſe ruled in my Text was of *eating*, and not *eating:* the Differences which ſome maintain in our Church are many in the particulars; (as of *kneeling*, and *not kneeling*; *wearing*, and not *wearing*; *croſſing*, and *not croſſing*, &c.) But all theſe, and moſt of the reſt of them, may be comprehended in groſs under the terms of *Conforming*, and not *Conforming*. Let us firſt compare the *Caſes*; that having found wherein they *agree*, or *diſagree*, we may thereby judge how far S. *Paul*'s advice in my Text ought to rule us, for not *deſpiſing*, for not *judging* one another. There are four ſpecial things, wherein if we compare this *our Caſe* with the Apoſtles, in every of the four we ſhall find ſome agreement, and ſome diſparity alſo: 1. The nature of the *matter:* 2. The abilities of the *perſons:* 3. Their ſeveral practices about the things: and 4. Their mutual *carriage* one towards another. And firſt, let us conſider how the *two Caſes* agree in each of theſe.

18. Firſt, The *matter* whereabout the *eater* and the *not-eater* differed in the caſe

case of the *Romans*, was in the nature of it *indifferent*; so it is between the *Conformer* and not *Conformer* in our Case. As there *fish*, and *flesh*, and *herbs* were merely *indifferent*; such as might be eaten, or not eaten without sin; so here, *Cap* and *Surplice*, *Cross* and *Ring*, and the rest, are things merely *indifferent*; such as (in regard of their own nature) may be *used* or not *used* without sin; as being neither expressly *commanded*, nor expressly *forbidden* in the Word of God. 1.

Secondly, The *Persons* agree. For as there, so here also, some are *strong* in *Faith*, some *weak*. There are many, whose judgments are upon certain and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cap*, and *Surplice*, and *Cross*, and the rest, are things *lawful*, and such as may be used with a good Conscience. There are some others again, who, through *ignorance*, or *custom*, or *prejudice*, or otherwise weakned in their judgments, cannot (or will not) be perswaded that these things are altogether free from *Superstition* and *Idolatry*: nor consequently the use of them from sin. 2.

Thirdly, The *practice* of the persons are much alike. As there, the *strong* did use his liberty according to the assurance of his knowledge, (πᾶσα φαγεῖν) and did eat freely without scruple; and the *weak* did forbear to eat, because of his doubting and irresolution: So here, most of us in assured confidence that we may *wear*, and *cross*, and *kneel*, and use other *Ceremonies* and *Customs* of our Church, do willingly, and *ex animo*, conform our selves thereunto. Yet some there are, who out of I know not what niceness and scrupulosity, make dainty of them, and either utterly refuse *conformity*, or at least wise desire respite, till they can better inform themselves. 3.

Lastly, There is some correspondence also in the *faulty carriage* of the parties each towards other. For as there the *Eater* despised the *Not-eater*; and the *Not-eater* judged the *Eater*: so here, it cannot be denied, but that some *Conformers* (although I hope far the lesser, I am sure far the worser sort) do despise and scandalize the *Non-Conformers* more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that the *Non-Conformers* (but too generally, yea, and the better sort of them too, but too often and much) do pass their *censures* with marvellous great freedom; and spend their judgments liberally upon, and against the *Conformers*? Hitherto the *Cases* seem to agree. One would think, *mutatis mutandis*, the Apostle's rule would as well fit our Church and Case, as the *Roman*; and should as well free the *Non-Conformers* from our *Contempt*, as us from their *Censures*. *Let not him that* Conformeth, *despise him that* Conformeth not: *and let not him that* Conformeth not, *judge him that* Conformeth. 4.

But if you will please to take a second surview of the *four* several particulars, wherein the *Cases* seemed to agree, you shall find very much disparity and disproportion betwixt *the two Cases* in each of the *four* respects. In the case of my Text, the *matter* of difference among them, was not only indifferent in the *nature* of it; but it was also left as indifferent for the *use*: the Church (perhaps) not having *determined* any thing positively therein; at least no publick authority having either *enjoyned*, or *forbidden* the use of such or such meats. But in the Case of our Church it is far otherwise. *Cap*, *Surpliice*, *Cross*, *Ring*, and other Ceremonies, which are the Matter of our differences; though they be things *indifferent* for their *nature*, and in themselves, yet are not so for their *use*, and *unto us*. If the Church had been silent, if *Authority* had prescribed nothing herein, these *Ceremonies* had then remained for their *use*, as they are for their 19. 1.

nature, indifferent: *Lawful* and ſuch as might be *uſed* without ſin; and yet *Arbitrary*, and ſuch as might be alſo *forborn* without ſin. But men muſt grant (though they be unwilling, if yet they will be reaſonable) that every *particular Church* [a] hath power, for [b] *decency and orders* ſake, to ordain and conſtitute *Ceremonies*. Which being once ordained, and by publick Authority enjoyned, ceaſe to be *indifferent* for their uſe, though they remain ſtill ſo for their *nature*: and of *indifferent* become ſo *neceſſary*, that neither may a man without ſin [c] *refuſe* them, where Authority requireth, nor uſe them, where Authority reſtraineth the uſe.

Neither is this acceſſion of *Neceſſity* any impeachment to *Chriſtian Liberty*; or [d] *inſnaring* of mens conſciences, as [e] ſome have objected. For then do we inſnare mens conſciences by *humane Conſtitutions*, when we thruſt them upon men as if they were *divine*; and bind mens conſciences to them immediately, as if they were immediate parts of *Gods Worſhip*, or of abſolute neceſſity unto ſalvation. This *Tyranny* and *Uſurpation* over mens Conſciences, the [f] *Phariſees* of old did, and the Church of *Rome* at this day doth exerciſe, and we juſtly hate in her: [g] equalling, if not preferring her *Conſtitutions* to the Laws of God. But our *Church* (God be thanked) is far from any ſuch impious preſumption, [h] and hath ſufficiently *declared* her ſelf by ſolemn proteſtation, enough to ſatisfie any ingenuous impartial judgment, that by requiring obedience to theſe ceremonial *Conſtitutions*, ſhe hath no other purpoſe, than to reduce all [i] *her Children* to an *orderly uniformity* in the *outward worſhip* of God; ſo far is ſhe from ſeeking to draw any opinion, either of [k] *divine neceſſity* upon the Conſtitution, or of *effectual holineſs* upon the Ceremony. And as for the prejudice which ſeemeth hereby to be given to Chriſtian *Liberty*, it is ſo ſlender a conceit, that it ſeemeth to bewray in the Objectors deſire, not ſo much of *ſatisfaction* as *cavil*. For firſt, the liberty of a Chriſtian to all indifferent things, is in the *Mind* and *Conſcience*, and is then infringed, when the conſcience is bound and ſtraitned, by impoſing upon it an opinion of *doctrinal neceſſity*. But it is no wrong to the *Liberty* of a Chriſtian mans conſcience, to bind him to *outward obſervance* for Orders ſake, and to impoſe upon him a *neceſſity of Obedience*. Which one diſtinction of *Doctrinal* and *Obediential Neceſſity* well weighed, and rightly applied, is of it ſelf ſufficient to clear all doubts in this point. For, to make all *reſtraint* of the outward man in matters *indifferent*, an impeachment of Chriſtian *Liberty*, what were it elſe, but even to bring flat [l] *Anabaptiſm* and *Anarchy* into the Church? and to overthrow all bond of *ſubjection* and *obedience* to lawful Authority? I beſeech you conſider, wherein can the immediate *power* and Authority of *Fathers*, *Maſters*, and other *Rulers* over their Inferiors conſiſt; or the due *obedience* of Inferiors be ſhewn towards them, if not in theſe [m] Indifferent and Arbitrary things? For, things [n] *abſolutely neceſſary*, as commanded by God, we are bound to do, whether humane Authority *require* them or no; and things *abſolutely unlawful*, as prohibited by God, we are bound *not to do*, whether humane Authority forbid them or no. There are none other things left then, wherein to expreſs properly the *Obedience* due to ſuperior Authority, than theſe *Indifferent things*. And if a [o] *Father* or *Maſter* have power to preſcribe to his Child or Servant in indifferent things, and ſuch reſtraint be no way prejudicial to Chriſtian *liberty* in them, why ſhould any man either deny the like power to *Church-Governours*; to make *Eccleſiaſtical Conſtitutions* concerning indifferent things? or interpret that power to the prejudice of Chriſtian *Liberty*? And again Secondly, Men muſt underſtand,

[a] *Article* 20. agreeable to the confeſſions of other Proteſtant Churches.
[b] Εὐσχημόνως καὶ κατὰ τάξιν. 1 Cor. 14. 20.
[c] *Conſtit. & Canon.* 30.

20.

[d] *Ex* 1 Cor. 7. 35.
[e] Lincolnſh. Abridg. p. 34.
[f] Mat. 7 8, &c.
[g] *In Spiritum Sanctum blaſphemant, qui ſacros Canones violant.* 25 qu. 1. Violatores.
[h] *Conſtit.* &c. *can.* 74. *art.* 20. Act for Uniformity; and Treat. of ceremonies prefixed to the Book of Common-Prayer.
[i] Without prejudice to the liberty of other Churches. See *Pref. to communion Book.*
[k] *The Church ought not to enforce any thing beſides the holy Writ, to be believed for neceſſity of ſalvation.* Artic. 20.
[l] See Conference at *Ham. Court.* pag. 70, 71.
[m] *In rebus mediis lex poſita eſt obedienti e.* Bern. Epiſt. 7.
[n] *De hujuſmodi quippe nec præceptor expectandus, nec prohibitor auſcultandus eſt.* Ber. de prec & diſpenſat.
See Agel. 2. Noct. Artic. 7. & Ber. Ep. 7.
[o] See *Sa Collins* Sermon on 1 Tim. 6. 3. pag. 44. &c.

2.

ſtand, that it is an error to think *Ceremonies* and *Conſtitutions* to be things merely *indifferent*, I mean in the general. For howſoever every particular *Ceremony* be indifferent, and every particular *Conſtitution* * arbitrary and alterable; yet that there ſhould be ſome *Ceremonies*, it is neceſſary, *Neceſſitate abſolutâ*, in as much as no outward work can be performed without Ceremonial Circumſtances, ſome or other; and that there ſhould be ſome *Conſtitutions* concerning them, it is alſo neceſſary (though not ſimply and abſolutely, as the former; yet *Ex hypotheſi*, and) *p neceſſitate convenientiæ*. Otherwiſe ſince ſome Ceremonies muſt needs be uſed, every *Pariſh*, nay every *q Man* would have his own faſhion by himſelf, as his humour led him: wherefore what other could be the iſſue, but infinite diſtraction, and unorderly confuſion in the Church? And again thirdly, To return their weapon upon themſelves; if every reſtraint in *indifferent things* be injurious to Chriſtian *Liberty*, then themſelves are injurious no leſs by their *negative* reſtraint from ſome Ceremonies, *r Wear not*, *Croſs not*, *Kneel not*, &c. than they would have the World believe our Church is by her poſitive *reſtraint* unto the Ceremonies of *wearing* and *croſſing*, and *kneeling*, &c. Let indifferent men judge, nay let themſelves that are parties judge, Whether is more injurious to Chriſtian Liberty, *publick Authority* by mature advice commanding what might be forborn, or *private ſpirits*, through humorous diſlikes, forbidding what may be uſed: the *whole Church* impoſing the *uſe*, or a few *Brethren* requiring the *forbearance* of ſuch things, as are otherwiſe and in themſelves equally *indifferent* for uſe, or for forbearance.

* Artic. 34.

p See *Calvin* lib. 4. Inſtit. c. 10. ſect. 27.

q *Quot capita, tot Schiſmata.* Hieronym.

3.

r Like that Col. 2. 21. *Touch not, taſte not, handle not.*

But they ſay, *Our Church* maketh greater matters of *Ceremonies* than thus, and preferreth them even before the moſt *neceſſary duties* of Preaching and adminiſtring the *Sacraments*; in as much as they are impoſed upon *Miniſters* under pain of Suſpenſion and Deprivation from their Miniſterial *Functions* and *Charges*. First, for actual Deprivation; I take it, unconforming Miniſters have no great cauſe to complain. "Our Church, "it is well known, hath not always uſed that rigor ſhe might have done. "Where ſhe hath been forced to proceed as far as *Deprivation*, ſhe hath "ordinarily by her fair, and ſlow, and compaſſionate proceedings therein, "ſufficiently manifeſted her unwillingneſs thereto, and declared her ſelf a Mother every way indulgent enough to ſuch ill-nurtured Children, as will not be ruled by her. Secondly, Thoſe that are *ſuſpended* or *deprived*, ſuffer it but juſtly for their *obſtinacy* and *contempt*. For howſoever they would bear the World in hand, that they are the *only perſecuted ones*, and that they ſuffered for their Conſciences, yet in truth, they do but abuſe the credulity of the ſimple therein, and herein (as in many other things) jump with the *Papiſts*, whom they would ſeem above all others moſt abhorrent from. For, as *Seminary Prieſts* and *Jeſuits* give it out, they are martyr'd for their *ſ Religion*, when the very truth is, they are *t* juſtly executed for their prodigious Treaſons, and felonious or treacherous Practices againſt lawful Princes and Eſtates: So the *Brethren* pretend they are *perſecuted* for their Conſciences, when indeed they are but juſtly *cenſured* for their obſtinate and pertinacious *contempt* of lawful Authority. For it is not the *refuſal* of theſe Ceremonies they are deprived for, otherwiſe than as the *matter* wherein they ſhew their *contempt*: it is the *u Contempt*

21.

1.

2.

ſ *Pro inficiatione pontificatûs fœminei.* Aquipont. in reſp. ad *John* de Antichriſto *Theſ.* 15. ſpeaking of the Prieſts executed in the Reign of Qu. *Elizabeth.*

t See *Donnes Pſeudo-Martyr per totum*: eſpecially c. 5. &c.

u The practice of our Church ſufficiently confirmeth this: which cenſureth no man for the bare omiſſion of ſome kind of Rites and Ceremonies now and then; where it may be preſumed, by the parties chearful and general conformity otherwiſe, that ſuch omiſſion proceedeth not either from an opinionative diſlike of the Ceremony impoſed, or from a timorous and obſequious humouring of ſuch as diſlike it. *Whoſoever willingly and purpoſely doth openly break*, &c. Artic. 34.

it

it ſelf, which formerly and properly ſubjecteth them to juſt *Eccleſiaſtical cenſure* of Suſpenſion or Deprivation. And *contempt of Authority*, though in the *x* ſmalleſt matter, deſerveth no ſmall puniſhment: all *Authority* having been ever ſolicitous (as it hath good reaſon) above all things, to vindicate and preſerve it ſelf from *contempt*, by inflicting ſharp puniſhments upon *contemptuous* perſons in the *ſmalleſt* matters, above all other ſorts of offenders in any degree whatſoever. Thus have we ſhewed and cleared the firſt and main difference betwixt *the caſe* of my Text, and the caſe of our Church, in regard of *the matter*: the things whereabout they differed being every way *indifferent*; ours not ſo.

x In minimis quoque mandatis culpam facit non minimam: & convertit in crimen gravis rebellionis nævum ſatis levem ſimplicis tranſgreſſionis. Bern. de prec. & diſpenſ.

22. And as the *Matter*, ſo there is ſecondly much odds in the condition of the *Perſons*. The refuſers in the Caſe of my Text, being truly *weak in the Faith*, as being but lately converted to the Chriſtian Faith, and not ſufficiently inſtructed by the Church in the *Doctrine* and *Uſe* of *Chriſtian Liberty* in things indifferent: whereas with our refuſers it is much otherwiſe.

1. *Firſt*, They are not new *Proſelytes*, but Men born, and bred, and brought up in the boſom of the Church; yea many, and the chiefeſt of them, ſuch as have taken upon them the *calling of the Miniſtry*, and the *charge* of Souls, and the *office* of teaching and inſtructing others. And ſuch men

2. ſhould not be *weaklings*. *Secondly*, Ours are ſuch as take themſelves to have far more knowledge, and underſtanding, and inſight in the Scriptures, and all divine Learning, than other men: ſuch as between pity and ſcorn ſeem moſt to wonder at the *ignorance* and ſimplicity of the *vulgar*, and to lament (which is, God knoweth, lamentable enough, though not comparable to what it was within not many years ſince:) the want of *knowledge*, and the unſufficiency of ſome of the *Clergie* in the Land. And with what reaſon ſhould theſe men expect the priviledge of *Weak* ones?

3. *Thirdly*, Our Church hath ſufficiently declared and publiſhed the *innocency* of her purpoſe and meaning in enjoyning the *Ceremonies*: nor ſo only, but hath been content to hear, and receive, and admit the *Objections* and Reaſons of the *Refuſers*; and have taken pains to *anſwer* and ſatisfie to the full all that ever yet could be ſaid in that behalf. And therefore it is vanity for theſe men (or their Friends in their behalf) to alledge *weakneſs*, where all good means have been plentifully uſed for full information in

4. the points in doubt. *Laſtly*, Upon the premiſſes it doth appear, that the *weakneſs* of our Brethren, pretended by thoſe that are willing to ſpeak favourably of them, proceedeth for the moſt part not ſo much out of *ſimple ignorance*, ariſing from the defect either of *underſtanding* or *means*, as out of an ignorance, at the beſt in ſome degree of *wilfulneſs* and affectation, in not ſeeking, or not admitting ſuch ingenuous ſatisfaction, as they might have by Reaſon: if not out of the poyſon of *corrupt* and *carnal* affections, (as they give us ſometimes but too much cauſe to ſuſpect) of *pride*, of *ſingularity*, of *envy*, of *contention*, of factious admiring ſome mens perſons. By which, and other like partial *affections*, mens *judgments* become oftentimes ſo blinded, that of *unwilling* at the firſt, they become at length *unable* to diſcern things with that freedom and ingenuity they ſhould. And ſo *the Caſes* differ in regard of the *Perſons*.

23. They differ, *thirdly*, in the *Practice* of the Perſons. There the *ſtrong* did eat, becauſe he was well aſſured he might do it, πᾶσᾶ φαγεῖν, in the Verſe before my Text; and the *weak* did no more but *forbear* eating; as indeed he might do, no Authority interpoſing to the contrary. But here, we conform, not only becauſe we know *we may* lawfully do it, but for that we know *we muſt* of *y* neceſſity do it, as bound thereunto in *obedience*

y Ἀνάγκη ὑποτάσσεσθαι. Rom. 13. 5.

to

to lawful Authority, and in the (z) *conſcience* we ought to make of ſuch *obedience*. And the refuſers do not only *de facto*, not conform, to the *contempt* of Authority, and the *ſcandal* of others; but they ſtand in it too, and trouble the peace of the Church by their reſtleſs *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reaſons and grounds of their ſuch refuſal. "And verily, this *Countrey* and the *County* "hath been not the leaſt buſie in theſe factious and tumultuous courſes; "both in troubling our moſt gracious, judicious, and religious Sovereign "with their (a) *Petitions*; and alſo in publiſhing their *Reaſons*, in a Book "called *The Abridgment*, Printed 1605. to their own ſhame, and the ſhame "of their Countrey. He who (as I have been informed) was thought "to have had a chief hand in the collecting of thoſe Reaſons, and Printing "of that Book; was for his obſtinate refuſal of *Conformity*, juſtly depri-"ved from his Benefice in this *Dioceſs*, and thereupon relinquiſhed his *Mi-"niſtery* for a time, betaking himſelf to another Calling: ſo depriving the "Church and People of God of the fruit and benefit of thoſe excellent "gifts which were in him. But ſince that time he hath, upon better and "more adviſed judgment, *Subſcribed* and *Conformed*; and the Church like "an indulgent Mother hath not only *received* him into her boſom again, "but hath *reſtored* him too, though not to the ſame, yet to a Benefice elſe-"where of far greater value.

(z) *Not only for wrath, but alſo for conſcience ſake.* Ibid.

(a) Meditations on the Lord's Prayer. *pag.* 12. in the Margent.

Laſtly, There is difference in the *faulty carriage* of the perſons: and 24
that on both parts, eſpecially on ours. For though our *Non-Conforming Brethren* condemn us with much liberty of ſpeech and ſpirit, having yet leſs reaſon for it than *the weak Romans* had (for the *ſtrong* among them might have forborn ſome things for the *weak*'s ſake; and it would have well become them for the avoiding of *ſcandal* ſo to have done; which we cannot do without *greater ſcandal* in the open contempt of *lawful Authority*:) yet we do not *deſpiſe* them, (I mean with allowance from the Church; if particular men do more than they ſhould, it is their private fault, and ought not to be imputed to us, or to our Church) but uſe all good means we can to draw them to *moderate courſes*, and juſt *obedience*: although they better deſerve to be *deſpiſed* than the weak *Romans* did: they being truly *Weak*, ours *Obſtinate*; they *Timorous*, ours alſo *Contemptuous*.

Now theſe differences are opened betwixt the Caſe in my Text, and 25.
the Caſe of the Church: we may the better judge how far forth Saint *Paul*'s advice here given to the *Romans* in their caſe of *eating*, and *not-eating*, ought to rule us in our caſe of *conforming*, and *not-conforming* in point of Ceremony. And firſt, of *not deſpiſing*; then, of *not judging*. The ground of the Apoſtles precept for not deſpiſing him that ate not, was his *Weakneſs*. So far then as this ground holdeth in our caſe, this precept is to be extended, and no further. And we are hereby bound not to deſpiſe our *Non-conforming* Brethren, ſo far forth as it may probably appear to us they are *weak*, and not wilful. But ſo far forth, as by their courſes and proceedings it may be reaſonably thought their *refuſal* proceedeth from corrupt or partial *affections*, or is apparently maintained with *Obſtinacy* and *Contempt*: I take it we may, notwithſtanding the *Apoſtles* admonition in my Text, in ſome ſort even *deſpiſe* them.

But becauſe they think they are not ſo well and fairly dealt withal as 26.
they ſhould be: Let us conſider their particular *grievances*, wherein they take themſelves deſpiſed; and examine how juſt they are. They ſay, *firſt*, they are deſpiſed in being ſcoffed and flouted, and derided by looſe companions, and by profane or Popiſhly affected perſons; in being ſtiled *Puritans*,

Puritans, and *Brethren*, and *Preciſians*, and having many jeſts and fooleries faſtned upon them, whereof they are not guilty. They are *ſecondly*, deſpiſed, (*b*) they ſay, in that when they are convented before the *Biſhops* and others in Authority, they cannot have the favour of an indifferent Hearing; but are proceeded againſt as far as *Suſpenſion*, and ſometimes *Deprivation*, without taking their Anſwers to what is objected, or giving Anſwers to what they object. *Thirdly*, in that many honeſt and religious men, of excellent and uſeful *gifts*, cannot be permitted the liberty of their *Conſciences*, and the free exercise of their *Miniſtery*; only for ſtanding out in theſe things, which our ſelves cannot but confeſs to be *indifferent*.

(b) *All benefit of Law being denied them, and they debarred of other means by conference or writing for their defence.* Def. of Miniſters reaſons, part 1. pref. to the Reader, *We do accuſe the Reverend Biſhops in the ſight of God and Man, for their hard and extreme dealing toward us.* Removal of Imputations, p. 40.

17. To their firſt *grievance* we anſwer, That we have nothing to do with thoſe that are *Popiſhly* affected. If they wrong them, as it is like enough they will (for they will not ſtick to wrong their Betters;) we are not to be charged with that; let them anſwer for themſelves. "But by the way, "let our *Brethren* conſider, whether their ſtiff and unreaſonable oppo- "ſing againſt thoſe lawful *Ceremonies* we retain, may not be one princi- "pal means to *confirm*, but ſo much the more in their darkneſs and ſuper- "ſtition, thoſe that are wavering, and might poſſibly by more ingenuous "and ſeaſonable *inſinuations* be won over to embrace the truth which we "profeſs. And as for looſe perſons and profane ones, that make it their "ſport upon their Ale-benches, to rail and ſcoff at *Puritans*; as if it were "warrant enough for them to drink drunk, talk bawdy, ſwear and ſtare, "or do any thing without controul, becauſe, forſooth, they are no *Puri-* "*tans:* As we could wiſh, our *Brethren* and their *Lay-followers*, by their uncouth and ſometimes ridiculous behaviour, had not given profane perſons too much advantage to play upon them, and through their ſides to wound even *Religion* it ſelf: ſo we could wiſh alſo that ſome men by *unreaſonable* and *unjuſt*, other ſome by *unſeaſonable* and *indiſcreet* ſcoffing at them, had not given them advantage to *triumph* in their own *innocency*, and perſiſt in their affected *obſtinacy*. It cannot but be ſome confirmation to men in errour, to ſee men of diſſolute and looſe behaviour, with much eagerneſs, and petulancy, and virulence, to ſpeak againſt them. We all know how much *ſcandal* and prejudice it is to a right *good cauſe*, to be either followed by perſons open to juſt exception, or maintained with ſlender and unſufficient reaſons, or *proſecuted* with unſeaſonable and undiſcreet violence. And I am verily perſwaded, that (*c*) as the increaſe of *Papiſts* in ſome parts of the Land, hath occaſionally ſprung (by a kind of *Antiperiſtaſis*) from the intemperate courſes of their Neighbour *Puritans*; ſo the increaſe of *Puritans*, in many parts of the Land, oweth not ſo much to any ſufficiency themſelves conceive in their own grounds, as to the diſadvantage of ſome *profane*, or *ſcandalous*, or *idle*, or *ignorant*, or *indiſcreet* oppoſers. But ſetting theſe aſide, I ſee not but that otherwiſe the Name of *Puritan*, and the reſt, are juſtly given them. For appropriating to themſelves the Names of *Brethren*, *Profeſſors*, *Good men*, and other like; as differences betwixt them and thoſe they call *Formaliſts:* Would they not have it thought that they have a *Brotherhood* and *Profeſſion* of their own, freer and purer from Superſtition and Idolatry, than others have, that are not of the ſame ſtamp? and doing ſo, why may they not be called *Puritans?* The Name, I know, is ſometimes faſtened upon thoſe that deſerve it not; *Raſcal people* will call any man that beareth but the face of honeſty, a *Puritan*; but why ſhould that hinder others from placing it where it is rightly due.

(c) Many by their factious behaviour were driven to be Papiſts. *The King's Ma. in Confer. at Hamp.* p. 68.

28 "To their ſecond *Grievance* I anſwer: Publick means by *Conferences*, *Diſpu-*

Disputations, and otherwise, have been often used: and *private men* not seldom afforded the favour of respite and liberty to bring in their *Allegations*. " And I think it can be hardly, or but rarely instanced, that ever " *Deprivation* hath been used, but where fatherly *Admonitions* have first " been used, and time given to the *Delinquents* to consider of it, and in- " form themselves better. This course usually hath been taken; though " every private particular man hath no reason to expect it. The *Reverend Fathers* of our Church, we may well think, amid so much other imployment, cannot be so unthrifty of their good hours, as to lavish them out in hearing contentious persons *eandem cantilenam*, sing the same note an hundred times over, and require farther satisfaction, after so many publick and unanswerable satisfactions already given. Yet have *the* b *Bishops* and other *Church-Governours* out of their religious Zeal for the peace of Gods Church, been so far from *despising* our *Brethren* herein; that they have dispensed sometimes with their other weighty occasions, and taken pains to answer their *Reasons*, and confute their *Exceptions*, satisfie all their *Doubts*, and discover the weakness of all their *grounds* in the points questioned.

b Witness the learned Books of divers reverend Prelates: *John Whitgift*, *John Buckeridge*, *Tho. Morton*, &c.

And as to their *third Grievance:* First, for my own part, I make no doubt, neither dare I be so uncharitable as to think, but that many of them have honest, and upright, and sincere *hearts* to God-ward, and are unfeignedly zealous of Gods *Truth* and for *Religion*. " They that are such, " no doubt feel the *comfort* of it in their own souls: and we see the *fruits* " of it in their conversation, and rejoyce at it. But yet I cannot be so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subject to carnal and corrupt *affections*; and may be so far swayed by them in their *judgments*, as not to be able to discern, without prejudice and partiality, truth from errour. " Good " men, and Gods dear children may continue in some *c errour in Judgment*, " and consequently in a *sinful practice* arising thence, and live and die in " it (as some of these have done in *disobedience* to lawful Authority) and " that unrepented of otherwise, than as in the lump of their *unknown sins*. " It is not *Honesty*, nor *Sincerity*, that can privilege men from either *er-* " *ring* or *sinning*. Neither ought the unreproved conversation of men countenance out their *opinions*, or their *practices*, against light of *Divine Scripture*, and *right reason:* As we read *Cyprian*'s errour in old time; and we see in our days not only the suspected Tenents of *d Arminius*, but even the bold Heresies of *Faustus Socinus* have spread much the more for the reverend opinion men had of their personal endowments and sanctity. *Secondly*, though *comparisons* are ever harsh, and most times *odious*; yet since honesty and piety is alledged (without disparagement be it spoken to the best of them) there are as good, and honest, and religious, and zealous men every way, of them that willingly and chearfully conform, as of them that do not. In the times of *Popish* persecution how many godly *Bishops* and conformable *Ministers* laid down their lives for the testimony of *Gods Truth:* and for the maintenance of his *Gospel?* And if it should please God in his just judgment (as our sins, and amongst others our *Schisms* and *Distractions* most worthily deserve) to put us once again to a *fiery trial* (which the same God for his goodness and mercy defend): I make no question but many thousands of *Conformers* would (by the grace of God) resist unto Blood, embrace the Faggot, and burn at a Stake, in detestation of all *Popish*, *Antichristian Idolatry*, as readily and chearfully, and constantly, as the hottest, and precisest, and most scrupu-

29.

c *Sancti stante charitate possunt errare etiam contra Catholicam veritatem.* Occh. Dial. part 1. l. 2. c. 4.

d So *Pelagius*, from whose root *Popery* (in that Branch) sprouted, was a man as strict for life as most Catholicks: yet a most dangerous and pestilent Heretick. *Pelagii, viri, ut audio, Sancti, & non parvo profectu Christiani.* Aug. 3. de pec. merit. & rem. 1. *Istum, sicut eum qui noverunt loquuntur, bonum ac prædicandum virum.* Ib. c. 3.

lous *Non-conformer.* But *Thirdly*, Let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live *under laws?* And what reason these, or any other respects, should (*d*) exempt any man from the just censure of the *Church*, in case he will not *obey* her *Laws*, and *conform* to her *Ceremonies?* especially, since such mens *impunity* would but encourage others to presume upon the like *favour:* and experience teacheth us, that no mens errors are so *exemplary* and pernicious as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular *applause*, and personal *admiration.*

d *Non enim in cujusquam persona prætermittendum est quod institutis generalibus continetur:* Leo. Dist. 61. Miramur.

30. We see their *Grievances* against us, how unjust they are, in the matter of *Despising.* I would they did no more despise the *Churches Authority*, than we do *their infirmities!* But in matter of *judging*, see if we have not a just *grievance* against them. As might be declared at large in many instances, out of their Printed *Books*, and private *Letters*, and common *Discourses.* I will but give you a *e* taste, because I know I grow tedious, and I long to be at an end.

e I refer the Reader for more particular satisfaction to *Fr. Mason's* Serm. on 1 *Cor.* 14. 40. pag. 30. *Sam. Collins* Serm. on 1 *Tim.* 6. 3. pa. 21, 22 and others: but especially to their own Writings.

First, They judge our *Church* as half *Popish* and *Antichristian*, for retaining some Ceremonies used in *Popery*; though we have purged them from their *Superstitions*, and restored them to their *Primitive* use. Their great admired *f Opener* of the Revelation, maketh our Church the *Linsey-Woolsey Laodicean* Church, neither *hot* nor *cold.* And some of them have slovenly compared our late gracious Sovereign Queen *Elizabeth*, of most Blessed Memory, to a *g Sluttish Housewife*; that having swept the House, yet left the *dust* and *dirt* behind the doors; meaning thereby the *Ceremonies.* If our Church were but half so ill as these men would make it, I think every honest religious man should hold himself bound to separate from it, as *his most excellent Majesty h* hath observed the *Brownists* have done upon their very grounds; accounting them as *Luke-warm* for not quite *separating*, as they do us for no further *reforming.*

31. f *Brightman* in *Apoc. cap.* 3. g This *Simile* was first used by a very Reverend, grave and worthy *Dean* (who hath many ways deserved well of our whole Church) *Alexander Noel*, Dean of *Pauls*, in a Sermon before Queen *Elizabeth*: and modestly and moderately urged, not at all against the *Ceremonies* (which by his practice he did allow), but for the further restraint of Popish Priests and Jesuites, who lay thick in *Ireland*, and the Western Coasts of *England* and *Wales*, as heaps of dust and dirt behind the doors. Yet I here ascribed it to the *Puritans*, who (though they father it upon that good Man) must own it as their own Brat, because by misapplying it to the *Ceremonies*, they have made it their own.—*Male dum recitas, incipit esse tuum.* h *Meditations on the Lords Prayer*, page 21, *&c.* primæ edit. 1619. See *Hooker's* Preface, Sect. 8.

32. *Secondly*, They judge our *Bishops*, and other *Church-governours*, as Limbs of *Antichrist*, *Locusts* of the bottomless pit, *domineering Lords* over Gods heritage, *Usurpers* of temporal Jurisdiction, *Spiritual Tyrants* over mens Consciences, *&c.* Seeking by all means to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witness their *Mar-prelate*, and other infamous and scandalous Libels in that kind. "Having power in "their hands, if the *Bishops* should use more rigorous courses towards them "than they have done, could ye blame them?

33. *Thirdly*, They judge those that *subscribe* and conform, Machiavellian *Time-servers*, formal *Gospellers*, State-*Divines:* men that know no conscience, but *Law*, nor Religion, but the *Kings:* and such as would be as forward for the *Mass*, as the *Communion*, if the State should alter.

34. *Fourthly*, All such *Ministers* as are not endowed with gifts for the *Pulpit*, they damn, as *hirelings*, and not shepherds: calling them *Idol-Shepherds*, betrayers of Christs flock, *intruders* into the Ministery without a Calling, *dumb Dogs*, and I know not how many Names besides. Yea, although they be such as are diligent, according to their measure of Gifts, to perform such duties as the Church requireth: to present the prayers of the people

people to God; to declare (by reading the holy *Bible*, and good Homilies for that purpose appointed) the will of God to the people; to *instruct* the younger sort in the points of *Catechism*; to *visit* and comfort the sick and afflicted; and to *administer* reverently and orderly the holy Sacraments of *Baptism* and the *Lords Supper*.

Fifthly, They judge all such as *interpose* for the Churches peace, and *oppose* their Novelties, as enemies to all goodness, men of profane minds; haters of *Religion*, despisers of the Word; *persecutors* of the Brethren; Imps of Satan, instruments of Hell, and such as utterly abhor all godly and Christian courses. 35.

Sixthly, and lastly (for I irk to rake longer in this Sink), they bewray themselves to be manifest *Judges* of all that are not of their stamp; by singling out unto themselves, and those that favour them, certain proper Appellations, of *Brethren*, and *Good men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in goodness, none made *profession* of the Gospel but themselves. Whereas others have received the *sign* of their *Profession* in their foreheads after *Baptism*, which perhaps they did not: whereas others daily stand up in the Congregation to make profession of their *Christian Belief*, which it may be they do not: or (if those things be not material) whereas others by the grace of God are as stedfastly resolved in their hearts, if need should be, to seal the truth of their *profession* with their *blood*, as any of them can be. 36.

But they will say, These peremptory Censures are but the faults of some few: all are not so hot and fiery. There be others that are more *temperate* in their speeches, and *moderate* in their courses; and desire only they may be spared for their own particular: but they Preach not against any of these things, nor intermeddle to make more stirs in the Church. 37.

I answer *first*, It were lamentable, if this were not so: "If all were of "that *hot temper*, or *distemper* rather, that many are; they would quickly "tire out themselves without spurring. Far be it from us to judge mens "hearts; or to condemn men for what we know not by them. Yet of some that carry themselves with tolerable moderation *outwardly*, we have some cause to suspect, that they do *inwardly*, and in their hearts *judge* as deeply as the hottest spirited Railers. And we gather it from their forwardness at every turn, and upon every slender occasion, obliquely to gird, and indirectly to glance at our *Church*, and the *Discipline*, and the *Ceremonies* thereof, as far as they well dare. And if such men meddle no further, we may reasonably think, (*i*) it is not for want of good will to do it, but because they dare not. 1.

(i) *Eadem velle eos cognosces: da posse, quantum volunt.* Sen. Ep. 42.

Secondly, Though they preach not against these things in the *publick Congregations*; yet in their *private Conventicles* it is not unknown some do. Though their *Pulpits* do not ring with it, yet their *Houses* do: though their ordinary *Sermons ad Populum* be more modest; yet their set *Conferences* are sometimes but too free, especially when they are required their Opinions by those that invite them. And what themselves (for fear of Censure) thus Preach but (*k*) *in the ear*; their *Lay-disciples* openly preach *on the house top*. 2.

(k) Matth. 10. 27.

Thirdly, Although both their *Pulpits* and *Tables* should be silent: yet their *Practice* sufficiently preacheth their dislike, And who knoweth not that a *Real* and *Exemplary* seducement maketh the Author guilty, as well as a *Verbal* and *Oratory*? Saint *Peter* did not *Preach Judaism*; but only, for offending the *Jews*, *forbare* to eat with the *Gentiles*: yet Saint *Paul* reproveth him for it *to his face*, and interpreteth that fact of his, as 3.

(l) Gal. 2. 14. *Utique conversationis fuit vitium, non prædicationis.* Tert. de præscript. cap. 23. *Non imperio, sed facto.* Lyra. *Non docentis imperio, sed conversationis exemplo.* Gloss. Ord. ibid.

an effectual and almost *compulsive* seducement; *Cogis judaizare*, Gal. 2. (l) *Why compellest thou the Gentiles to Judaize?*

Lastly, It is to be considered, whether it may be enough for a *Pastor*, not to meddle with these things: and whether he be not in conscience bound, especially in case he live among a people distracted in Opinions, to *declare himself* expressly either for them or against them. If they be utterly *unlawful*, and he know it so; how is he not bound in conscience to reprove those that *use* them, or *require* them? Otherwise he betrayeth the (m) *truth of God* by his *silence*, and suffereth men to go on in their *superstition* without *rebuke*. But if he be sufficiently resolved of their *lawfulness*, how is he not bound in conscience to reprove those that *refuse* them, or *oppose* them? Otherwise he betrayeth *the peace of the Church* by his silence, and suffereth men to go on in their *disobedience* without *rebuke*. Nay more, every *Minister* that hath received Pastoral Charge, hath *twice* or *thrice* (if not oftener) witnessed his allowance of all and singular the 39. *Articles* of the Church of *England*. Once at his *Ordination* before the *Bishop*; then at his *Institution* into his *Benefice*, before his *Ordinary*; and both these by *Subscription* under his Hand; and then after upon his *Induction* before his own *Flock*; and that by verbal *Approbation*. By which Subscription and Approbation, he hath not only acknowledged (n) *in the Church the power of ordaining Rites and Ceremonies*, *Artic.* 20. but he hath after a sort also bound himself (o) *openly to rebuke such as willingly and purposely break the Traditions and Ceremonies of the Church, as offenders against the common Orders of the Church, and wounders of the consciences of the weak Brethren*, *Artic.* 34. He then that, for any respect whatsoever, is *meal-mouth'd* in these things, wherein he is bound both in *Conscience*, and by virtue of his own *voluntary Act* to speak freely, neither is constant to his own hand and tongue, nor is (p) *faithful in Gods House, as was Moses*, in discharging a good Conscience, and revealing unto his people (q) *the whole Counsel of God*.

4. (m) *Otherwise what else do we but deny and betray the truth?* Def. of Min. Reas. part 1. Pref. to the Reader.

(n) Artic. 20.

(o) Artic. 34.

(p) Heb. 3. 2.

(q) Acts 20. 27.

38. Thus have I endeavoured, having the opportunity of this place (as I held my self both in *Conscience*, and in regard of my *Subscription*, bound) to deliver my Opinion freely, so far as my Text gave occasion, concerning *the Ceremonial Constitutions* of our Church; and therein laboured to free, not only the *Conformer* from all unjust *censures*; but even the *Non-conformer* also, so far as he hath reason to expect it, from all scandalous *despisings*. I beseech you pardon my length, if I have been troublesome, I had much to say, and the matter was weighty; and I desired to give some satisfaction in it to those that are contrary-minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard, that it may work in the hearts of us all *charitable affections* one towards another, *due obedience* to lawful Authority, and a *conscionable care* to walk in our several Callings *faithfully*, *painfully*, and *peaceably*, to the comfort of our own Souls, the edification of God's Church, and the glory of the ever blessed Trinity, the Father, Son, and Holy Ghost, Three Persons and One God: To whom be ascribed by us and the whole Church, as is most due, the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

A D

AD CLERUM.

The Second Sermon.

At a Viſitation at *Boſton*, *Lincoln*, 24th. *April*, 1621.

ROM. III. 8.

And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do evil that good may come: whoſe damnation is juſt.

A Little before, at the fourth Verſe, St. *Paul* had delivered a *Concluſion* ſound and comfortable and ſtrengthned it from *David*'s both experience and teſtimony in (a) *Pſal.* 51. A place pregnant and full of ſinews to inforce it. The *Concluſion* in effect was, That *Nothing in Man can annul the Covenant of God.* Neither *the original unworthineſs* of God's Children, through the univerſal corruption of Nature; nor their *actual unfaithfulneſs* bewrayed (through frailty) in particular trials, can alienate *the free love* of God from them, or cut them off from *the Covenant of Grace*; but that ſtill God will be glorified in the truth and *faithfulneſs* of his promiſes, notwithſtanding any unrighteouſneſs or *unfaithfulneſs* in Man. 1.

(a) *That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged*, Pſal. 51. 4.

But never yet was any *Truth* ſo happily innocent, as to maintain it ſelf free from *Calumny* and *Abuſe*. *Malice* on the one hand, and *Fleſhlineſs* on the other, though with different aims, yet do the ſame Work. They both pervert the *Truth*, by drawing peſtilent *Corollaries* from ſound *Concluſions*; as the Spider ſucketh poyſon from medicinable Herbs. But with this difference; *Malice ſlandereth* the Truth, to diſcountenance it; but *Fleſhlineſs abuſeth* the Truth, to countenance it ſelf by it. The *cavilling Sophiſter*, he would fain bring the Apoſtles gracious Doctrine into *Diſcredit*: The *carnal Libertine*, he would as fain bring his own ungra- 2.

cious

cious behaviour into *credit.* Both, by making *falſe* (yet colourable) *Inferences* from the former Concluſion. There are (*b*) *three* of thoſe *Inferences*; but never a good. The *Firſt:* If ſo, then cannot God in reaſon and juſtice take vengeance of our unrighteouſneſs. The *Colour:* for why ſhould he *puniſh* us for that, which ſo much magnifieth and commendeth his righteouſneſs? [(c) *But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous that taketh vengeance?*] The *Second Inference:* If ſo, then it is unjuſt either in God or Man to condemn us as ſinners, for breaking the Law. *The Colour:* for why ſhould that action be cenſured of ſin, which ſo abundantly redoundeth to the glory of God? [(d) *For if the truth of God hath more abounded through my lye unto his glory, why yet am I alſo judged as a ſinner?*] The *Third,* and laſt, and worſt Inference: If ſo, then it is a good and wiſe reſolution, Let us ſin freely, and boldly commit evil. The *Colour:* for why ſhould we fear to do that, from which ſo much good may come? In this Verſe of my Text [*And not rather, let us do evil that good may come.*]

(b) *Triplex inconveniens,* Lyranus hic.

1.

(c) Verſe 5.

2.

(d) Verſe 7.

3.

This laſt *cavilling Inference,* the Apoſtle in this Verſe both bringeth in, and caſteth out again: *bringeth in* as an *objection,* and *caſteth out* by his *anſwer.* An anſwer which at once cutteth off both it, and the former Inferences. And the *Anſwer* is double; *Ad rem, ad hominem.* That concerneth the force and matter of the *Objection*; this the ſtate, and danger of the *Objectors. Ad rem,* in the former part of the Verſe [*And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do evil that good may come:*] *Ad hominem,* in the latter end [*Whoſe damnation is juſt.*] In the former part there is an *Objection,* and the *Rejection* of it. The Objection. *And not rather, Let us do evil that good may come.* The Rejection thereof with a *Non ſequitur*; implying not only the bare *inconſequence* of it upon the Apoſtles concluſion, but withal, and eſpecially the *falſneſs* and unſoundneſs of it taken by it ſelf; *As we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil,* &c.

4. My aim at this preſent is to inſiſt eſpecially upon a *Principle* of *practick Divinity*; which by joynt conſent of Writers *old* and *new, Orthodox* and *Popiſh,* reſulteth from the very body of this Verſe, and is of right good uſe to direct us in ſundry difficulties, which daily ariſe *in vita communi,* in point of Conſcience. The Principle is this, *We muſt not do any evil, that any good may come of it.* Yet there are beſides this, in the Text divers other inferior *Obſervations* not to be neglected. With which I think it will not be amiſs to begin, and to diſpatch them firſt briefly; that ſo I may fall the *ſooner,* and ſtay the *longer* upon that which I mainly intend.

Obſerv. I. 7. Obſerve *firſt* the Apoſtle's *Method,* and ſubſtantial manner of proceeding: how he cleareth all as he goeth; how diligent he is and careful, betimes to remove ſuch *cavils* (though he (*e*) ſtept a little out of his way for it) as might bring ſcandal to the *Truth* he had delivered. When we Preach and inſtruct others, we ſhould not think it enough to deliver *poſitive Truths:* but we ſhould alſo take good care, as near as we can, to leave them *clear*; and by prevention to ſtop the *mouths* of ſuch as love to pick quarrels at the *truth,* and to bark againſt the light. It were good we would (ſo far as our *leiſure* and *gifts* will permit) wiſely forecaſt, and prevent all *Offence* that might be taken at any part of God's Truth; and be careful as not to broach any thing that is *falſe,* through *raſhneſs, errour* or *intemperance*; ſo not to betray any *truth* by ignorant handling, or by ſuperficial, ſlight, and unſatisfying anſwers. But then eſpecially concerneth it us to be

(e) *Propter hos arguendos fecit* Paulus *hic quaſi digreſſionem tractando hæc.* Cajetan.

be moſt careful herein; when we have to ſpeak before ſuch, as we have ſome cauſe before-hand to ſuſpect to be, through *ignorance*, or *weakneſs*, or *cuſtom*, or *education*, or *prejudice*, or *partial affections*, or otherwiſe contrary minded unto, or at leaſtwiſe not well perſwaded of, thoſe *Truths* we are to teach. If the *ways* be rough and knotty, and the paſſengers be feeble joynted and dark-ſighted, it is but needful the *Guides* ſhould remove as many *blocks* and ſtones out of the *way*, as may be. When we have gone as warily as we can to Work, *Cavillers* (if they liſt) will take *exceptions*: it is our part to ſee we give them no advantage; leſt we help to juſtifie the *Principals*, by making our ſelves *Acceſſories*. Thoſe men are ill adviſed, however zealous for the Truth, that ſtir in controverted points, and leave them worſe than they found them. (*f*) A *Stomach* will not "bear out a matter without *ſtrength*: and to encounter an adverſary are "required (*g*) *Shoulders* as well as *Gall*. A good cauſe is never betrayed more, than when it is proſecuted with much *eagerneſs*, but little *ſufficiency*. This from the *Method*.

(*f*) *Aut animo demen, aut viribus addas.* Dictum Archidami ad filium, apud Plutarch. in Laconicis.

(*g*) As *Zuinglius* ſaid of *Carolaſtadius* whom he judged too weak to undertake the defence of the truth againſt *Luther* in the point of conſubſtantiation. *Non ſatis humerorum habet.* Sleiden.

Obſerve *ſecondly*, the Apoſtles manner of ſpeech, καθὼς βλασφημούμεθα, Tranſlators render it, *As we are wrongfully blamed. As we are ſlandered. As we are ſlanderouſly reported.* And the word indeed from the (*b*) Original importeth no more; and ſo Writers both profane and ſacred uſe it. But yet in Scriptures by a ſpecialty it moſt times ſignifieth the higheſt degree of *Slander*; when we open our mouths againſt God, and ſpeak ill, or amiſs, or unworthily of God; that is, κυρίως, and properly, the ſin we call *Blaſphemy*. And yet that very word of *Blaſphemy*, which for the moſt part referreth immediately to God, the Apoſtle here uſeth, when he ſpeaketh of himſelf and other *Chriſtian Miniſters*, καθὼς βλασφημούμεθα, as we are *ſlandered*, nay, as we are *blaſphemed*. A *ſlander* or other wrong, or *contempt* done to a *Miniſter*, *qua talis*, is a ſin of an higher ſtrain than the ſame done to a *Common Chriſtian*. Not at all for his *perſons* ſake; for ſo he is no more God's good creature than the other; no more free (*i*) from ſins, and infirmities, and paſſions, than the other. But for his *Calling's* ſake; for ſo he is Gods (*k*) *Embaſſadour*, which the other is not: and for his works ſake; for that is Gods (*l*) *Meſſage*, which the others is not. *Perſonal* Slanders and Contempts are to a *Miniſter*, but as to another man; becauſe his *perſon* is but as another mans perſon. But *ſlanders* and *contempts* done to him *as* a *Miniſter*, that is, with reference either to his *Calling* or *Doctrine*, are much greater than to another man: as reaching unto God himſelf, whoſe perſon the *Miniſter* repreſenteth in his *Calling*; and whoſe *errand the Miniſter* delivereth in his *Doctrine*. For *Contempt* S. *Paul* is expreſs elſewhere; (*m*) *He that deſpiſeth, deſpiſeth not man, but God*. And as for *Slanders*, the very choice of the word in my Text inferreth as much. The dignity of our *Calling* inhaunceth the ſin; and every ſlander againſt our regular *Doctrines*, is more than a bare *Calumny*; if no more, at leaſt, *petty* (*n*) *blaſphemy*, καθὼς βλασφημούμεθα, as we are *ſlandered*, as we are *blaſphemed*. That from the word.

6. *Obſerv.* II.

(*b*) Παρὰ τὸ βλάπτειν τὴν φήμην.

(*i*) Ὁμοιοπαθὴς. Acts 14. 15. & Jam. 5. 17.

(*k*) 2 Cor. 5. 20.

(*l*) 1 Theſ. 2. 13.

(*m*) 1 Theſ. 4. 8.

(*n*) We have heard him ſpeak blaſphemous words againſt *Moſes* and againſt God. Acts 6. 11.

Obſerve *Thirdly*, the wrong done to the *Apoſtle* and to his *Doctrine*. He was ſlanderouſly reported to have *taught* that which he never ſo much as *thought*: and his Doctrine had many ſcandalous imputations faſtened upon it, whereof neither he nor it were guilty [*As we are ſlanderouſly reported, and as ſome affirm that we ſay.*] The beſt Truths are ſubject to miſ-interpretation: and there is not that Doctrine, how firmly ſoever grounded, how warily ſoever delivered, whereon *Calumny* will not faſten, and ſtick ſlanderous imputations. Neither (*o*) *John's Mourning*, nor *Chriſt's*

7. *Obſerv.* III.

(*o*) Matth. 11. 17, 19.

Christ's piping can pass the Pikes: but the one hath a *Devil*, the other is a *Glutton and a Wine-bibber*. Though (p) Christ come to fulfil the *Law*, yet there he will accuse him as a *destroyer of the Law*, Matth. 5. And though he decide the question plainly for *Cæsar*, and that in the case of Tribute, *Matth.* 22. [(q) *Give unto Cæsar the things that are Cæsar's*] yet there be that charge him, as if he (r) *spake against Cæsar*, *John* 19. and that in the very case of Tribute, as if he (s) *forbad to give Tribute to Cæsar*, *Luk.* 23. Now if they (t) called the Master of the House *Beelzebub*, how much more them of his Houshold? If Christ's did not, think we the Doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and be free from *calumny and cavil?* How the Apostles were slandered as *Seducers* and Sectaries, and vain Bablers, and Hereticks, and Broachers of new and false and pestilent Doctrines, their *Epistles*, and the Book of their *Acts* witness abundantly to us. And for succeeding times, read but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what Blasphemous, and Seditious, and Odious, and Horrible Impieties were fathered upon the Ancient *Christian Doctors*, and upon their *Profession*. But our own experience goeth beyond all. Sundry of the Doctors of our Church teach truly, and agreeably to Scripture the (v) *effectual* concurrence of God's *Will* and *Power*, with subordinate Agents in *every*, and therefore even in *sinful* actions; God's (x) *free Election* of those whom he purposeth to save of his own grace, without any *motives* in, or from themselves; *the immutability* of God's (y) *Love* and *Grace* towards the *Saints* Elect, and their *certain perseverance* therein unto *Salvation*; the (z) *Justification* of sinners by the *imputed* righteousness of Christ, apprehended and applyed unto them by a lively *faith*, without the *works* of the Law. These are sound, and true, and (if rightly understood) comfortable, and right profitable Doctrines. And yet they of *the Church of Rome* have the forehead (I will not say to *slander*, my Text alloweth more) to *blaspheme* God and his Truth, and the Ministers thereof for teaching them. *Bellarmine*, *Gretser*, *Maldonat*, and the Jesuits; but none more than our own English Fugitives, *Bristow*, *Stapleton*, *Parsons*, *Kellison*, and all the Rabble of that Crew, freely spend their mouths in barking against us, as if we made *God the author of sin:* as if we would have men *sin* and be *damned* by a *Stoical fatal necessity*; *sin* whether they will or no, and be *damned* whether they deserve it or no; as if we opened a gap to all *licentiousness* and *profaneness*; let them believe, it is no matter how they live, *Heaven is their own cock-sure:* as if we cryed down *good works*, and condemned *charity*. Slanders loud and false, yet easily blown away with one single word, βλασφημέμεθα. These *imputations* upon us and our Doctrine are *unjust*; but κείμα ἔνδικον, let them that thus mis-report us, know, that without repentance, their *damnation will be just*.

(p) Matth. 5. 17.
(q) Matth. 22. 21.
(r) John 19. 12.
(s) Luk. 23. 2.
(t) Matth. 10. 25.
(v) Acts 17. 28. & Esay 16. 12.
(x) Rom. 9. 11. 15. 18. &c.
(y) Joh. 13. 1. Rom. 11. 29. & 5. 9, 10. & 8. 35, 38, 39.
(z) Rom. 3. 28.

8. It would be time not ill spent, to discover the *grounds* of this observation, and to press the *uses* of it something fully. But because my aim lyeth another way; I can but point at them, and pass. If seldom Truth scape unslandered, marvel not: the *reasons* are evident. On God's part, on Man's part, on the Devil's part. "God *suffereth*, Man *raiseth*, and the "Devil *furthereth* these slanders against the Truth. To begin *ordine retrogrado*, and to take them backwards. First, on the *Devil's* part; a kind of Contrariety and Antipathy betwixt him and it. He being the (a) *Father of Lyes*, and (b) *Prince of darkness*, cannot away with the Truth, and with the Light: and therefore casteth up slanders, as Fogs and Mists against the Truth to bely it, and against the Light to darken it. Secondly,

I.

(a) Joh. 8. 44.
(b) Eph. 6. 12.

II.

on

on *Mans* part: And that partly in *the understanding*; when *the judgment*, either of it self *weak*, or else weakned through *precipitancy*, *prejudice*, or otherwise, is deceived with fallacies instead of substance, and mistaketh seeming *inferences* for necessary and natural *deductions*. Partly in the *Will*: when men of *corrupt minds* set themselves purposely against the known truth, and out of *malicious wilfulness* (against the strong testimony of their own hearts) slander it, that so they may disgrace it, and them that profess it. Partly in *the Affections*; when men, overcome by carnal affections, are content to cheat their own souls, by giving such constructions to God's Truth, as will, for requital, give largest allowance to their practices; and so rather choose to *crooken* the *Rule* to their own bent, than to level themselves and their affections and lives according to *the Rule*. Thirdly, on *God*'s part; who *suffereth* his own truth to be slandered and mistaken. Partly in his *Justice*, as a fearful judgment (*c*) upon wicked ones, whereby their hard hearts become yet more hardened, and their most just condemnation yet more just. Partly in his *goodness*, as a powerful fiery trial of true Doctors, whose constancy and sincerity is the more (*d*) *approved* with him, and the more *eminent* with men, if they (*e*) *flee not when the Wolf cometh*, but keep their standing, and stoutly maintain God's Truth, when it is deepliest slandered and hotly opposed. And partly, in his *Wisdom*, as a rich occasion for those whom he hath gifted for it, (*f*) ἀναζωπυρεῖν, to awaken their *zeal*, to quicken up their *industry*, to muster up their abilities, to scour up their *spiritual armour*, (which else through disuse might gather rust) for the defence and for the rescue of that (*g*) παραθήκην, that precious truth whereof they are *depositaries*, and wherewith he hath entrusted them.

1. 2. 3. *Observ.* III. 1. c 2 Thess. 1.10, 11, 12. 2. d 1 Cor. 11.19. e John 10.12. 3. f 2 Tim. 1.6. g 1 Tim. 6.20. & 2 Tim. 1.14.

These are *the Grounds*. *The Uses*, for instruction, briefly are, to teach and admonish every one of us; that we be not either; *first*, so wickedly *malicious*, as without apparent cause to *raise* any slander; or *secondly*, so foolishly *credulous*, as without severe examination, to *believe* any slander; or *thirdly*, so basely *timorous*, as to flinch from any part of God's truth for any *slander*. But I must not insist. This from the slander.

9. 1. 2. 3.

Observe *fourthly*, how peremptory the Apostle is in his censure against the *slanderers or abusers* of holy truths: *Whose damnation is just*. 10. *Observ.* IV.

(*h*) Some understand it with reference to the *slanderers*; *As we be slander, ously reported, and as some affirm that we say: whose damnation is just*: that is, their damnation is just, who thus unjustly slander us. h *Ambrosius, Lyra, Piscator, Pareus*, &c.

(*i*) Others understand it with reference to that ungodly *resolution*: *Let us do evil, that good may come: whose damnation is just*: that is, their damnation is just for the evil they do, who adventure to do any evil, under whatsoever pretence of good to come of it. Both expositions are good; and I rather embrace both, than prefer either. I ever held it a kind of honest *spiritual thrift*; where there are two sences given of one place, both agreeable to the *Analogy* of *Faith* and *Manners*, both so indifferently appliable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there was but one intended, yet to make use of both. And so will we. Take it the *first* way: and the slanderer may read his doom in it. Here is his wages and his portion, and the meed and reward of his slander; *Damnation*. And it is a just reward. He *condemneth* God's truth *unjustly*: God *condemneth* him *justly* for it, [*whose damnation is just.*] If we be countable (and we are countable at the day of Judgment) for (*k*) *every idle word* we speak; though neither in it self i *Chrysostomus, Cajetanus, Erasmus*, &c. k Mat. 12.36.

falſe, nor yet *hurtful* and prejudicial unto others: what leſs than damnation can they expect, that with much *falſehood* for the thing it ſelf, and infinite *prejudice* in reſpect of others, blaſpheme God and his holy Truth?

11. But if it be done on purpoſe, and *in malice* to deſpight *the Truth*, and the profeſſors thereof: I ſcarce know whether there be a greater ſin or no. *Maliciouſly* to oppoſe the *known Truth*, is by moſt Divines accounted a principal branch of that great unpardonable ſin, *the ſin againſt the holy Ghoſt:* by ſome, the very ſin it ſelf. I dare not ſay it is ſo; nor yet that it is *unpardonable*, or hath *final impenitency* neceſſarily attending it: I would be loth to *interclude* the hope of *Repentance* from any ſinner; or to *confine* God's *Mercy* within any bounds. Yet thus much I think I may ſafely ſay; it cometh ſhrewdly near *the ſin againſt the holy Ghoſt*, and is a fair (or rather a foul) *ſtep* toward it, and leaveth very little hope of pardon. That great ſin againſt the Holy Ghoſt, *the Holy Ghoſt* it ſelf in the Scriptures chuſeth, rather than by any other, to expreſs by this name of (a) *Blaſphemy*, *Matth.* 12. And whereas our Apoſtle, 1 *Tim.* 1. ſaith, That though he were a *Blaſphemer*, yet (b) *he obtained mercy*, *becauſe he did it ignorantly in unbelief:* he leaveth it queſtionable, but withal ſuſpicious, whether there may be any hope of *Mercy* for ſuch as blaſpheme *maliciouſly*, and againſt knowledge. If any mans be, certainly ſuch a mans *damnation* is moſt *juſt*.

a Matth. 12. 31,32.

b 1 Tim. 1.13.

12. But not all *Slanderers* of God's Truth are of that deep dye: not all *Slanderers* ſinners in that high degree. God forbid they ſhould. There are reſpects which much qualifie and leſſen the ſin. But yet allow it any in *the leaſt degree*, and with the moſt favourable *circumſtances*, ſtill the Apoſtles ſentence ſtandeth good: Without Repentance their *damnation is juſt*. Admit *the Truth* be dark and difficult, and ſo eaſily to be miſtaken: admit withal *the man* be weak and ignorant, and ſo apt to miſtake; his *underſtanding* being neither *diſtinct* through incapacity to apprehend and ſort things aright, nor yet *conſtant* to it ſelf through unſettledneſs and levity of judgment. Certainly his *miſpriſion* of the Truth is ſo much (c) leſſer, than the others *wilful Calumny*; as it proceedeth leſs from the irregularity of *the Will* to *the judgment*. And of ſuch a man there is good hope, that both in time he may *ſee his errour*, and *repent expreſly* and particularly for it; and that in the mean time he doth *repent* for it *implicite*, and incluſively in his general *contrition* for, and *confeſſion* of, the maſſie lump of his *hidden* and (d) *ſecret* and *unknown* ſins. This Charity bindeth us both to hope for the future, and to think for the preſent: and S. *Paul*'s example and words in the (e) place but now alledged, are very comfortable to this purpoſe. But yet ſtill thus much is certain: He that through *ignorance*, or for want of apprehenſion or judgment, or by reaſon of whatſoever other defect or motive, bringeth a *ſlander* upon any divine *Truth*, though never ſo perplexed with difficulties, or open to cavil: unleſs he repent for it, either *in the particular*, (and that he muſt do if ever God open his eyes, and let him ſee his fault) or at leaſtwiſe *in the general*; it is ſtill a damnable ſin in him; *His damnation is juſt*. We have the very caſe almoſt *in terminis* laid down, and thus reſolved in 2 *Pet.* 3. (f) *In which are ſome things hard to be underſtood*, (obſerve the condition of the things; *hard to be underſtood*) *which they that are unlearned and unſtable*, (obſerve alſo the condition of the perſons, *unlearned and unſtable*) *wreſt*, *as they do alſo the other Scriptures*, *to their own deſtruction*. Where we have the *matter* of great difficulty, *hard to be underſtood*; the *perſons*

c *Involuntarium minuit de ratione peccati.*

d Pſal. 19. 12.

e 1 Tim. 1. 13.

f 2 Pet. 3. 18.

of

of ſmall ſufficiency, *unlearned and unſtable:* and yet if men, even of that *weakneſs*, wreſt and prevert truths, though of that *hardneſs*, they do it πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, to their own *deſtruction*, ſaith S. *Peter there*; to their own *juſt damnation*, ſaith S. *Paul* in my Text. This from the Cenſure in the firſt ſence.

Take it in the other ſence, with reference to this ungodly reſolution, 13.
Let us do evil, that good may come: it teacheth us that no pretenſion of doing it *in ordine ad Deum*, for God's glory, to a good end, or any other colour whatſoever, can excuſe thoſe that preſume to *do evil*; but that ſtill *the* evil they do is damnable, and it is but *juſt* with God to render *damnation* to them for it. [*Whoſe damnation is juſt.*] And thus underſtood, it openeth us away to the conſideration of that main *Principle* whereof I ſpake, and whereon by your patience I deſire to ſpend the remainder of my time; namely this: *We muſt not for any good, do any evil.* For the farther opening, and better underſtanding whereof, (ſince *the rule* is of *infinite* uſe in the whole practice of our lives:) that we may the better know when, and where, and how far to apply it aright for the direction of our *Conſciences* and *Actions*; we muſt of neceſſity unfold the extent of this word *evil*, and conſider the ſeveral kinds and degrees of it diſtinctly and a-part. We muſt not do *evil*, that good may come.

Firſt, *evil* is of two ſorts. The evil of *fault*, and the evil of *puniſh-* 14.
ment. Malum delicti, and *Malum ſupplicii*; as (a) *Tertullian* calleth them: or, as the more received terms are, *Malum Culpæ*, and *Malum Pœnæ*. The evil we *commit* againſt God, and the evil God *inflicteth* upon us. The evil we *do*, unjuſtly, but yet willingly: and the evil we *ſuffer*, unwillingly, but yet juſtly. In a word, the evil of *ſin*, and the evil of *pain*. Touching *evils of pain*; if the Caſe be put, When two ſuch evils are propounded, and both cannot be avoided, whether we may not make choice of the one, to avoid the other. The reſolution is (b) common and good from the old Maxim, *E malis minimum*, we may incur the leſs, to prevent the greater evil. "As we may deliver our purſe to a *Thief*, rather than fight "upon unequal terms to ſave it: and in a tempeſt caſt our wares into *the* "*Sea*, to lighten the ſhip that it wreck not: and endure the lancing and "ſearching of an *old ſore*, to keep it from feſtering and ſpreading. And this *Principle* in my Text is not a rule for that Caſe: that being propounded concerning *evils of pain*; whereas my Text is intended only of *the evils of ſin*. We are here hence reſolved, that we are not to *do* any evil, that good may come of it. for all which yet we may *ſuffer* ſome evil, that good may come of it. Although (to note that by the way) the common anſwer *è malis minimum*, even in *the evils of pain*, is to be underſtood (as moſt other practical concluſions are) not as ſimply and *vniverſally*, but as *commonly* and ordinarily true. For (as (c) one ſaith well) perhaps there are Caſes, wherein two evils of Pain being at once propounded, it may not be ſafe for us to be our own carvers.

a Tertul. l. 2. adv. Marcion. cap. 14.

b *Inter hæc datur electio: & minus damnum facere licet, ut evitetur majus.* Pareus hîc.

c *Slater* on this place.

But I muſt let paſs the Queſtions concerning *the evils of Pain*, as impertinencies. The *evils of ſin* are of two ſorts. Some are *evil* formally, ſimply, and *per ſe*; ſuch as are *directly* againſt the ſcope and purpoſe of ſome of Gods Commandments: as *Polytheiſm* againſt the firſt, *Idolatry* againſt the ſecond, and ſo againſt the reſt, *Blaſphemy*, *Prophaneneſs*, *Diſloyalty*, *Cruelty*, *Adultery*, *Injuſtice*, *Calumny*, *Avarice*, and the like; all which are evil in their own nature, and can never (*poſitis quibuſcunque circumſtantiis*) be done well. Otherſome are *evil* only reſpectively, and *by accident:* but otherwiſe in their own nature *indifferent*, and ſuch as

may be, and are done ſometimes well, ſometimes ill. To know the nature of which things the better, ſince they are of ſingular uſe for the reſolution of many *Caſes of Conſcience*: we muſt yet more diſtinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *means*, whereby things otherwiſe *in nature indifferent*, become *accidentally evil* for their uſe.

16. Indifferent things are either *equally*, or *unequally* ſuch. We may call them for diſtinctions ſake (and I think not altogether unfitly) (*a*) *indifferentia ad utrumlibet*; and (*b*) *indifferentia ad unum. Indifferentia ad utrumlibet*, or *equally indifferent* things, are ſuch, as (barely conſidered) are arbitrary either way, and hang in *æquilibrio*, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propenſion unto either rather than other: as to *drink faſting*, to *walk into the fields*, or to *lift up ones hands unto his head*, &c. Now concerning ſuch things as theſe, if any man ſhould be ſo *ſcrupulous*, as to make a matter of conſcience of them, and ſhould deſire to be reſolved in point of Conſcience whether they were *good* or *evil*; as namely, whether he ſhould do *well* or *ill*, to walk abroad into the field a mile or two with his friend, the thing it ſelf is ſo *equally indifferent*, that it were reſolution enough to leave it *in medio*, and to anſwer him, there were neither good nor hurt in it: the Action of walking, *barely conſidered*, being not conſiderably either *morally good*, or *morally evil*. "I ſay [*morally*;] "for in matter of *health*, or *civility*, or otherwiſe, it may be good, or "evil: but not (*c*) *morally*, and *ſpiritually*, and in matter of *Conſcience*. And I ſay withal [*barely conſidered*] for there may be circumſtances, which may make it *accidentally evil*. As *to walk* abroad in the fields, when a man ſhould be at Divine ſervice in the Church, is *by accident* morally *evil*, through the circumſtance of *Time*: as, on the contrary, "*not to* "*walk*, if we have promiſed to meet a friend at ſuch a time, and in ſuch "a place, who ſtandeth in need of our preſent help, is *by accident* morally *evil*, through the obligation of that former *promiſe*. But yet ſtill, theſe and other circumſtances ſet aſide, barely *to walk*, or barely *not to walk*, and the like, are *Indifferentia ad utrumlibet*, things in their own nature (and that equally) indifferent.

a Ἀδιάφορα πρὸς ἑκάτερον.
b Ἀδιάφορα πρὸς ἕν.

c *Quia eorum objectum non includit aliquid pertinens ad ordinem rationis.* Aquin. 1.2 qu. 18. art. 8. in corp.

17. Things *unequally indifferent* are ſuch, as though they be neither *univerſally* good, nor *abſolutely* evil; yet even *barely* conſidered, ſway more or leſs rather the one way than the other. And that either unto *good*, or unto *evil*. Of the former ſort are ſuch outward actions, as being in Moral Precepts *indefinitely commanded*, are yet ſometimes ſinfully and ill done: as *giving* an Alms, *hearing* a Sermon, *reproving* an Offender, and the like. Which are in themſelves *good*; and ſo to be accounted, rather than evil, though ſome unhappy circumſtance or other may make them ill. Of the latter ſort are ſuch outward actions, as being in Moral Precepts *indefinitely prohibited*, are yet in ſome caſes lawful, and may be well done: as, *ſwearing* an oath, *travelling* on the Sabbath day, *playing* for Money, and the like. Which are in themſelves rather *evil* than *good*, becauſe they are ever evil, unleſs all circumſtances concur to make them good. Now of theſe actions, though the former ſort carry the face of *good*, the latter of *evil*; yet in very truth both ſorts are indifferent. Underſtand me aright: I do not mean indifferent *indifferentiâ contradictionis*, ſuch as may be indifferently either done, or not done; but indifferent only *indifferentiâ contrarietatis*, ſuch as (ſuppoſe the doing) may be indifferently either good or evil: becauſe, ſo they may be done, as to be *good*; and ſo they

they may be done alſo, as to be *evil*. But yet with this difference, that thoſe former, though indifferent, and in ſome caſes *evil*, are yet of themſelves *notably* and *eminently* inclined unto *good* rather than *evil*; and theſe latter proportionably unto *evil* rather than *good*. From which difference it cometh to paſs, that to the *Queſtion* barely propoſed concerning the former actions, whether they be good or evil; the anſwer is juſt and warrantable, to ſay *indefinitely* they are *good*: and contrarily concerning the latter actions, to ſay *indefinitely* they are *evil*.

18. Which *difference* well weighed (to note that by the way) would ſerve to juſtifie a common practice of moſt of us in the exerciſe of our *Miniſtry* againſt ſuch as diſtaſte our *doctrine* for it, or unjuſtly otherwiſe take *offence* at it. Ordinarily in our Sermons we *indefinitely* condemn as evil, *ſwearing*, and *gaming for money*, and *dancing*, and *recreations upon the Sabbath day*, and *going to Law*, and *retaliation of injuries*, and *Monopolies*, and *raiſing of Rents*, and *taking forfeiture of bonds*, &c. and in our own coat *Non-reſidency* and *Pluralities*. Moſt of which yet, and many other of like nature, moſt of us *do*, or *ſhould*, know to be in ſome caſes *lawful*; and therefore in the number of thoſe indifferent things which we call *Indifferentia ad unum*. You that are our hearers ſhould bring ſo much *charitable diſcretion* with you, when you hear us in the Pulpits *condemn* things of this nature, as to underſtand us no otherwiſe, than we either *do* or *ſhould* mean, and that is thus: that ſuch and ſuch things are *evil*, as now a days, through the corruptions of the times, moſt men uſe them, and ſuch as therefore ſhould not be adventured upon without *mature* and *unpartial diſquiſition* of the uprightneſs "of our affections there-"in, and a *ſevere tryal* of all *circumſtances* whether they carry weight "enough with them to give our conſciences (*a*) ſufficient ſecurity, not on-"ly of their *lawfulneſs in themſelves*, and at large, but of their particular "*lawfulneſs* too *unto us*, and *them*. But this by the way.

a Let every man be fully perſwaded (πληροφορείσθω) in his own mind, ver. 5.

19. Now to proceed. There are divers means whereby things not *ſimply* evil, but in themſelves (either *equally* or *unequally*) indifferent, may yet become *accidentally* evil. Any *defect* or *obliquity*, any unhappy intervening *circumſtance* is enough to poyſon a right *good action*, and to make it ſtark naught. I may as well hope to graſp the Sea, as to comprehend all thoſe means. I make choice therefore to remember but a few of the chiefeſt; ſuch as happen oft, and are very conſiderable. Things not *ſimply* evil, may *accidentally* become ſuch; as by ſundry other means, ſo eſpecially by one of theſe three: *Conſcience*, *Scandal*, and *Compariſon*. 1. First. *Conſcience*, in regard of the *Agent*. Though the thing be good, yet if the *Agent* do it with a *condemning*, or but a *doubting* Conſcience, the Action becometh evil. [**To him that eſteemeth any thing to be unclean, to him it is unclean; and* (b) *he that doubteth, is damned if he eat, becauſe he eateth not of faith*, chap. 14. of this Epiſtle.] 2. Secondly, *Scandal*; in regard of *other men*. Though the thing be good, yet if a brother (c) *ſtumble, or be offended, or be made weak* by it, the action becometh evil. [(d) *All things are pure; but it is evil for that man who eateth with offence*, ver. 20. there.] 3. Thirdly, *Compariſon* in regard of *other actions*. Though the thing be good, yet if we prefer it before better things, and neglect or omit them for it, the action becometh evil, [(e) *Go, and learn what that is, I will have mercy and not ſacrifice:* Matth. 9.]

* Rom. 14. 14.
b Ibid. v. 23.
c Ibid. ver. 21.
d Ibid. ver. 20.
e Matth. 9. 13.

20. The *ſtuff* thus prepared, by *differencing* out thoſe things, which *undiſtinguiſhed*, might breed confuſion; our next buſineſs muſt be, to lay *the rule*, and to apply it to the ſeveral kinds of *evil*, as they have been differenced

renced. I foreſaw we ſhould not have time to go thorow all that was intended: and therefore we will content our ſelves for this time, with the conſideration of this *Rule*, applied to things *ſimply evil*. In them the Rule holdeth perpetually, and without exception: *that which is ſimply evil, may not for any good be done.* We know not any greater good (for there is not any greater good) than *the Glory of God*: we ſcarce know a leſſer ſin (if any ſin may be accounted little) than a harmleſs *officious* lye. Yet may not (a) this be done; no not for that. *Will you ſpeak wickedly for God, and talk deceitfully for him?* Job 13. 7. If not for the glory of God; then certainly not for any other inferiour end: not for the ſaving of a *life*, not for the (b) converſion of a *Soul*, not for the peace of a *Church*, and (if even that were poſſible too) not for the redemption of a *world*. No (c) intention of any *end* can warrant the choice of *ſinful* means to compaſs it.

a Vide fusè *Auguſtinum in lib. de Mendacio, & contra Mendacium, & alibi.*

b *Ad ſempiternam ſalutem nullus ducendus eſt, opitulante mendacio.* Aug. de Mend. ca. 19.

c *Ea quæ conſtat eſſe peccata, nullo bonæ cauſæ obtentu, nullo quaſi bono fine, nulla velut bona intentione facienda ſunt.* Aug. contra Mendac. c. 7.

The *Reaſons* are ſtrong. One is; becauſe ſin in its own nature, is (d) *de numero ineligibilium:* and therefore as not eligible *propter ſe*, for its own ſake, (there is neither form nor beauty in it, that we ſhould deſire it;) ſo neither *propter aliud*, with reference to any farther end. *Actus peccati non eſt ordinabilis in bonum finem*; is the common reſolution of the Schools. In *civil* and *popular elections*, if men make choice of ſuch a perſon, to bear any office or place among them, as by the local *Charters*, *Ordinances*, *Statutes*, or other *Cuſtoms* which ſhould rule them in their choice, is altogether *ineligible*, the election is *de jure nulla*, naught and void; the incapacity of the *perſon elected* making a nullity in the *act of election*. No leſs is it in *moral* actions and elections, if for any intended *end* we make choice of ſuch *means*, as by the Law of God (which is our *rule*, and muſt guide us) are *ineligible*; and ſuch is every ſin.

21.

d *Suapte natura repugnat peccato quod ſit eligibile: & propterea, nec propter aliud bonum, eſt eligibile,* Cajet. in hunc locum.

Another reaſon is grounded upon that Principle, * *Bonum ex cauſa integra, Malum ex partiali.* Any partial or particular defect, in *Object*, *End*, *Manner*, or other *Circumſtance*, is enough to make the whole action bad; but to make it good, there muſt be *an univerſal* (e) *concurrence* of all requiſite conditions in every of theſe reſpects: As a disfigured *eye*, or *noſe*, or *lip*, maketh the face *deformed*; but to make it *comely* there is required the due proportion of every part. "And any one ſhort *Clauſe* or "*Proviſo*, not legal, is ſufficient to *abate* the whole *Writ* or *Inſtrument*, "though in every other part abſolute and without exception. The *intention* then, be it granted never ſo good, is unſufficient to warrant an *Action* good, ſo long as it faileth either in *the object*, or *manner*, or any requiſite *circumſtance* whatſoever. * *Saul* pretended a good end, in ſparing the fat things of *Amaleck*, that he might therewith *do ſacrifice to the Lord*: but God rejected both it and him, 1 *Sam.* 15. We can think no other, but that (f) *Uzzah* intended the ſafety of Gods Ark, when it *tottered in the Cart*, and he ſtretched out *his hand to ſtay it* from falling: but *God* interpreted it *a preſumption*, and puniſhed it, 2 *Sam.* 6. Doubtleſs (g) *Peter* meant no hurt to Chriſt, but rather good; when he *took him aſide*, and adviſed him to be good to himſelf, and to keep him out of danger: yet Chriſt rebuked him for it, and ſent him packing in the Devils name, *Get thee behind me Satan*, Matth. 16.

22.

* *Aquin.* 1. *ſecundæ, qu.* 18. *art.* 4. *ad* 3. *& qu.* 19. *art.* 6. *ad* 1. *ex Dionyſio c.* 4. *de Divin. nomin.*

e *non eſt actio bona ſimpliciter, niſi omnes bonitates concurrant: ſed quilibet defectus ſingularis cauſat malum.* Aquin. 1. 2. qu. 18. art. 4. ad 3.

* 1 Sam. 15. 20, &c.

f 2 Sam. 6. 6.

g Matth. 16. 22, 23.

But what will we ſay (and let that ſtand for a third reaſon) if our pretended *good intention* prove indeed no good intention? And certainly, be it as fair and glorious, as we could be content to imagine it; ſuch it will prove to be, if it ſet us upon any ſinful or unwarranted means: indeed no *good* intention, but a *bad*. For, granted it muſt be, that

that the *Intention* of any end doth *virtually* include the *means*: as in a Syllogiſm, *the premiſes* do *the Concluſion*. No more then can the choice of *ill means* proceed from a *good intention*, than can a *falſe Concluſion* be inferred from *true Premiſes*: and that is impoſſible. "From which "ground it is, that the (a) *Fathers*, and other *Divines* do oftentimes argue "from *the Intention* to the *Action*, and from the goodneſs of the one, to "the goodneſs of both: to that purpoſe applying thoſe ſpeeches of our "Saviour, in the twelfth, and in the Sixth of *Matthew*, (b) *Either make the "tree good, and his fruit good, or elſe make the tree corrupt, and his fruit "corrupt*; And, (c) *If thine eye be ſingle, thy whole body ſhall be full of light: "but if thine eye be evil, thy whole body ſhall be full of darkneſs*. The light of the body is the *eye*; and of the work the *intention*. No marvel, when the *eye* is evil, if the whole *body* be *dark*; and when the *intention* is evil, if the whole work be *naught*. That which deceiveth moſt men in judging of *good* or *bad intentions*, is, that they take *the end* and *the intention* for one and the ſame thing: betwixt which two there is a ſpacious difference. For *the end*, is the thing *propter quid*, *for which* we work, that whereat we aim in working, and ſo hath *rationem cauſæ finalis*: but *the intention* is the cauſe *à qua*, *from which* we work, that which ſetteth us on working; and ſo hath *rationem cauſæ efficientis*. "Now between theſe "two kinds of cauſes, *the final* and *the efficient*, there is not only a great "difference, but even a repugnancy; in ſuch ſort, as that it is impoſſible "they ſhould at any time *coincidere*, which ſome other kinds of cauſes may do. It is therefore an errour to think, that if *the end* be good, *the intention* of that end muſt needs be good: for there may as well be (d) a bad *intention* of a good *end*, as a bad *deſire* of a good *object*. Whatſoever *the end* be we intend, it is certain, that *intention* cannot be good, which putteth us upon the choice of evil *means*.

a *Greg. lib. 28. Moral. cap. 13. Euſeb. Emiſſ. hom.* 26. and others.

b Matth. 12. 33.

c Matth. 6. 22.

d *Sed videte ne fortè non ſit verè oculus ſimplex qui fallatur.* Bern. de præcept. & diſpenſat.

Methinks the *Church of Rome* ſhould bluſh, (if her forehead dyed red with the blood of God's Saints, were capable of any tincture of ſhame) at the diſcovery of her manifold impoſtures, in counterfeiting of *Reliques*, in coyning of *Miracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory indexes*, in jugling with Magiſtrates by lewd *equivocations*, &c. Practices warrantable by no pretence. Yet in their account but (e) *piæ fraudes*; for ſo they term them, no leſs *ridiculouſly* than falſly: for the one word contradicteth the other. But what do I ſpeak of theſe, but petty things, in compariſon of thoſe her lowder Impieties? breaking *covenants* of truce and *peace*; diſſolving of *lawful*, and diſpenſing for *unlawful* marriages; abſoyling Subjects from their *Oaths* and *Allegiance*; plotting *Treaſons*, and practiſing *Rebellions*; excommunicating and dethroning *Kings*; arbitrary diſpoſing of *Kingdoms*; ſtabbing and murthering of *Princes*; warranting unjuſt *invaſions*; and blowing up *Parliament* houſes. For all which, and divers other foul attempts, their *Catholick* defence is the advancement (forſooth) of *the Catholick Cauſe*: Like his in the Poet, (f) *Quocunque modo rem*, is their Reſolution: by right, or wrong, (g) *the State* of the *Papacy* muſt be upheld. That is their *unum neceſſarium*: and *if heaven* favour not, rather than fail, help muſt be had from *hell*, to keep Antichriſt in his throne.

22.

e *Sanctæ Hypocriſis* was *Dominicus* his word.

f Horat. lib. 1. Epiſt. 1.

g *Gaudeo ſive per veritatem, ſive per occaſionem, Romanæ Eccleſiæ dignitatem extolli.* Joſeph. Stephanus de Oſc. pe. in Epiſt. ad lect.

But to let them paſs, and touch nearer home. There are (God knoweth) many *Ignorants* abroad in the world: ſome of them ſo unreaſonable, as to think they have *non-plus'd* any reprover; if being admoniſhed of ſomething ill done, they have but returned this poor reply, *Is it not better to do ſo, than to do worſe*? but alſo, what neceſſity of doing either *ſo*

25.

or

[a] James 2. 10, 11.

or *worſe*; when Gods law bindeth thee from both; "*He that ſaid*, (*a*) *Do* "*not commit adultery*; *ſaid alſo*, *Do not kill*: and he that ſaid, *Do not* "*ſteal*; ſaid alſo, *Do not lye*. If then thou *lye*, or *kill*, or do any other "ſin; though thou thinkeſt thereby to avoid *ſtealth*, or *adultery*, orſome "other ſin: *yet thou art become a tranſgreſſor of the Law*, and by *offending* "*in one point* of it, *guilty of all*. It is but a poor choice, when a man is "deſperately reſolved to caſt himſelf away; whether he ſhould rather "*hang*, or *drown*, or *ſtab*, or *pine* himſelf to death: there may be more "horrour, more pain, more lingring in one than another; but they all "come to one period, and determine in the ſame point; *death* is the "iſſue of them all. And it can be but a ſlender comfort for a man, that "will needs thruſt himſelf into the mouth of hell by ſinning wilfully, that "he is damned rather for *lying*, than for *ſtealing*, or *whoring*, or *killing*, "or ſome greater crime: *Damnation* is the wages of them all. *Murther* "can but hang a man; and (without favour) *Petty Larceny* will hang a "man too. The *greateſt* ſins can but damn a man; and (without Gods "mercy) the *ſmalleſt* will damn a man too. But what? will ſome reply: In caſe *two ſins* be propounded, may I not do the *leſſer*, to avoid the greater; otherwiſe muſt I not of neceſſity do *the greater*? The anſwer is ſhort and eaſie: If two ſins be propounded, do *neither*. *E malis minimum*, holdeth as you heard (and yet not always neither) in *evils of pain*: But that is no Rule for *evils of ſin*. Here the ſafer Rule is, *E malis nullum*. And the reaſon is ſound, from the *Principle* we have in hand. If we may not *do any evil*, to procure a *poſitive good*; certainly (*b*) much leſs may we do one evil, to avoid or *prevent another*.

[b] *Eâdem dolûrinâ quâ horremus facere mala ut eveniant bona, horrere debemus facere mala ut evitemus pejora. Evitare enim pejora, multò minus bonum eſt, quàm evenire bonum.* Cajetan. hic.

26. But what if both cannot be avoided, but that one muſt needs be done? In ſuch a ſtrait may I not chooſe the leſſer? To *thee*, I ſay again as before, *Chooſe neither*. To *the Caſe*, I anſwer, It is no Caſe: becauſe, as it is put, it is a caſe *impoſſible*. For, *Nemo anguſtiatur ad peccandum: the Caſe* cannot be ſuppoſed, wherein a man ſhould be *ſtraitned*, as he could not come off fairly without ſinning. A man by raſhneſs, or fear, or frailty, may foully entangle himſelf; and through the powerful engagements of ſin drive himſelf into very *narrow ſtraits*, or be ſo driven by the fault or injury of others: yet there cannot be any ſuch *ſtraits*, as ſhould enforce *a neceſſity of ſinning*; but that ſtill there is one path or other out of them without ſin. "The *perplexity* that ſeemeth to be in *the things*, "is rather in the (*c*) *men* who puzzle and loſe themſelves in *the Labyrinths* "of ſin, becauſe they care not to heed *the clue* that would lead them out, "if it were followed. Say, a wicked man through heat of blood make *a wicked vow* to kill his brother: here he hath by his own raſhneſs brought himſelf into a ſeeming *ſtrait*, that either he muſt commit a *murther* or break a *vow*; either of which ſeemeth to be a great ſin, the one againſt *the fifth*, the other againſt *the third* Commandment. But here is in very deed no ſtrait or *perplexity* at all: Here is a fair open courſe for him without ſin. He may break *his vow*, and there's an end. "Neither is this the "choice of *the leſſer ſin*; but only the (*d*) looſening of *the leſſer bond*: the "bond of *charity* being greater than the bond of a *promiſe*; and there being good reaſon that (in terms of *inconſiſtency*, when both cannot ſtand) "the leſſer bond ſhould yield to the greater. But is it not a ſin for a man "to break a vow? Yes, where it may be helpt *ſalvis charitate & juſtitia*, "there the breach is a ſin: but in the caſe propoſed, it is no ſin. As Chriſt "ſaith in the point of *ſwearing*, ſo it may be ſaid in the point of *breach of* "*vow* (*e*) ἐν τῷ ποιῆσαι ὄφειλεν. Never was any breach of *vow*, but it was *peccatum*, or

[c] *Non enim datur perplexio ex parte rerum: ſed contingere poteſt ex parte hominis neſcientis evadere, nec videntis aditum evadendi abſque aliquo peccato.* Cajet hic. See the Gloſs on diſt. 13. *item adverſus*, where he proveth againſt *Gratian* that there can be no perplexity.

[d] *Non docet eligere minus peccatum, ſed ſolutionem minoris nexûs.* Cajetanus hic, ſpeaking of the Council of *Toledo*. See c. 29 q. 4 per tot.

[e] Matth. 5. 37.

" or *ex peccato*: the breaking is either it ſelf *formally* a ſin; or it argueth at leaſt a *former* ſin, in *the making*. So as the ſin, in the caſe alledged, was before, in *making* ſuch an unlawful vow; and for that ſin the party muſt repent; but *the breaking* of it now it is made, is no new *ſin*; (" Rather it is a neceſſary *duty*; and a branch of that *repentance* which is due " for the former raſhneſs in making it) becauſe an hurtful vow is, (and " that *virtute præcepti*) rather to be broken than kept. The (*d*) *Ægyptian Midwives*, not by their own fault, but by *Pharaoh*'s tyrannous command, are driven into a narrow ſtrait, enforcing a ſeeming neceſſity of ſin: for either they muſt deſtroy the *Hebrew* Children, and ſo ſin by *Murther*; or elſe they muſt deviſe ſome handſome ſhift to carry it clean from the King's knowledge, and ſo ſin by *lying*. And ſo they did; they choſe rather to *lye* than to *kill*, as indeed in the compariſon it is by much *the leſſer ſin*. But the very truth is, they ſhould have done neither: they ſhould flatly have refuſed the King's Commandment, though with hazard of their lives; and have reſolved rather to *ſuffer any* evil, than to *do any*. " And ſo (*e*) *Lot* " ſhould have done: he ſhould rather have adventured his own life, and " theirs too, in protecting *the chaſtity* of his Daughters, and *the ſafety* of " his Gueſts; than have * offered the expoſal of his *Daughters* to the luſts " of the beaſtly *Sodomites*; though it were to redeem his *gueſts* from the " abuſe of fouler and more abominable filthineſs. Abſolutely, there cannot be a Caſe imagined, wherein it ſhould be impoſſible to avoid one ſin, unleſs by the committing of another. The *Caſe which* of all other cometh neareſt to a *Perplexity*, is that of an *erroneous Conſcience*. " Becauſe of a double bond; the bond of *God's Law*, which to (*f*) tranſ- " greſs is a ſin: and the bond of *particular Conſcience*, which alſo to (*g*) " tranſgreſs is a ſin. Whereupon there ſeemeth to follow, an inevitable " neceſſity of ſinning; when *God's Law* requireth one thing, and *parti-* " *cular conſcience* dictateth the flat contrary: for in ſuch a caſe, a man muſt " either obey *God's Law*, and ſo ſin againſt *his own conſcience*; or obey *his* " *own conſcience*, and ſo ſin againſt *God's Law*. But neither in this caſe is " there any *perplexity* at all in *the things* themſelves: that which there is, is " through the default of *the man* only, whoſe judgment being erroneous " miſ-leadeth his conſcience, and ſo caſteth him upon a neceſſity of ſin- " ning. But yet *the neceſſity* is no ſimple and abſolute, and unavoidable, " and perpetual neceſſity: for it is only *a neceſſity, ex hypotheſi*, and for a " time, and continueth but *ſtante tali errore*. And ſtill there is a way out betwixt thoſe ſins, and that without a third: and that way is *deponere erroneam conſcientiam*. He muſt rectifie his judgment, and reform the error of his Conſcience, and then all is well. There is no perplexity, no neceſſity, no obligation, no expediency, which ſhould either *enforce*, or perſwade us to any ſin. The reſolution is damnable, *Let us do evil that good may come*.

(*d*) Exod. 1. 16, &c.

(*e*) See *Auguſt. contra mendac.* cap. 19.

* Gen. 19. 8. *Perturbatio animi fuit, non conſilium.* Hiſt. Scholaſt. in Gen. cap. 52

(*f*) Sin is the tranſgreſſion of the Law, 1 John 3. 4.

(*g*) Whatſoever is not of faith is ſin, Rom. 14. 28. *Omne quod fit contra conſcientiam ædificat ad gehennam.* c. 28. q. 1 Omnes ſec. Ex his.

I muſt take leave, before I paſs from this point, to make two *Inſtances*: and to meaſure out from the *Rule* of my Text an anſwer to them both. They are ſuch, as I would deſire you of this place to take due and ſpecial conſideration of. I deſire to deal *plainly*, and I hope it ſhall be (by God's bleſſing upon it) *effectually* for your good, and the Churches peace. One inſtance ſhall be in a ſin of *Commiſſion*, and the other in a ſin of *Omiſſion*. 28.

The ſin of *Commiſſion*, wherein I would inſtance, is indeed a ſin *beyond Commiſſion*: it is the uſurping of the Magiſtrates Office without a Commiſſion. The *Queſtion is*, Whether the zealous intention of a good end 29.

may not *warrant* it good, or at leaſt excuſe it from being evil, and a ſin? I need not frame a *Caſe* for the illuſtration of this *inſtance*: the inconſiderate forwardneſs of ſome hath made it to my hand. You may read it in the disfigured *windows* and *walls* of this Church: *Pictures*, and *Statua's*, and *Images*; and for their ſakes the *windows* and *walls* wherein they ſtood, have been heretofore, and of late pulled down, and broken in pieces and defaced, without *the Command*, or ſo much as leave, of thoſe who have power to reform things amiſs in that kind. Charity bindeth us to think the beſt of thoſe that have done it: that is, they did it out of a forward (though *miſgoverned*) *zeal*; intending therein *Gods glory*, in the farther ſuppreſſion of *Idolatry*, by taking away theſe (as they ſuppoſed) likely *occaſions* of it. Now in ſuch a caſe as this, *the queſtion* is, Whether the *intention* of ſuch an end can juſtifie ſuch a *deed*? And the fact of (*a*) *Phineas*, *Numb.* 25. (who for a much like end, for the ſtaying of the people from Idolatry, executed vengeance upon *Zimri* and *Cosbi*, being but a private man, and no Magiſtrate;) ſeemeth to make for it.

(*a*) Numb. 25. 7, 8.

29. But my Text ruleth it otherwiſe. If it be *evil*, it is not to be done, no not for the preventing of *Idolatry*. I paſs by ſome conſiderations otherwiſe of good moment: as namely,

1. *firſt*, whether *Statua's* and *Pictures* may not be permitted in Chriſtian Churches, for the *adorning* of God's Houſe, and for *civil* and *hiſtorical* uſes, not only lawfully and decently, but even *profitably*? I muſt confeſs, "I never heard ſubſtantial reaſon given, why "they might not; at the leaſt, ſo long as there is no apparent danger of

2. "ſuperſtition. And, *ſecondly*, whether things either in their firſt *erection*, "or by ſucceeding *abuſe* ſuperſtitious, may not be profitably continued, if "*the Superſtition* be aboliſhed? Otherwiſe, not Pictures only, and Croſſes, and Images; but moſt of our *Hoſpitals*, and *Schools*, and *Colleges*, "and *Churches* too muſt down: and ſo the hatred of *Idolatry* ſhould but "uſher in licentious *Sacrilege*, contrary to that paſſage of our Apoſtle in

(*a*) Rom. 2. 22. "the next Chapter before this, (*a*) *Thou that abhorreſt Idols, committeſt thou* "*Sacrilege?* And, *thirdly*, whether theſe forward ones have not bewrayed "ſomewhat their own ſelf-guiltineſs in this act, at leaſt for the *manner* of "it, in doing it ſecretly and in the dark? A man ſhould not *dare* to do "that, which he would not willingly either be *ſeen*, when it is *doing*; or "*own* being *done*. To paſs by theſe; conſider no more but this one thing only, into what dangerous and unſufferable abſurdities a man might run, if he ſhould but follow theſe mens grounds. *Erranti nullus terminus*: Error knoweth no ſtay; and *a falſe Principle* once received, multiplieth into a (*b*) thouſand *abſurd concluſions*. It is good for men to go upon ſure grounds, elſe they may run and wander *in infinitum*. A little *error* at the firſt, if there be way given to it, will increaſe beyond belief. "As a ſmall "*ſpark* may fire a large City, and a (*c*) *cloud* no bigger than *a mans hand*, "in ſhort ſpace overſpread the face of the whole Heavens. For grant, for the ſuppreſſion of *Idolatry*, in caſe *the Magiſtrate* will not do his office, that it is lawful for a *private man* to take upon him to reform what he thinketh amiſs, and to do the part and office of *a Magiſtrate* (which muſt needs have been their ground, if they had any, for this action;) there can be no ſufficient cauſe given, why, by the ſame reaſon, and upon the ſame grounds, a private man may not take upon him to eſtabliſh *Laws*, raiſe *Powers*, adminiſter *Juſtice*, execute *Malefactors*, or do any other thing the *Magiſtrate* ſhould do; in caſe the Magiſtrate ſlack to do his duty in any of the premiſes. Which if it were once granted, (as granted it muſt be, if theſe mens fact be juſtifiable) every wiſe man ſeeth, the end could be

(*b*) Ἑνὸς ἁμάρτου πολλὰ δοξάσματα, τἄλλα συμβαίνει.

(*c*) 2 Kings 18. 44, 45.

no

no other but vaſt *Anarchy* and confuſion both in *Church* and *Commonwealth:* whereupon muſt unavoidably follow the ſpeedy ſubverſion both of *Religion* and *State.* If things be amiſs, and *the Magiſtrate* help it not; *private men* may *lament* it, and, as occaſion ſerveth, and their condition and calling permitteth, ſoberly and diſcreetly *put* the Magiſtrate *in mind of it:* But they not make themſelves Magiſtrates to *reform it.*

And as to the act of *Phinehas:* though I rather think he did; yet what if he did not well in ſo doing? It is a thing we are not certain of: and we muſt have certainer grounds for what we do, than uncertain examples. *Secondly,* what if *Phinehas* had the Magiſtrates Authority to enable him to that attempt? It is not altogether improbable (to my apprehenſion) from the fifth Verſe of the Chapter, where the ſtory is laid down, *Numb.* 25. 5. eſpecially parallell'd with another ſtory of much like circumſtances, *Exod.* 32. 27. that as there the *Levites*, ſo here *Phinehas* drew the Sword in execution of the expreſs command of *Moſes* the ſupreme Magiſtrate. If neither thus, nor ſo: yet *Thirdly,* (which cutteth off all plea, and is the moſt common anſwer ordinarily given by *Divines* to this and the like inſtances drawn from ſome *ſingular actions* of God's *worthies*;) *Men* of *Heroical* ſpirits and gifts, ſuch as were *David*, *Sampſon*, *Ehud*, *Moſes*, *Elias*, and ſome others, eſpecially at ſuch times as they were employed in ſome ſpecial ſervice for the good of God's Church, were exempt from the *common rules* of life: and did many things (as we are to preſume) not without the (*a*) *ſecret motion and direction* of God's holy and powerful Spirit, which were therefore good in them (that *ſecret direction* being to them *loco ſpecialis mandati*, like that to (*b*) *Abraham* for ſacrificing his Son) but not ſafe or lawful for us to imitate. *Opera liberi ſpiritus*, (*c*) ſay Divines, *non ſunt exigenda ad regulas communes nec trahenda in exemplum vitæ.* The extraordinary *Heroical Acts* of God's *Worthies* are not to be meaſured by *the common rules* of life, nor to become exemplary unto others. Of which nature was (*d*) *David*'s ſingle combat with *Goliah*: and (*e*) *Sampſon*'s pulling down the houſe upon himſelf and the *Philiſtines*; "And (*f*) *Moſes* ſlaying the *Egyptian*; and (*g*) *Ehud*'s ſtabbing of King *Eglon*; and (*h*) "*Eliah*'s calling down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which laſt fact we have our bleſſed Saviour's judgment in *Luk.* 9. that it was done by the extraordinary and peculiar inſtinct of God's ſpirit, but it is not to be imitated by others, without (*i*) *particular certain aſſurance* of the like inſtinct. Where when *the Diſciples* would have called down for fire from Heaven upon the *Samaritans*, and alledged *Elias* for their precedent; (*k*) *Lord wilt thou that we command fire to come down from Heaven and conſume them, as* Elias *did?* His anſwer was with a kind of indignation (as both his (*l*) *geſture* and *ſpeeches ſhew*) *Neſcitis cujus ſpiritus eſtis*; *You know not what manner of ſpirits you are of. Elias* was endued with an *extraordinary ſpirit*, in the freedom whereof he did what he then did: but it is not for you or others to propoſe his *example*, unleſs you can demonſtrate *his ſpirit.* And if *Phinehas*'s Act alſo was (as moſt (*m*) think it was) ſuch as theſe: it can no more juſtifie the uſurpation of Magiſtracy; "than *David*'s act can bloody "Duels, or *Sampſon*'s ſelf-murther, or *Moſes*'s ſecret ſlaughter, or *Ehud*'s "King-killing, or *Eliah*'s private revenge. I have ſtood the longer upon the diſcovery of this ſin, that men might take right judgment of it; and not think it either *warrantable* or *excuſeable* by any pretenſion of *zeal*, or of whatſoever other good: and that both ſuch as have gone too far this way in their practice already for the time paſt, may acknowledge

30. 1. 2. 3.

(a) *Nec Samſon aliter excuſatur, quod ſeipſum cum hoſtibus ruinâ domûs oppreſſit, niſi quod latenter ſpiritus hoc juſſerat, qui per illum miracula faciebat.* Aug. lib. 1. de Civ. Dei cap. 21. *Si defenditur non fuiſſe peccatum, privatum habuiſſe concilium indubitanter credendus eſt.* Bern. de prec. & diſpenſat.

b Gen. 22. 2.

c Chytr. in Gen. 1. and in Exod. 32.

d 1 Sam. 17.

e Judg. 10. 30.

f Exod. 2. 12.

g Judg. 3. 5, &c.

h 2 Kings 1. 10, 12.

i *Imitando ab aliis exprimi nec poſſunt, nec debent, niſi eadem* πληροφορίᾳ. *Spiritus excitentur.* Chytr. in Exod. 2.

k Luke 9. 52.

l στραφεὶς δὲ ἐπετίμησεν.

m *De* Phinees, *autem dicendum eſt, quod ex inſpiratione divina, zelo Dei commotus, hoc fecit.* Aqui. 2. 2. qu. 60. art. 6. ad 2. & Theologi paſſim.

their own overſight, and be ſorry for it; and others ſeeing their *error* may for the time to come forbear ſuch *outrages*, and keep themſelves within the due bounds of *Chriſtian ſobriety*, and their *particular Callings*. And thus much of the former inſtance, in a matter of *Commiſſion*. I am to give you another in a matter of *Omiſſion*.

31. Every *Omiſſion* of a neceſſary duty is ſimply evil, as a ſin. But *affirmative* duties are but ſometimes neceſſary; becauſe they do not *obligare ad ſemper:* as, being many, it is impoſſible they ſhould. And many times *duties* otherwiſe neceſſary, in caſe of *Superior reaſon* and duties, ceaſe to be neceſſary *pro hic & nunc:* and then to omit them, is not to do evil. Among other neceſſary duties this is one, for a *Miniſter* furniſhed with gifts and abilities for it, to acquaint *God's people* with all material *needful truths*, as he can have convenient occaſion thereunto. And (ſuch conveniency ſuppoſed) not to do this, is * *ſimply evil*. Now then, to make *the Caſe* and *the Queſtion*. *The Caſe* thus: A Miniſter hath juſt opportunity to preach in a Congregation, not his own: where he ſeeth, or generally heareth ſome *error* in judgment, or outragious ſin in practice, to be continued in with too publick allowance: He hath *liberty* to make choice of his *Text* and Theme, and leiſure to provide in ſome meaſure for it; and his conſcience telleth him, he cannot *pro hic & nunc* direct his ſpeech with greater ſervice to God's Church, than againſt thoſe *errors* or *ſins*. He ſeeth on the other ſide ſome withdrawments: his *diſcretion* may perhaps be called in queſtion, for medling where he needed not; he ſhall poſſibly *loſe* the *good opinion* of ſome, with whom he hath held fair correſpondence hitherto; he ſhall preſerve his own *peace* the better, if he turn his ſpeech another way. This is *the Caſe*. The *Queſtion* is, Whether theſe latter conſiderations, and the good that may come thereby, be ſufficient to warrant unto him the omiſſion of that neceſſary duty?

* *Sacerdos debitor eſt, ut veritatem quam audivit à Deo liberè prædicet.* 11. qu. 3. noli timere Ex Chryſoſt.

a Moulin. *Buckler of Faith*, part 2. ſect. 4. and not only ours, but ſome of their own too. See *Eſppencem ad Tit. cap.* 1.

32. The *rule* of my Text reſolveth *negatively:* they are not ſufficient. The duty being neceſſary, *pro hic & nunc*, it is ſimply evil to omit it; and therefore it may not be omitted for any other good. I deny not, but a Miniſter may with good diſcretion *conceal many truths* from his flock; at leaſt the opening and amplifying of them: if they be not ſuch as are *needful* for them to know, either for the eſtabliſhment of *Faith*, or practice of *Life*; as not only many nice *School-points* and Concluſions are, but alſo many *Genealogies*, and *Levitical Rites*, and other things even in the Scriptures themſelves. Nay, more: a Miniſter not only in *diſcretion* may, but is even in *Conſcience* bound, at leaſt in the publick exerciſe of his Miniſtry, to conceal *ſome particular truths* from his Auditory; yea, though they be ſuch as are needful for the practice of *life*, and for the ſetling of mens *Conſciences:* if they be ſuch withal, as are not fit to be publickly ſpoken of; as are many *Reſolutions* of *Caſes* appertaining to the *ſeventh* Commandment (*Thou ſhalt not commit Adultery*;) and ſome alſo appertaining to the *eighth* (*Thou ſhalt not ſteal.*) Our men (*a*) juſtly condemn the *Popiſh Caſuiſts*, for their too much liberty in this kind in their Writings: whereby they reduce *Vices* into an *Art*, under colour of *reproving* them; "and convey into the minds of (*b*) corrupt men, *Notions* of "ſuch prodigious *filthineſs*, and artificial *Legier-du-main*, as perhaps other-"wiſe they would never have dreamed on, or thirſted after. The looſe "writings of the unchaſte (*c*) *Poets* are but dull Tutors of Luſt, compared "with the authorized *Tomes* of our ſevere *Romiſh* Votaries. There be enormous ſins of this rank, which a modeſt man would be aſhamed ſo much as to name eſpecially in publick. Now of theſe, only *the generalities* would be

b *In quibus plus proficit vitiorum ignoratio, quàm cognitio virtutis.* Juſtin. lib. 2. Hiſt. cap. 2.

c *Quis veterum Poetarum plus obſcœnitatis, impuritatis, flagitiorum, profeſſus eſt, quàm docet* pœnitentiale Burchardi? *Quot ſunt quæ ignorarent multa quæ ibi leguntur, niſi ex ipſo didi iſſent.* I. R. in conſut. fab. Burdon p. 305. *Qui Principum ſacerdotum, negotiatorum, ac præcipuè mulierum vitia in concionibus ſuis inſectentur: quæ ſæpiùs ita depingunt, ut obſcœnitatem doceant.* Eraſm. in Adag. Ἄπτεσθαι ὀπὸ ἐλαιοδέτου.

be touched in the *publick*; *the ſpecialities* not unfolded, but in the *private* exerciſe of our miniſtry: nor yet that promiſcuouſly to every one that ſhould out of curioſity deſire ſatisfaction in them; but only to ſuch men, (and that but only ſo far) as they may concern in point of *Conſcience*, and of *practice*. Beſides theſe, there are other *Caſes* many, in which it may be more convenient to *conceal*, than to *teach* ſome divine truths at ſome *times*, and in ſome *places*.

But yet in *the Caſe* here propoſed, if it be a truth *queſtioned*, about which God's people are much *diſtracted* in their opinions; much miſtaken by ſome through error in judgment; much abuſed by ſinful, eſpecially publick practice, occaſioning *Scandals* and offences among brethren; likely to be overwhelmed with *cuſtom*, or *multitude* of thoſe that think or do againſt it; and be otherwiſe of material importance: I take it, *the Omiſſion* of it upon ſeaſonable opportunity, is a grievous ſin, and not colourable by any pretence. Beloved, the Miniſter is not to come into the Pulpit, as a *Fencer* upon the Stage, to play his prize, and to make a fair (*a*) *flouriſh* againſt ſin. (Here he could have it, and there he could have it, but hath it no where) but rather as a *Captain* into *the Field*, to bend his forces ſpecially againſt the *ſtrongeſt* Troops of the Enemy; and to ſquander and break thorow the thickeſt ranks; and to drive at *the* (b) *faireſt*. It is not enough for a *Prophet* (*c*) to *cry aloud, and to lift up his voice like a trumpet, and to tell Judah and Iſrael of ſins, and of tranſgreſſions* at large: but if he would whet them up to the battle, he muſt give a more (*d*) *certain ſound*; he muſt tell *Judah* of *her* ſins, and *Iſrael* of *her* tranſgreſſions. If there be in *Damaſcus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Judah*, or *Iſrael*, (*e*) three tranſgreſſions, or four more eminent than the reſt: it is fit, they that are ſent to *Damaſcus*, and *Moab*, and *Ammon*, and *Tyrus*, and *Judah*, and *Iſrael*, ſhould make them hear of *three* or *four*, more than all the reſt. *Sins* and *Errors*, when they begin to get head and heart, muſt be handled roughly. *Silence* in ſuch a caſe is a kind of *flattery*: and it is (*f*) almoſt all one when ſin grows outragious, to hold our peace at them; and to cry *Peace, Peace* unto them. Our Apoſtle in *Act.* 20. would not have held himſelf ſufficiently diſcharged from the guilt of other mens *blood*, if he had ſhunned (as occaſion was offered) to have declared unto them (*g*) πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, even the whole counſel of God. 33.

In my Application of this *Inſtance* and *Caſe*, blame me not, if I do it with ſome reference to my ſelf. Being heretofore by appointment, as now again I was, to provide my ſelf for this place againſt ſuch a meeting as this is; as in my conſcience I then thought it needful for me, I delivered my *mind*, (and I dare ſay, the *Truth* too, for ſubſtance) ſomething freely, touching the *Ceremonies* and *Conſtitutions* of our Church. And I have now alſo with like freedom, ſhewed the unlawfulneſs of the late diſorderly attempts in this Town; and that from the ground of my preſent Text. I was then blamed for that; I think unjuſtly; (for I do not yet ſee what I ſhould retract of that I then delivered:) and it is not unlikely, I ſhall be blamed again for this, unleſs I prevent it. You have heard now already, both heretofore, that to *judge* any man's heart, and at this time, that to *ſlander* any Truth, are (without repentance) ſins juſtly damnable: κεῖμα ἔνδικον, they that offend either in the one, or the other, their *damnation is juſt*. To preſerve therefore both you from the *ſin*, and my ſelf from the *blame*, conſider I pray you with reaſon and charity, what I ſhall ſay. 34.

You that are our hearers, know not with what hearts we ſpeak unto you: that

a οὕτω τυκτεύω, ὡς ὰὴρ ἀέρα δέρων. 1 Cor. 9. 26.

b *Fight neither with ſmall nor great, ſave only with the King of Iſrael,* 2 King. 22. 31.

c Eſay 58. 1.

d *If the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?* 1 Cor. 14. 8.

e Amos 1 & 2.

f *Penè idem eſt fidem nolle aſſerere & negare.* Fulg. l. 1. ad Thraſim. c. 1. *Sicut incauta locutio in errorem pertrahit, ita indiſcretum ſilentium in errore relinquit.* Greg. in Mor.

g Acts 20. 26, 27.

that is only known to our own hearts; (and to (a) *God who is greater than our hearts, and knoweth all things.* That which you are to look at, and to regard, is, with what (b) *truth* we ſpeak unto you. So long as what we preach is true, and agreeable to *God's Word*, and *right reaſon:* you are not upon I know not what light ſurmiſes, or ſuſpicions, to judge with what ſpirits or with what diſpoſitions of heart we preach. Whether we (c) *preach Chriſt of envy*, and *ſtrife*, or of *good will*; whether *ſincerely*, or of *Contention*; whether in *pretence*, or in *truth*; it is our own good or hurt, we muſt anſwer for that; and at our peril be it, if we do not look to that. But what is that to you? *Notwithſtanding every way*, ſo long as it is *Chriſt*, and his truth which are *preached*, it is your part therein to rejoice. "*If an (d)* "*Angel from Heaven* ſhould preach any untruth unto you, ἀνάθημα, *Let him* "*be accurſed:* but if the very Devil of Hell ſhould preach the truth, he "muſt be heard, and believed, and obeyed. So long as (e) *Scribes and* "*Phariſees* hold them to *Moſes*'s Text and Doctrine, let them be as damned "(f) *Hypocrites*, as *Scribes* and *Phariſees* can be: yet *all whatſoever they bid* "*you obſerve, that* you are to *obſerve and do.*

Let me then demand: Did I deliver any *untruth?* It had been well done then to have ſhewn it, that I might have *acknowledged*, and *retracted* it. Did I ſpeak nothing but the truth? with what conſcience then could any that heard me, ſay, as yet I heard ſome did; that I preached *factiouſly*, That I came to *caſt bones* among them, That I might have choſen a *fitter* Text, That I might have had as much *thanks* to have kept away? For

1. *Faction*, I hate it: my deſire and aim, next after the good of your ſouls, was, above all, the *Peace* of the Church, and *the Unity* of Brethren. For

2. *caſting bones* (if that muſt needs be the phraſe) they were caſt in theſe parts long before my coming, by that great enemy to peace and unity, and buſie ſower of diſcord, *the Devil:* otherwiſe I ſhould not have found at my firſt coming ſuch *ſnarling* about them, and ſuch (g) *biting and devouring one another*, as I did. My endeavour was rather to have gathered up *the bones*, and to have taken away the matter of difference, (I mean, *the errour* in judgment about, and *inconformity* in practice unto *the lawful ceremonies* of the Church) that ſo, if it had been poſſible, all might have been quiet, without

3. *deſpiſing* or *judging* one another for theſe things: For *thanks*, I hold not that worth the anſwering: alas, it is a poor *aim* for God's Miniſter, to preach for *thanks*,

4. For the choice of my Text and Argument, both then and now: how is it not unequal, that men, who plead (ſo as none more) for liberty and *plainneſs* in reproving ſin, ſhould not allow thoſe that come amongſt them, that *liberty* and *plainneſs* againſt themſelves and their own ſins; I dare appeal to your ſelves. Have you never been taught, that it is the Miniſters duty, as to oppoſe againſt all *errors* and *ſins* in the general, ſo to bend himſelf (as near as he can) eſpecially againſt the apparent *errors* and *ſins* of his preſent auditory? And do you not believe it is ſo? Why then might I not; nay, how ought I not, bend my ſpeech, both then againſt a common *error* of ſundry in theſe parts in point of *Ceremony*, and *now* againſt the late *petulancy*, (or at leaſt *overſight*) of ſome miſguided ones: "The noiſe of theſe "things abroad, and *the ſcandal* taken thereat by ſuch as hear of them, and "*the ill fruits* of them at home in breeding jealouſies, and cheriſhing con- "tentions among Neighbours, cannot but ſtir us up, if we be ſenſible (as "every good member ſhould be) of the damage and loſs *the Church* ac- "quireth by them, to put you in mind and admoniſh you (as opportu- "nities invite us) both privately and publickly. Is it not time, trow ye,

to

a 1 Joh. 3. 20.

b εἰ ἔχει ταῦτα οὕτω. Acts 17. 11. *Non requiritur quis, vel qualis prædicet; ſed quid prædicet.* Diſtinct. 19. Secundum.

πάντως γὰρ ὃ τοῦτο σκεπτέον, ὅτις αὐτὸ εἶπεν, ἀλλὰ πότερον ἀλη- θὲς λέγεται ἢ ψ. Plat. in Charmide.

c Phil. 1. 15, 16, 17, 18.

d Gal. 1. 8, 9.

e Matth. 23. 23.

f *Woe unto you Scribes and Phariſees, Hypocrites*, Matth. 23. 13, 14, &c.

g Gal. 5. 15.

to thruſt in the ſickle, when *the fields look white unto the harveſt?* Is it not time our *Pulpit* ſhould a little *echo* of theſe things, when all *the Country* far and near ringeth of them?

For my own part; however others cenſure me, I am ſure, *thy own heart* telleth me, I could not have diſcharged my conſcience; if, being called to this place, I ſhould have balked what either *then* or *now* I have delivered. My Conſcience prompting me, all circumſtances conſidered, that theſe things were *pro hic & nunc* neceſſary to be delivered, rather than any other: If for any outward inferiour reſpect I ſhould have paſſed them over with ſilence; I think I ſhould have much ſwerved from *the Rule* of my Text, and have done a great *evil*, that ſome ſmall *good* might come of it. But many thouſand times better were it for me, that all *the world* ſhould *cenſure* me for ſpeaking what they think I ſhould not; than that my own *heart* ſhould *condemn* me for not ſpeaking what it telleth me I ſhould. And thus much of things *ſimply evil.*

I ſhould proceed to apply this Rule, *We muſt not do evil, that good may* 35.
come; unto evils, not ſimply, but *accidentally* ſuch: and that both in the general, and alſo in ſome few ſpecials of greateſt uſe; namely, unto evils which become ſuch through *Conſcience*, *Scandal* or *Compariſon*. In my choice of the Scripture, I aimed at all this: and had gathered much of my proviſion for it. But *the Caſes* being many and weighty, I foreſaw I could not go onward with my firſt project, without much wronging one or both: either *the things* themſelves, if I ſhould *contract* my ſpeech to the ſcanting of *time*; or *you*, if I ſhould *lengthen* it to the weight of *the matter*. And therefore I reſolved here to make an end, and to give place (as fit it is) to the buſineſs whereabout we meet. *The Total* of what I have ſaid, and ſhould ſay, is in effect but this: No pretenſion of a *good end*, of a *good meaning*, of a *good event*, of *any good* whatſoever; either can ſufficiently *warrant* any ſinful action to be done, or *juſtifie* it being done, or ſufficiently excuſe *the Omiſſion* of any neceſſary duty, when it is neceſſary. Conſider what I ſay, and the Lord give you underſtanding in all things. Now to God the Father, Son, and Holy Spirit, *&c.*

Ad

AD CLERUM.

The Third Sermon.

At a Viſitation at *Boſton*, *Lincoln*, *March* 13th. 1620.

1 COR. XII. 7.

But the manifeſtation of the Spirit is given to every man to profit withal.

IN the *Firſt Verſe* of this Chapter S. *Paul* propoſeth to himſelf an *Argument*, which he proſecuteth the whole Chapter through, and (after a profitable *digreſſion* into the praiſe of *Charity* in the next Chapter) reſumeth again at the fourteenth Chapter, ſpending alſo that whole Chapter therein: and it is concerning *ſpiritual gifts*, (a) *(Now concerning ſpiritual gifts, brethren, I would not have you ignorant*, &c.) Theſe gracious *gifts* of the holy Spirit of God, beſtowed on them for *the edification* of the Church; the *Corinthians*, (by making them the (b) fuel either of their *pride*, in deſpiſing thoſe that were inferiour to themſelves; or of their *envy*, in malicing thoſe that excelled therein) abuſed to the maintenance of *Schiſm*, and *Faction*, and *Emulation* in the Church. For the remedying of which evils, *the Apoſtle* entreth upon *the Argument:* diſcourſing fully of *the variety* of theſe *ſpiritual gifts*, and who is the *Author* of them, and for what *end* they were given, and in what manner they ſhould be imployed; omitting nothing that was needful to be ſpoken anent this ſubject. 1.

In this part of the Chapter, entreating both before and after this verſe of the wondrous great, yet ſweet and uſeful *variety* of theſe *ſpiritual gifts*, he ſheweth, That howſoever *manifold* they are, either for *kind* or *degree*, ſo as they may differ in *the material* and *formal*; yet they do all agree both in *the ſame efficient*, and *the ſame final* cauſe. In the ſame *efficient cauſe*, which is *God* the *Lord* by his *Spirit*, *ver.* 6. [*Now there are diverſities of gifts, but* 2.

a Verſe 1. b καὶ τοσοῦτον αἰπορχίσμα] ⊙ αὐτοῖς ἐγίνετο—ὅτι γὰρ τὰ μείζονα ἰσχύειν ἐπόθουν μᾶλλον τὰ ἐλάττονα κατεμέμφοντο. ὅρα δὲ ὧν πάλιν ἅπτεται καὶ τοῖς τὰ μείζονα ἔχουσιν ὀρθῶν. Chryſoſt. in 1. Cor. hom. 29.

the ſame Spirit; and there are differences of adminiſtrations, but the ſame Lord; and there are diverſities of operations, but it is the ſame God which worketh all in all.] And in the ſame *final cauſe*; which is the advancement of Gods *glory*, in the propagation of his *Goſpel*, and the edification of his *Church*; in this verſe. [*But the manifeſtation of the Spirit is given to every man to profit withal.*]

3. By occaſion of which words, we may inquire into the *nature*, *conveyance*, and *uſe* of theſe gifts.
1. Firſt, their *nature* in *themſelves*, and in their *original*; what they are, and whence: they are the works of Gods Spirit in us; [*the manifeſtation of the Spirit.*]
2. Secondly, their *conveyance* unto us; how we come to have them, and to have property in them: it is
3. by gift; [*it is given to every man.*] Thirdly, their *uſe* and *end*; why they were given us, and what we are to do with them; they muſt be employed to the good of our *Brethren* and of *the Church*; it is given to every man [*to profit withal.*] Of theſe briefly, and in their order; and with ſpecial reference ever to us that are of *the Clergy*.

4. By *manifeſtation of the Spirit* here our Apoſtle underſtandeth none other thing, than he doth by *the adjective* word πνευματικὰ in the firſt, and by *the ſubſtantive* word χαρίσματα in the laſt verſe of the Chapter. Both which put together, do ſignifie thoſe *ſpiritual gifts* and *graces* whereby God enableth men (and ſpecially *Church-men*) to the duties of their *particular Callings* for the *general good*. Such as are thoſe *particulars*, which are named in
c Ver. 10. the next following verſes, (*c*) the word of *Wiſdom*, the word *Knowledge*, *Faith*, the gifts of *healing*, working of *miracles*, *prophecy*, diſcerning of *ſpirits*, divers kinds of *tongues*, interpretation of *tongues*. All which, and all other of like nature and uſe, becauſe they are wrought by that one
d Verſe 11. and *ſelf-ſame* (*d*) *Spirit*, which divideth to every *one ſeverally as he will*:
e Verſe 1. are therefore called (e) πνευματικὰ, *Spiritual gifts*; and here φανέρωσις τοῦ πνεύματος, *the manifeſtation of the Spirit*.

5. The word [*Spirit*] though in Scripture it have many other ſignifications, yet in this place I conceive it to be underſtood directly of *the Holy*
1. *Ghoſt*, the *third Perſon* in the ever-bleſſed *Trinity*. For *Firſt*, in ver. 3. that
erſe 1. which is called *the Spirit of God* in the former part, is in the latter part called the *Holy Ghoſt*: [(f) *I give you to underſtand, that no man ſpeaking by the ſpirit of God, calleth Jeſus accurſed; and that no man can ſay*
2. *that Jeſus is the Lord, but by the Holy Ghoſt.*] Again that *variety* of gifts,
g Verſe 4. 6. which in ver. 4. is ſaid to proceed from *the* (g) *ſame Spirit*, is ſaid likewiſe in ver. 5. to proceed from *the ſame Lord*, and in ver. 6. to proceed from the ſame *God*: and therefore ſuch a *Spirit* is meant, as is alſo *Lord* and
3. *h* Verſe 11. *God*; and that is only *the Holy Ghoſt*. And again, in thoſe words, in ver. 11. [(h) *All theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will*;] The Apoſtle aſcribeth to this *Spirit* the *collation* and diſtribution of ſuch *gifts* according to *the free power* of his own *will* and pleaſure: which *free power* belongeth to none but *God* alone,
i Verſe 38. (i) *Who hath ſet the members every one in the body, as it hath pleaſed him.*

6. Which yet ought not to be ſo underſtood of the Perſon of *the Spirit*; as if *the Father*, and *the Son*, had no part or fellowſhip in this buſineſs. For all the *Actions* and operations of *the Divine Perſons*, (thoſe only excepted which are of *intrinſecal* and mutual *relation*) are the joynt and undivided works of the whole *three Perſons*: according to the common known *Maxim*, conſtantly and uniformly received in the Catholick Church, *Opera Trinitatis ad extra ſunt indiviſa*. And as to this particular, concerning *gifts* the Scriptures are clear. Wherein, as they are aſcribed

to

to God *the Holy Ghoſt* in this Chapter; ſo they are elſewhere aſcribed unto God *the Father*, (k) [*Every good gift and every perfect giving is from above, from the Father of Lights*, Jam. 1.] and elſewhere to God *the Son*, (l) [*Unto every one of us is given grace, according to the meaſure of the gift of Chriſt:* Eph. 4.] Yea, and it may be, that for this very reaſon in *the three verſes* next before my Text, theſe *three words* are uſed; *Spirit* in ver. 4. *Lord* in ver. 5. and *God* in ver. 6. to give us intimation, that (m) theſe *ſpiritual gifts* proceed equally and undividedly from the whole *three perſons*; from *God the Father*, and from his *Son Jeſus Chriſt* our *Lord*, and from the eternal *Spirit* of them both, *the Holy Ghoſt*, as from one intire, indiviſible, and coeſſential Agent.

k Jam. 1. 17.

l Ephes. 4. 7.

m *Ne gratia & donum diviſum ſit per perſonas Patris, & Filii, & Sp. Sancti: ſed indiſcretæ unitatis & naturæ trium unum opus intelligatur.* Ambroſ. in 1 Cor. 7. c. 6 & 7.

But for that we are *groſs* of underſtanding, and unable to conceive the diſtinct *Trinity of Perſons* in *the Unity of the Godhead*, otherwiſe than by apprehending ſome diſtinction of their *operations* and offices to us ward: it hath pleaſed the Wiſdom of God in the holy *Scriptures*, (which being *written* for our *ſakes*, were to be fitted to our *capacities*) ſo far to *condeſcend* to our weakneſs and dulneſs, as to *attribute* ſome of thoſe great and common works to *one perſon*, and ſome *to another*, after a more *ſpecial* manner than unto the reſt; although indeed and in truth none of *the three perſons* had more or leſs to do than other in any of thoſe great and common works. This manner of ſpeaking Divines uſe to call (n) *Appropriation*. By which appropriation, as *power* is aſcribed to *the Father*, and *Wiſdom* to *the Son*; ſo is *Goodneſs* to *the Holy Ghoſt*. And therefore, as the work of *Creation* wherein is ſpecially ſeen the mighty *power* of God, is appropiated to *the Father*; and the work of *Redemption*, wherein is ſpecially ſeen *the wiſdom* of God, to *the Son*: and ſo the works of *ſanctification*, and the infuſion of *habitual graces*, whereby *the good things* of God are communicated unto us, is appropriated unto the *Holy Ghoſt*. And for this cauſe, *the gifts* thus communicated unto us from God, are called πνεύματα, *ſpiritual gifts*, and φανέρωσις τοῦ πνεύματος, *the manifeſtation of the Spirit*.

n V. Aquin. 1. qu. 39. 7.

7.

We ſee now, why *ſpirit*? but then; why *manifeſtation*? The word, as moſt other *verbals* of that form, may be underſtood either in *the active* or *paſſive* ſignification. And it is not material, whether of the two ways we take it in this place, both being true, and neither *improper*. For theſe *ſpiritual gifts* are *the manifeſtation* of the ſpirit *actively*: becauſe by theſe the Spirit *manifeſteth* the will of God unto the Church; theſe being *the Inſtruments* and means of conveying the knowledge of ſalvation unto the people of God. And they are *the manifeſtation* of the ſpirit *Paſſively* too: becauſe where any of theſe *gifts*, eſpecially in any eminent ſort, appeared in any perſon, it was a *manifeſt* evidence that the *Spirit* of God wrought in him. As we read it *Acts* 10. that they of the Circumciſion were aſtoniſhed (o) *when they ſaw, that on the Gentiles alſo was poured out the gifts of the Holy Ghoſt*. If it be demanded, But how did that appear? it followeth in the next verſe, [*For they heard them ſpeak with tongues*, &c.] The ſpiritual *Gift* then is a (p) *manifeſtation* of *the Spirit*, as every other ſenſible *effect is a manifeſtation* of its proper *cauſe*.

8.

o Acts. 10. 45, 46.

p *Id eſt, donum ſpiritus quo donо ſpiritus ſuam in homine præſentiam declarat. Metonymia effecti.* Piſcat. in ſchol. hic.

We are now yet further to know that *the Gifts* and graces wrought in us by the holy *Holy Spirit of God*, are of *two* ſorts. The Scriptures ſometimes *diſtinguiſh* them by the different terms of χάρις and χάρισμα: although thoſe words are ſometimes again uſed *indifferently* and promiſcuouſly, either for other. They are commonly known in *the Schools*, and differenced by the names of (q) *Gratiæ gratum facientes*, & *Gratiæ gratis datæ*. Which *terms* though they be

9.

q Aquin. 1. 2. 111.

not very *proper*, (for the one of them may be affirmed of the other; whereas the *members* of every good diſtinction ought to be *oppoſite*:) yet becauſe they have been long *received*, (and *change* of terms, though happily for the better, hath by experience been found for the moſt part *unhappy* in the event, in multiplying unneceſſary book-quarrels;) we may retain them profitably, and without prejudice. Thoſe former, which they call *Gratum facientes*, are the Graces of *Sanctification*; whereby the perſon that hath them, is enabled to do acceptable ſervice to *God*, in the duties of his *General Calling*: theſe latter, which they call *Gratis datas*, are the Graces of *Edification*; whereby the perſon that hath them is enabled to do profitable ſervice to *the Church* of God in the duties of his *particular Calling*. Thoſe are given *Nobis*, *& Nobis*; both *to us*, and *for us*, that is (r) chiefly for our own good; theſe *Nobis*, *ſed Noſtris*; *to us* indeed, but *for others*; that is, chiefly for the good of our Brethren. Thoſe are given us (ſ) *ad ſalutem*, for the ſaving of our Souls: theſe *ad lucrum*, for the winning of other mens Souls. Thoſe proceed from *the ſpecial* love of God to *the perſon*; and may therefore be called *perſonal*, or *ſpecial*: theſe proceed from *the General* love of God to his *Church*, (or yet more general to *humane ſocieties*:) and may therefore rather be called *Eccleſiaſtical* or *General* Gifts or Graces.

r *Duplex eſto peratio Sancti ſpiritus, operatur enim in nobis aliud propter nos, aliud propter proximos.* Bern. in parvis Ser. 55.

ſ *Geminæ operationis experimentum: Unius, quâ nos primâ intùs virtutibus ſolidat, ad ſalutem: alterius, quâ foris quoq; muneribus ornat, ad lucrum. Illas nobis, has noſtris accepimus.* Bernard. in Cant. Ser. 18.

10. Of the firſt ſort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*, and all thoſe other holy graces [t] *fruits of the Spirit*, which accompany Salvation: Wrought by the bleſſed and powerful operation of *the holy Spirit* of God, after a moſt *effectual*, but unconceivable manner, *regenerating*, and renewing, and ſeaſoning, and ſanctifying the hearts of his *Choſen*. But yet theſe are not *the Gifts* ſo much ſpoken of in this chapter; and namely in my Text: Every branch whereof excludeth them. Of thoſe

t Gal. 5. 22.

1. *graces* of ſanctification *firſt*; we may have indeed *probable* inducements to perſwade us, that they are, or are not, in this or that man: But *hypocriſie* may make ſuch a ſemblance, that we may think we ſee *ſpirit* in a man, in whom yet there is nothing but *fleſh*: and *infirmities* may caſt ſuch a *fogg*, that we can diſcern nothing but *fleſh* in a man, in whom yet there is *ſpirit*. But *the gifts* here ſpoken of do incurr into the *ſenſes*, and give us *evident* and infallible aſſurance of *the ſpirit* that wrought them: here is φανέρωσις, a

2. *manifeſtation of the Spirit*. Again, *Secondly*, thoſe *Graces* of ſanctification are not communicated by *diſtribution*, (u) *Alius ſic, alius verò ſic*;) *Faith* to one, *Charity* to another, *Repentance* to another: but where they are given, they are given all at once and *together*, as it were ſtrung upon one *thread*, and linked into one *chain*. But *the Gifts* here ſpoken of are *diſtributed* as it were by *doal*, and divided ſeverally as it pleaſed God, ſhared out into ſeveral portions, and *given to every man ſome*, *to none* all; for (x) *to one is given by the Spirit the Word of Wiſdom*, *to another the Word of Knowledge*, *&c. Thirdly*, thoſe *Graces* of ſanctification, though they may

u 1 Cor. 7. 7.

x Verſe 8.

3. and ought to be exerciſed to the benefit of *others*, who by the (y) *ſhining of our light*, and the *ſight of our good works*, may be provoked to *glorifie God* by walking in the ſame paths: yet that is but *utilitas emergens*, and not *finis proprius*; a good *uſe* made of them upon the *bye*, but not the *main* proper and direct *end* of them, for which they were chiefly given. But *the Gifts* here ſpoken of, were given directly for this end, and ſo intended by the giver, to be imployed for *the benefit* of others, and for *the edifying* of the Church; they were given *to profit withal*.

y Matth. 5. 16.

11. It then remaineth, to underſtand this Text and Chapter of that other and later kind of *ſpiritual Gifts*: Thoſe Graces of *Edification*, (or *Gratiæ gratis*

gratis datæ) whereby men are enabled in their ſeveral *Callings* according to the quality and meaſure of *the graces* they have received, to be profitable members of *the publick body*, either in Church or Common-wealth. Under which appellation, (the very firſt natural powers and *faculties* of the Soul only excepted, which flowing *à principiis ſpeciei*, are in all men the ſame and like;) I comprehend all other *ſecondary endowments*, and abilities whatſoever of the *reaſonable Soul*, which are capable of *the degrees* of more and leſs, and of better and worſe; together with all *ſubſidiary helps* any way conducing to the exerciſe of any of them. Whether they be *Firſt*, *ſupernatural graces*, given by immediate and extraordinary in- 1.
fuſion from God: ſuch as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *propheſy* properly ſo called, and many other like; which were frequent in the infancy of *the Church*, and when this *Epiſtle* was written, according as the neceſſity of thoſe primitive times conſidered *God* ſaw it expedient for his Church. Or whether they be, *Secondly*, 2.
ſuch as Philoſophers call *Natural diſpoſitions*: ſuch as are promptneſs of *Wit*, quickneſs of *Conceit*, faſtneſs of *Memory*, clearneſs of *Underſtanding*, ſoundneſs of *Judgment*, readineſs of *Speech*, and other like; which flow immediately *à principiis Individui*, from the individual condition, conſtitution, and temperature of particular perſons. Or, whether they be, *Thirdly*, ſuch as Philoſophers call intellectual habits: which is, when 3.
thoſe natural diſpoſitions are ſo improved, and perfected by *Education*, *Art*, *Induſtry*, *Obſervation*, or *Experience*, that men become thereby skilful *Linguiſts*, ſubtle *Diſputers*, copious *Orators*, profound *Divines*, powerful *Preachers*, expert *Lawyers*, *Phyſicians*, *Hiſtorians*, *Stateſmen*, *Commanders*, *Artiſans*, or excellent in any Science, Profeſſion, or Faculty whatſoever. To which we may add, in the *Fourth* place, all *outward* 4.
ſubſervient *helps* whatſoever, which may any way further or facilitate the exerciſe of any of the former *graces*, *diſpoſitions*, or *habits*, ſuch as are health, ſtrength, beauty, and all thoſe other *Bona corporis*; as alſo *Bona Fortunæ*, Honour, Wealth, Nobility, Reputation, and the reſt. All of theſe, even thoſe among them which ſeem moſt of all to have their foundation in *Nature*, or perfection from *Art*, may in ſome ſort be called πνεύματα, *ſpiritual gifts:* in as much as the *ſpirit of God* is the firſt and principal *worker* of them. *Nature*, *Art*, *Induſtry*, and all other ſubſidiary furtherances, being but *ſecond Agents* under him; and as *means* ordained or as *Inſtruments* uſed by him, for the accompliſhing of thoſe *ends* he hath appointed.

And now we have found out the juſt latitude of the *ſpiritual gifts* 12.
ſpoken of in this Chapter, and of the *manifeſtation of the Spirit* in my Text: From whence not to paſs without ſome obſervable *Inferences* for our Edification: We may here *firſt* behold, and admire, and magnifie the ſingular *love*, and *care*, and *providence*, of God for and over his Church. For *the building* up whereof, he hath not only furniſhed it with fit *materials*, men endowed with the faculties of *underſtanding*, *reaſon*, *will*, *memory*, *affections*, not only lent them *tools* out of his own rich ſtore-houſe, his holy *Word*, and ſacred *Ordinances*: but, as ſometimes he filled (z) *Bezaleel* and *Aholiab* with skill and wiſdom for the building of the material *Tabernacle*; ſo he hath alſo from time to time raiſed up ſerviceable *Men*, and enabled them with a large meaſure of all needful *gifts* and graces, to ſet forward the building, and to give it both ſtrength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lump*, than a *Body*; or if having ſuch members, there were yet no *vital ſpirits* within to enable them to their proper offices, it

(z) Exod. 35. 30, &c.

it were rather a *Corps* than a *Body*; but the *vigour* that is in every part to do its office, is a certain evidence and *manifeſtation* of a *Spirit* of life within, and that maketh it a *living Organical* body. So thoſe active *gifts*, and graces, and abilities, which are to be found in *the members* of *the myſtical body* of Chriſt, (I know not whether of greater *variety* or *uſe*) are a ſtrong manifeſtation, that there is a powerful *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

13. *Secondly*, though we have juſt cauſe to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to lament in theirs, our *own*, and the *Churches* loſs: yet we ſhould poſſeſs our Souls in *patience*, and ſuſtain our ſelves with this comfort, that it is the ſame *God* that ſtill hath *care* over his *Church*; and it is the ſame *Head Jeſus Chriſt*, that ſtill hath *influence* into his members; and it is the ſame bleſſed *Spirit of God*, and of *Chriſt*, that ſtill *actuateth*, and *animateth* this great *myſtical Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, ſo will ſtill *manifeſt* himſelf from time to time, unto the end of the world; in *raiſing up inſtruments* for the ſervice of his Church, and *furniſhing* them with gifts in ſome good meaſure meet for the ſame; more or leſs according as he ſhall ſee it expedient for her, in her ſeveral different eſtates and conditions: giving (a) *ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt, till we all meet in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt.* He hath promiſed long ſince, who was never yet touched with breach of promiſe, that he would (b) *be with his Apoſtles* (and their ſucceſſors) *always unto the end of the World.*

a Eph. 4. 11, 13.

b Matth. 28. 20.

14. *Thirdly*, where the Spirit of God hath *manifeſted it ſelf* to any man by the diſtribution of *gifts*, it is but reaſon, that man ſhould *manifeſt the Spirit* that is in him, by exerciſing thoſe *gifts* in ſome lawful Calling. And ſo this *manifeſtation of the Spirit* in my Text, impoſeth upon every man *the Neceſſity of a Calling*. Our Apoſtle in the ſeventh of this Epiſtle, joineth theſe two together, a *Gift*, and a *Calling*; as things that may not be ſevered: (c) *As God hath diſtributed to every man, as the Lord hath called every one.* Where the *end* of a thing is the *uſe*, there the difference cannot be great, whether we *abuſe* it, or but *conceal* it. The (d) *unprofitable Servant*, that *wrapped up his Maſters Talent in a napkin*, could not have received a much heavier doom, had he *miſ-ſpent* it. O then *up* and *be doing*: (e) *Why ſtand ye all the day Idle?* Do not ſay, becauſe you heard no *voice*, that therefore no man hath called you: thoſe very *gifts* you have received, are a *Real Call*, purſuing you with continual reſtleſs importunity, till you have diſpoſed your ſelves in ſome honeſt courſe of life or other, wherein you may be profitable to *humane ſociety*, by the exerciſing of ſome or other of thoſe *gifts*. All *the members* of *the body* have their proper and diſtinct *offices*, according as they have their proper and diſtinct *faculties*; and from thoſe *offices* they have alſo their proper and diſtinct *names*. As then in *the body*, that is indeed no *member*, which cannot call it ſelf by any other name, than by the common name of a *member*: ſo in *the Church*, he that cannot ſtyle himſelf by any other name than a *Chriſtian*, doth indeed but uſurp that too. If thou ſayeſt, thou art *of the body*: I demand then, What is thy *office* in the *Body*? If thou haſt no *office* in the Body, then thou art at the beſt but *Tumor præter naturam* (as Phyſicians call them) a *Scab*, or *Botch*, or *Wenne*, or ſome other monſtrous and unnatural

c 1 Cor. 7. 17.

d Matth 25. 30.

e Matth. 20. 6.

unnatural *excreſcency* upon the body; but certainly thou art no true part and *member* of the body. And if thou art no *part* of *the body*, how dareſt thou make challenge to *the head*, by miſ-calling thy ſelf *Chriſtian*? If thou haſt a *Gift* get a *Calling*.

Fourthly, We of *the Clergy*, though we may not ingroſs *the Spirit* unto our ſelves, as if none were *ſpiritual perſons* but our ſelves: yet the voice of the World hath long given us the Name of *Spiritualty* after a peculiar ſort; as if we were *ſpiritual perſons* in ſome different ſingular reſpect from other men. And that not altogether without ground, both for *the name*, and *thing*. The very *name* ſeemeth to be thus uſed by S. *Paul* in the 14. Chapter following, where at ver. 37. he maketh a *Prophet* and a *Spiritual man* all one, (and by *Propheſying*, in that whole Chapter he moſt what meaneth *Preaching*:) (f) *If any man think himſelf to be a Prophet, either ſpiritual, let him acknowledge*, &c. But howſoever it be for the *Title*, the *thing* it ſelf hath very ſufficient ground from that form of ſpeech which was uſed by our bleſſed Saviour, when he conferred the *miniſterial power* upon his Diſciples; and is ſtill uſed in our *Church* at the collation of Holy Orders, (g) *Accipite Spiritum Sanctum, Receive the holy Ghoſt*. Since then at our admiſſion into *holy Orders* we receive a *ſpiritual power* by the impoſition of hands, which others have not; we may thenceforth be juſtly ſtyled *Spiritual perſons*. The thing for which I note it, is, that we ſhould therefore endeavour our ſelves (h) ἀναζωπυρεῖν, ſo to ſtir up thoſe *ſpiritual gifts* that are in us; as that by the eminency thereof above that which is in ordinary *temporal men*, we may ſhew our ſelves to be in deed, what we are in name, *Spiritual perſons*. If we be of the *Spiritualty*, there ſhould be in us another gates *manifeſtation of the Spirit*, than is ordinarily to be found in the *Temporalty*. God forbid, I ſhould cenſure all them for intruders into *the Miniſtry*, that are not *gifted* for the Pulpit. The ſevereſt cenſurers of *Non-preaching Miniſters*, if they had livd in the beginning of the *Reformation*, muſt have been content, as the times then ſtood, to have admitted of ſome thouſands of *Non-preaching Miniſters*, or elſe have denied many Pariſhes and Congregations in *England* the benefit of ſo much as bare *reading*. And I take this to be a ſafe *Rule*: Whatſoever thing the help of any circumſtances can make lawful at any time, that thing may not be condemned as univerſally, and *de toto genere*, unlawful. I judge no mans *conſcience* then, or *calling*, who is in *the Miniſtry*; be his gifts never ſo ſlender; I dare not deny him the benefit of his *Clergy*, if he can but *read*: if his own heart condemn him not, neither do I. But yet this I ſay; As the times now are, wherein *learning* aboundeth even unto *wantonneſs*; and wherein the world is full of queſtions, and controverſies, and novelties, and niceties in *Religion*; and wherein moſt of our *Gentry*, very *Women* and all (by the advantage of long *Peace*, and the cuſtoms of modern *Education*, together with the help of a multitude of *Engliſh Books* and tranſlations) are able to look through the ignorance of a *Clergy-man*, and cenſure it, if he be tripping in any point of *Hiſtory*, *Coſmography*, Moral or Natural *Phyloſophy*, *Divinity*, or the *Arts*; yea, and to chaſtiſe his very *method* and *phraſe*, if he ſpeak looſly, or impertinently, or but improperly, and if every thing be not *point-wiſe*: I ſay, as theſe times are, I would not have a *Clergy-man* content himſelf with every *mediocrity* of gifts; but by his prayers, care and induſtry improve thoſe he hath, ſo as he may be able upon good occaſion to (i) *impart a ſpiritual gift* to the people of God *whereby they may be eſtabliſhed*; and to ſpeak with ſuch underſtanding, and ſufficiency, and pertinency (eſpecially when he hath juſt *warning*, and a convenient

15.

f 1 Cor. 1. 37.

g Joh. 20. 22.

h 2 Tim. 1. 6.

i Com. 1. 11.

convenient *time* to prepare himſelf,)in ſome good meaſure of proportion to the quickneſs and *ripeneſs* of theſe preſent times, as they that love not his *Coat*, may yet approve his *labours*, and not find any thing therein, whereat juſtly to quarrel: (k) *ſhewing in his Doctrine* (as our Apoſtle writeth to *Titus*) *uncurruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of him.* They that are called *ſpiritual perſons*, ſhould ſtrive to anſwer that name by a more than ordinary *manifeſtation* of ſpiritual gifts. And thus much ſhall ſuffice us to have ſpoken concerning the *name and nature* of theſe *ſpiritual gifts*, by occaſion of the title here given them, *The manifeſtation of the Spirit.*

k Tit. 2. 7, 8.

16. Conſider we next, and in the *ſecond* place, the *conveyance* of theſe gifts over unto us; how we come to have a *property* in them, and by what right we can call them *ours*. The *Conveyance* is by deed of *gifts*; the manifeſtation of the Spirit *is given to every man.* Underſtand it not to be ſo much intended here, that every particular man hath *the manifeſtation of the Spirit*, (though that may alſo be true in ſome ſence;) as that *every man* that hath the manifeſtation of the Spirit, hath it *given* him, and *given* him withal to this end, that he may do good with it. Like as when we ſay, *Every man* learneth to read before he learn to write; it is no part of our meaning to ſignifie each particular perſon ſo to do, (for there be many that learn neither of both;) but we may only intend to ſhew *the received order* of the things to be ſuch, as that every man that learneth *both*, learneth that *firſt*. As we conceive his meaning, who directing us the way, to ſuch or ſuch a place, ſhould tell us, *Every man rideth* this way; and as we conceive of that ſpeech of the Ruler of the Feaſt in the Goſpel, *Every man at the beginning ſetteth forth good Wine, and then after,* (l) *that which is worſe*; though there be many thouſand men in the world that never rode that way, or had occaſion to ſet forth any *Wine* at all, either better or worſe: very ſo, ought we to conceive the meaning of the univerſal particle, *Every man*, both in this, and in many other like ſpeeches in the Scriptures; with (m) due *limitations*, according to the tenour and purpoſe of the thing ſpoken of. It mattereth not then, as to the intent of this preſent ſpeech (be it *true*, be it *falſe* otherwiſe,) whether *every man* have received *a ſpiritual gift*, or no: only thus much is directly intended that (n) every man who hath *received* ſuch a *gift*, hath *received* it *by way of gift*. All ſpiritual *graces*, all thoſe *diſpoſitions*, *habits*, and *abilities* of the underſtanding part, from which the Church of God may receive *edification* in any kind, together with all the ſecondary and inferiour *helps* that any way may conduce thereunto; they are all the good *gifts* of God. *The manifeſtation of the Spirit is given to every man.*

l John 2. 12.

m Τὸ καθόλε reſtringendum eſt ad præſentem hypotheſin. Piſcat. Schol. in Luc. 20. 38. *Inſtances, ſee* John 11. 7. Rom. 5. 12, &c.

n *Unicuique datur* } *intelligе, Unicuique cui datur.* Piſcat. in ſchol. hic.

17. The *variety* both of *the gifts* meet for ſeveral *Offices*, and of the *Offices* wherein to imply thoſe *gifts*, is wonderful; and no leſs wonderful *the diſtribution* of both *gifts* and *offices*. But all that (o) *variety* is derived from one and the ſame fountain, the holy *Spirit* of God: and all thoſe *diſtributions* paſs unto us by one and the ſame way, of moſt free and liberal donation. Have all the Word of *Wiſdom*? Have all the Word of *Knowledge*? Have all *Faith*? Have all *Prophecy*? or other ſpiritual grace? No; they had not: but (p) *to one the Word of Wiſdom, the Word of Knowledge to another*, and to others other gifts. There is both *variety* you ſee, and *diſtribution* of theſe graces. But yet there is the *ſame Author* of them, and *the ſame manner* of communicating them: For *to one* (q) *is given by the Spirit the Word of Wiſdom; to another the Word of Knowledge by the ſame Spirit,*

ο Ὁ δὲ κύριος ἐν τῇ δόσει διαιρεῖ, ἀλλ' οὐκ ἐν τῷ δεδωκέναι διαιρεῖ. ἀπὸ γὰρ τῆς αὐτῆς πηγῆς καὶ σὺ καὶ κεῖνος ἄντλει. Chryſoſt. in 1 Cor. hom 29.

o 1 Cor. 12. 8, &c.

q Ibid.

rit, and to others, other graces; but they are all from *the ſame Spirit*, and they are all *given*. And as *the gifts*, ſo *the offices* too. To that queſtion in ver. 29. (r) *Are all Apoſtles? Are all Prophets? Are all Teachers?* Anſwer may be made, as before, negatively, No; they are not: but *ſome* Apoſtles, and *ſome* Prophets, and *ſome* Teachers. There is the like *variety*, and *diſtribution*, as before: but withal, *the ſame Donor*, and *the ſame donation*, as before. For (ſ) *he gave ſome Apoſtles, and ſome Prophets, and ſome Paſtors and Teachers:* Eph. 4. And (t) *God hath ſet ſome in the Church; firſt, Apoſtles; ſecondarily, Prophets; thirdly, Teachers*, &c. beneath at *ver* 28. Both *gifts* and *offices*, as they are *à Deo*, for the Author: ſo they are *ex dono*, for the manner, from *God*, and by way of *gift*. If we had no other, the very *names* they carry, like the ſuperſcription upon *Cæſar's penny*, were a ſufficient proof, from whom we firſt had them. When we call them χαρίσματα, *Gratias gratis datas*, *gifts* and *graces*, and *manifeſtations of the Spirit*; do we not by the uſe of thoſe very names confeſs *the receipt*? For what more free than *gift*? and what *leſs* of *debt* or *deſert* than *grace*? Heathen men indeed called the beſt of their perfections, ἕξεις, *Habits:* But Saint *James* hath taught us Chriſtians a fitter name for ours, (u) δόσεις, *gifts*. They ſay they had them, and looked no farther: but we muſt know, as that we *have* them, ſo as well how we *came by* them. And therefore this Apoſtle above, at *Chap.* 4. joyneth *the having* and *the receipt* together; as if he would have us behold them *uno intuitu*, and at once. [(x) *Quid habes quod non accepiſti? What haſt thou, that thou haſt not received?*

r Verſe 29.

ſ Epheſ. 4. 11.

t 1 Cor. 13. 28.

u Jam. 1. 17.

x 1 Cor. 4. 7.

Poſſibly thou wilt alledge thy excellent *natural parts*; theſe were not given, but thou *broughteſt* them into the world with thee: or thou wilt vouch what thou haſt attained to by *Art* and *Induſtry*; and theſe were not given thee, but thou haſt *won* them *proprio Marte*, and therefore well deſerveſt to *wear* them. Deceive not thy ſelf, it is neither ſo, nor ſo. Our Apoſtle in the place now laſt mentioned, cutteth off all ſuch challenges. [(y) *Quis te diſcrevit? who made thee to differ from another?*] Say there were (as there is not) ſuch a *difference* in and from *Nature* as thou conceiveſt; yet ſtill in *the laſt reſolution* there muſt be a *receipt* acknowledged: for even (z) *Nature* it ſelf in the laſt reſolution is of Grace; for God gave thee that. Or, ſay, there were (as there is not) ſuch a *difference* of *deſert*, as thou pretendeſt: yet ſtill, that were to be acknowledged as a *gift* too: for God gave thee that (a) *power* whatſoever it was, whereby thou haſt *attained* to whatſoever thou haſt. But the truth is, *the difference* that is in men in regard of theſe *gifts* and abilities, ariſeth neither from the *power* of *Nature*, nor from *the merit* of *labour*; otherwiſe than as God is pleaſed to uſe theſe as *ſecond cauſes* under him: but it cometh merely from the good *will* and *pleaſure* of that free *ſpirit*, which bloweth where, and when, and how he liſteth; (b) *dividing his graces ſeverally to every man as he will*, (at the eleventh) and "(c) *as it hath pleaſed him*, (at verſe 18. of this Chapter.) *Nature* is a neceſſary Agent, and, if not either *hindred* by ſome inferiour *impediment*, or *overruled* by ſome higher *power*, worketh always alike, and produceth the ſame effects in all individuals of the ſame kind: and how is it poſſible ſhe ſhould *make* a difference, that *knoweth none?* And as for *Deſert*; there is indeed no ſuch thing: and therefore it can work nothing. For can God be a *debtor* to any man? or hath any man (d) *given to him firſt, that it might be recompenſed him again?* As a lump of (e) *Clay* lieth before the *Potter*; ſo is all mankind in the hand of God. *The Potter* at his pleaſure out of that (f) *lump* frameth *veſſels* of all ſorts, of different *ſhape, proportion, ſtrength, fineneſs, capacity*, as he thinketh good, unto the ſeveral *uſes* for which

18.

y 1 Cor. 4. 7.

z ---*Cum illius ſit gratia, quod creatus es.* Hieron. Epiſt. 139. *Attendamus gratiam Dei non ſolùm quâ fecit nos*--- Aug. in Pſal. 144.

a Deut. 8. 18.

Εἰ μάλα καρτερός ἐσσι, θεός τε σοὶ τὸ γ' ἔδωκεν. *dictum Agamemnonis ad Achillem apud* Homer. Iliad. d.

b 1 Cor. 12. 11.

c Ibid. 18.

d Rom. 11. 35.

e Eſay 64. 8.

f Rom. 9. 21.

he intendeth them. So *God*, after *the good pleaſure* of his own will, out of *mankind*, as out of an untoward *lump* of Clay, (all of the ſame piece, equal in *nature* and *deſert*) maketh up *Veſſels* for the uſe of his Sanctuary: by fitting ſeveral men with ſeveral *gifts*, more or leſs, greater or meaner, better or worſe, according to the difference of thoſe *offices* and employments for which he intended them. It is not *the Clay*, but *the Potter*, that maketh the difference there: neither is it any thing in *man*, but *the Spirit of God*, that maketh the difference here. Whatſoever *ſpiritual abilities* we have, we have them of *gift* and by *grace*. The manifeſtation of the ſpirit *is given to every man*.

19. A point of very fruitful conſideration for men of all ſorts; whether they be of greater, or of meaner gifts. And *firſt*, all of us *generally* may hence take *two* profitable directions: *the one*, if we have any *uſeful* gifts, whom to *thank* for them; the *other*, if we want any *needful* gifts, where to *ſeek* for them. Whatſoever *manifeſtation of the Spirit* thou haſt, it is given thee: and to whom can thy *thanks* for it be due, but to *the giver*? Sacrifice not to *thine*
g Hab. 1. 16. *own* (*g*) *nets*, either of *Nature* or *Endeavour*; as if theſe *Abilities* were the manifeſtation of *thine own ſpirit*: but enlarge thy heart to magnifie the
h Heb. 12. 9. goodneſs and bounty of him who is (*h*) *Pater ſpirituum*, the Father of the ſpirits of all fleſh, and hath wrought thoſe *graces* in thee by communicating *his ſpirit* unto thee. If thou ſhineſt as a *ſtar* in the firmament of the *Church*,
i 1 Cor. 15. 41. whether of a greater or leſſer *magnitude*, (as (*i*) *one ſtar differeth from another*
k Jam. 1. 17. *in glory*;) remember thou ſhineſt but by a *borrowed light* from him who is (*k*) *Pater luminum*, the Father and Fountain of all lights, as *the Sun* in the firmament, *from whom deſcendeth every good gift, and every perfect giving*. Whatſoever *Grace* thou haſt, it is *given* thee: therefore be *thankful to the giver*.

22. But if thou *wanteſt* any *grace*, or *meaſure* of grace, which ſeemeth *needful* for thee in that ſtation and calling, wherein God hath ſet thee: herein is a *ſecond* direction for thee, where to *ſeek* it, even from his hands, who alone
l James 1. 5. can *give* it. (*l*) *If any man lack wiſdom* (ſaith S. *James*) *let him ask of God, that giveth to all men liberally; and it ſhall be given him*. A large and liberal promiſe; but yet a promiſe moſt *certain*, and full of comfortable aſſurance; provided, it be underſtood aright, *viz.* with theſe *two* neceſſary *Limitations*: if God ſhall ſee it *expedient*; and, if he *pray* for it as he *ought*. Thou mayeſt *pray* with an humble and upright affection, and put to thy beſt *endeavours* withal; and yet not obtain *the gift* thou prayeſt for: becauſe, being a *common Grace*, and not of abſolute Neceſſity for ſalvation, it may be in the wiſdom of God (who beſt knoweth what is beſt and when) not *expedient* for thee, or not for his Church, at that time, and in that manner, or meaſure. Neceſſary Graces, ſuch as are thoſe of *ſanctification*, pray for them *abſolutely*, and thou ſhalt *abſolutely receive* them, there needeth no conditional clauſe of *Expediency* in thy prayers for them; becauſe they can never be inexpedient. But *theſe may*: and therefore as thou oughteſt not to *pray* for them, but with all *ſubjection* of thy deſires to his *moſt holy* and *moſt wiſe* appointments; ſo thou oughteſt to take a *denial* from him, not *only contentedly*, but even *thankfully*, as a gracious fruit of his love unto thee, and a certain ſign of *the inexpediency* of the thing deſired.

23. But if it be *expedient*; it will not yet come for asking, unleſs it be asked
m Jam. 1. 6, 7. *aright*. (*m*) *But let him pray in Faith*, ſaith St. *James*: Whoſo doth not, *let not that man think to receive any good from the Lord*. Now that man only prayeth *in Faith*, who looketh to receive the thing he prayeth for, upon ſuch *terms*, as God hath *promiſed* to give it: for *Faith* ever looketh to *the promiſe*. And *God* hath not made us any *promiſe of the end* other than conditional; *viz.*

upon

upon our conſcionable *uſe* of the appointed means. And the means which he hath ordained both for the *obtaining*, and *the improving* of ſpiritual *gifts*; are *ſtudy*, and *induſtry*, and diligent *meditation*. We muſt not now look, as in *the infancy* of the Church, to have *the teats put into our mouths*, and to receive *ſpiritual graces* by immediate *infuſion*: That *manna*, as (*n*) one ſaith, was for the *Wilderneſs*. But now *the Church* is *poſſeſſed* of the Land, and *grown* to years of better ſtrength; we muſt *plow*, and *ſow*, and *eat* of the fruit of the Land, in *the ſweat* of our faces: and now he that (*o*) *will not labour*, he may thank himſelf if he have not to *eat*. He prayeth but with an *overly* deſire, and not from *the deep* of his heart, that will not bend his *endeavours* withal to obtain what he deſireth: or rather indeed he *prayeth not* at all. You may call it *wiſhing* and *woulding* (and we have Proverbs againſt *wiſhers* and *woulders*;) rather than *Praying*. *Solomon* accounteth the idle man's *prayer* no better, and ſo thriveth accordingly with him: (*p*) *The ſoul of the ſluggard luſteth, and hath nothing*, Prov. 13.

n *Hoskins* Serm. on Luk. 12. 48.

o 2 Theſſ. 3. 10.

p Prov. 13. 4.

To make all ſure then, here is your courſe. Wreſtle with God by your fervent *prayers*; and wreſtle with him too by your faithful *endeavours*; and he will not for his *goodneſs* ſake, and for his *promiſe* ſake he cannot, diſmiſs you without a Bleſſing. But omit *either*, and *the other* is loſt labour. *Prayer* without ſtudy, is *preſumption*; and *ſtudy* without prayer, *Atheiſm*: the one *bootleſs*, the other *fruitleſs*. You take your books *in vain* into your hand, if you turn them over, and never look *higher*; and you take God's Name *in vain* within your lips, if you cry, *Da Domine*, and never ſtir *farther*. The Ship is then like to be ſteered with beſt certainty and ſucceſs; when there is *Oculus ad cœlum, manus ad clavum*: when *the Pilot* is careful of both, to have his *eye* upon *the compaſs*, and his *hand* at *the ſtern*. Remember, theſe abilities you *pray* or *ſtudy* for, are *the gifts* of God: and as not to be had ordinarily *with labour*, (for God is a God of *Order*, and worketh not ordinarily, but by ordinary means;) ſo not to be had merely *for the labour*; for then ſhould it not be ſo much a *gift*, as a *purchace*. It was *Simon Magus* his error, to think that (*q*) *the gift of God might be purchaſed with Money*: and it hath a ſpice of his ſin, and ſo may go for a kind of *Simony*, for a man to think theſe *ſpiritual gifts* of God may be *purchaſed* with *labour*. You may *riſe up* early, and *go to bed* late, and *ſtudy* hard, and *read* much, and *devour* the fat and the marrow of the beſt Authors; and when you have done all, unleſs God give a bleſſing unto your endeavours, be as thin and meagre in regard of true and uſeful *learning*, as *Pharaoh*'s (*r*) *lean kine* were after they had eaten the *fat* ones. It is God (*ſ*) *that both miniſtreth ſeed to the ſower, and multiplieth the ſeed ſowen*: the *Principal*, and the *Increaſe*, are both his. If then we expect any *gift*, or the increaſe of any *gift* from him; neither of which we can have without him: let us not be behind, either with our beſt *endeavours* to uſe the means he hath appointed, or with our faithful *prayers* to crave *his bleſſing* upon thoſe means. Theſe *inſtructions* are general, and concern *us all*, whatſoever our *gifts* be.

22.

q Acts 8. 20.

r Gen. 41. 21.

ſ 2 Cor. 9. 10.

I muſt now turn my ſpeech more particularly to you to whom God hath vouchſafed *the manifeſtation* of his Spirit in a larger proportion than unto many of your brethren: giving unto you, as unto his *firſt-born*, a (*t*) *double Portion* of his Spirit, as (*u*) *Eliſha* had of *Elijah*'s; or perhaps dealing with you yet more liberally, as *Joſeph* did with *Benjamin*, whoſe *meſs* (though he were the youngeſt) he appointed to be (x) *five times* as much as any of his brethrens. It is needful that you of all others, ſhould be eft-ſoons put in remembrance, that thoſe eminent manifeſtations *of the Spirit* you have, were *given* you. *Firſt*, it will be a good help to take down that (*y*) *ſwelling*, which, as an

23.

t Deut. 21. 17.

u 4 Kings 2. 9.

x Gen. 43. 34.

y *Scientia inflat.* 1 Cor. 8. 1.

* *Magna & rara virtus profecto eſt, ut magna licet operantem, magnum te neſcias.* Bern. in Cant. Ser. 13.

Apoſteme in *the body* through rankneſs of *blood*, is ſo apt to ingender in the *ſoul* through abundance of *knowledge*; and to let out ſome of the corruption. It is * a very hard thing *Multum ſapere*, and not *altum ſapere*; to know much, and not to know it *too much*; to *excel* others in *gifts*, and not *perk* above them in *ſelf-conceit*. S. *Paul*, who (z) *in all* other *things was* ſufficiently *inſtructed*, *as well to abound*, *as to ſuffer need*, was yet put very hard to it, when he was to try the maſtery with this temptation,

z Phil. 4. 12.

a 2 Cor. 12. 7. which aroſe from *the* (a) *abundance of revelations*. If you find an *aptneſs* then in your ſelves, (and there is in your ſelves, as of your ſelves, ſuch an *aptneſs*, as to no one thing more) *to be exalted above meaſure* in your own conceits; boaſtingly to make *oſtentation* of your own ſufficiencies; with a kind of unbecoming compaſſion to caſt *ſcorn* upon your meaner brethren; and

b Hic ver. 21. upon every light provocation to fly out into thoſe *terms of defiance* [(b) *I have no need of thee*; and, *I have no need of thee*:] to diſpel this *windy humour* I know not a more ſovereign *remedy*, than to *chew* upon this meditation; that all the *Abilities* and perfections you have, were *given* you, by one who was no way ſo bound to you, but he might have *given* them as well to the meaneſt of your Brethren as to you, and that without any wrong to you, if it had ſo pleaſed him. You may take the *Receipt* from him, who himſelf had had ſome experience of *the Infirmity*; even Saint *Paul* in

c 1 Cor. 4. 7. the fourth of this Epiſtle, [(c) *What haſt thou, that thou haſt not received? and if thou haſt received it, why doſt thou boaſt as if thou hadſt not received it?*

24. *Secondly*, Every wiſe and conſcionable man ſhould adviſedly weigh his own *Gifts*, and make them his *Rule* to work by: not thinking he doth enough, if he do what Law compelleth him to do, or if he do as much as other *Neighbours* do. Indeed, where Laws *bound* us by *Negative* Precepts [*Hitherto thou mayeſt go, but further thou ſhalt not*] we muſt *obey*, and we may not exceed thoſe bounds. But where the Laws do barely *enjoyn* us to do *ſomewhat*, leſt, having no *Law* to compel us, we ſhould do juſt *nothing*; it can be no *tranſgreſſion* of the Law to do more. Whoſoever therefore of you have received *more* or *greater gifts* than many others have; you muſt know your ſelves bound to do ſo much more *good* with them, and to

d Gregor. ſtand *chargeable* with ſo much the deeper *account* for them (d) *Creſcunt dona, creſcunt rationes*. When you ſhall come to make up your *accounts*, your *receipts* will be looked into: and if you have received *ten* talents, or *five*, for your meaner brothers *one*; when but *one* ſhall be required from him, you ſhall

e Luk. 12. 48. be anſwerable for *ten* or *five*. For it is an equitable courſe, that (e) *to whom much is given, of him much ſhould be required*. And at that great day, if you cannot make your *accounts* ſtraight with your *receipts*, you ſhall certainly

f Eccleſ. 1. 18. find that moſt true in this ſence, which *Solomon* ſpake in another, (f) *Qui apponit ſcientiam apponit dolorem*: the more and greater your *gifts* are, unleſs your *thankfulneſs* for them, and your *diligence* with them riſe to ſome good like *proportion* thereunto; the greater ſhall be your *condemnation*, the more your *ſtripes*.

25. But *thirdly*: Though your *Graces* muſt be ſo to *your ſelves*, yet beware you do not make them *Rules to others*. A thing I the rather note, becauſe the fault is ſo frequent in *practice*, and yet very rarely obſerved, and more rarely reprehended. *God* hath endowed a man with good abilities and parts in ſome kind or other: I inſtance but in one gift only for examples ſake, *viz.* an *ability* to enlarge himſelf in *prayer* readily, and with fit *expreſſions* upon any preſent occaſion. Being in *the Miniſtry*, or other *Calling*, he is careful to exerciſe his *gifts* by praying with his *family*, praying with the *ſick*, praying with other *company* upon ſuch other occaſions as may fall out. He thinketh

(and

(and he thinketh well) that if he ſhould do otherwiſe or leſs than he doth, he ſhould not be able to diſcharge himſelf from the guilt of *unfaithfulneſs*, in not *employing the talent* he hath received to the beſt *advantage*, when *the exerciſe* of it might redound to the glory of *the giver*. Hitherto he is in the right: ſo long as he maketh his *gift* a *Rule* but to *himſelf*. But now, if this man ſhall ſtretch out this *Rule* unto all his *brethren* in the ſame Calling, by *impoſing* upon them a neceſſity of doing the like; if he ſhall *expect* or *exact* from them, that they alſo ſhould be able to commend unto God the neceſſities of their *families*, or the ſtate of a *ſick* perſon, or the like, by *extemporary prayer*; but eſpecially if he ſhall *judge* or *cenſure* them, that dare not adventure ſo to do, of *intruſion* into, or of *unfaithfulneſs* in their *Callings*; he committeth a great fault, and well deſerving a ſharp reprehenſion. For what is this elſe, but to lay heavier *burdens* upon *mens ſhoulders*, than they can ſtand under? to make our ſelves *judges* of other mens *conſciences*, and our Abilities *Rules* of their *Actions*: yea, and even to lay an imputation upon our *Maſter*, with that *ungracious ſervant* in the Goſpel, as if he were (*g*) *an hard man, reaping where he hath not ſown, and gathering where he hath not ſtrewed*, and *requiring* much where he hath given little, and like *Pharaoh*'s Task-maſters, exacting *the* (*h*) *full tale* of Bricks without ſufficient allowance of *materials*? Shall he that hath a *thouſand* a year, count him that hath but an *hundred* a Churl if he do not ſpend as much in his houſe weekly, keep as plentiful a *table*, and bear as much in every *common charge*, as himſelf? No leſs unreaſonable is he that would bind his brother of *inferiour gifts* to the ſame frequency and method in *preaching*, to the ſame readineſs and copiouſneſs in *praying*, to the ſame neceſſity and meaſure in the performance of other *duties*; whereunto, according to thoſe *gifts* he findeth in himſelf, he findeth himſelf bound. *The manifeſtation of the Spirit is given to every man*: let no man be ſo ſevere to his brother, as to look he ſhould *manifeſt* more of *the Spirit* than he hath *received*.

g Matt. 25. 24.

h Exod. 5. 18.

Now as for you to whom God hath dealt theſe *ſpiritual gifts*, with a more ſparing hand; the freedom of God's diſtribution may be a fruitful meditation for you alſo. *Firſt*, thou haſt no reaſon, whoſoever thou art, to grudge at the ſcantneſs of *thy gifts*, or to repine at the *Giver*. How little ſoever God hath *given* thee, it is more than he (*i*) *owed* thee. If the diſtribution of *the Spirit* were a matter of *juſtice* or of *debt*, God, we know, is no (*k*) *accepter of perſons*, and he would have given to thee as to another. But being, as it is, a matter of *gift*, not of *debt*, nor of *juſtice*, but of *grace*: take that is thine thankfully, and be content withal; (*l*) *He hath done thee no wrong: may he not do as he will with his own? Secondly*, ſince the manifeſtation of *the Spirit* is a matter of *free gift*; thou haſt no cauſe to *envy* thy brother, whoſe portion is greater. Why ſhould (*m*) *thy eye* be therefore *evil* againſt him, *becauſe God* hath been ſo *good unto him*? Shall *the foot* envy the hand, or the *ear* the eye; becauſe *the foot* cannot work, nor *the ear* ſee; If the (*n*) whole body were *hand*, where were the going? and if the whole were *eye*, where were *the hearing*? or if the whole were any One *member*, where were *the body*? If *the hand* can *work*, which *the foot* cannot; yet *the foot* can *go*, which *the hand* cannot: and if *the eye* can *ſee*, which *the ear* cannot; yet *the ear* can *hearken*, which *the eye* cannot. And, if thy brother have *ſome Abilities*, which thou haſt not; thou art not ſo bare but thou haſt *other ſome* again, which he hath not. Say, thine be meaner; yet *the meaneſt* member, as it hath his (*o*) *neceſſary office*, ſo it is not deſtitute of his *proper comelineſs* in the Body. *Thirdly*, if thy *gifts* be *mean*, thou haſt this comfort withal, that thy *accounts* will be ſo much *the eaſier*. Merchants that

26.

1.

i Ἐννόησον ὅτι χάρισμά ἐστι, καὶ οὐκ ὀφειλὴ, καὶ παρεμύθησαι τῷ ὀδύνῳ. Chryſoſt. in 1 Cor. hom. 29.

2.

k Acts 10. 31.

l Matt. 20. 3. 15.

m Matt. 20. 15.

n Hic Verſe 17, 19.

o Hic Verſe 22, 23.

3.

that have *the greateſt* dealings, are not ever *the ſafeſt* men. And how happy a thing had it been for many men in *the world*, if they had had leſs of *other mens goods* in their hands! *The leſs* thou haſt *received*, *the leſs* thou haſt to anſwer for. If God hath *given* thee but *one* ſingle talent, he will not require *five*; nor if *five*, *ten*. *Fourthly*, in the meanneſs of thy *gifts* thou mayeſt read thy ſelf a daily Lecture of *humility*: and *humility* alone is a thing of more value, than all the *perfections* that are in the world beſides, without it. This think: That God, who diſpoſeth (*p*) *all things for the beſt* to thoſe that are his, would have given thee other and greater gifts, if he had ſeen it ſo *expedient* for thee. That therefore he hath *holden* his hand, and *with-holden* thoſe things from thee: conceive it done, either for thy *former unworthineſs*, and that ſhould make thee *humble*; or for thy *future good*, and that ſhould make thee alſo *thankful*. *Laſtly*, remember what *the Preacher* ſaith in *Eccleſ.* 10. [(*q*) *If the Iron be blunt, then he muſt put to the more ſtrength.*] Many men that are *well left* by their friends, and full of *money*; becauſe they think they ſhall never ſee *the bottom* of it, take no care by any employment to encreaſe it, but ſpend on upon the *ſtock*, without either fear or wit, they care not *what*, or *how*, till they be *ſunk* to nothing before they be aware: whereas on the contrary, induſtrious men that have but *little* to begin withal, yet by their care and providence, and pains-taking, get up wonderfully. It is almoſt incredible, what *induſtry*, and *diligence*, and *exerciſe*, and holy (*r*) *emulation* (which our Apoſtle commendeth in the laſt Verſe of this Chapter) are able to effect, for *the bettering* and *increaſing* of our *ſpiritual gifts*: provided ever we joyn with theſe, hearty *prayer* unto, and faithful *dependance* upon *God*, for his bleſſing thereupon. I know no ſo lawful (*ſ*) *uſury*, as of thoſe ſpiritual *talents*; nor do I know any ſo *profitable uſury*, or that multiplieth ſo faſt as this doth; your *uſe upon uſe*, that doubleth *the principal* in ſeven years is nothing to it. Oh then (*t*) caſt in thy *talent* into the *bank*; make thy *returns* as ſpeedy, and as many as thou canſt, loſe not a *market*, or a *tide*, if it be poſſible: (*u*) *be inſtant in ſeaſon, and out of ſeaſon*; omit no opportunity to *take in*, and *put off* all thou canſt get: ſo, though thy *beginnings* be but ſmall, thy *latter end* ſhall wonderfully encreaſe. By this means, thou ſhalt not only profit *thy ſelf*, in *the encreaſe* of thy *gifts* unto thy ſelf: but (which no other *uſury* doth beſides) thou ſhalt alſo profit *others*, by *communicating* of thy *gifts* unto them. Which is *the proper end* for which they were beſtowed; and of which we are next to ſpeak. The manifeſtation of the Spirit is given to every man *to profit withal*.

p Rom. 8. 28.

q Eccl. 10. 10. *Maximum mediocris ingenii ſubſidium diligentia.* Sen. in Controv.

r Ζηλώσατε. Ver. 31. hic.

ſ σὺν τόκῳ. Matth 25. 27.

t Luke 19. 23.

u 2 Tim. 4. 2.

27. To *profit* whom? it may be, *Himſelf*. It is true; (*x*) *If thou art wiſe, thou ſhalt be wiſe for thy ſelf*, ſaid *Solomon*; and *Solomon* knew what belonged to *wiſdom* as well as another. For (*y*) *Qui ſibi nequam, cui bonus?* He that is not *good to himſelf*, it is but a chance that he is *good to any body* elſe. When we ſeem to *pity* a man by ſaying, he is no mans *foe* but *his own*, or he is worſt to *himſelf*; we do indeed but *flout* him, and in effect call him a *fool*, and a *prodigal*. Such a fool is every one, that *guiding* the feet of *others* into the way of peace, *himſelf treadeth* the paths that lead unto deſtruction; and that (*z*) *preaching* repentance unto others, *himſelf* becometh a *Caſt-away*. He that hath a *gift* then, he ſhould do well to look to *his own*, as well as to the profit of *others*: and as unto *doctrine*, ſo as well and firſt to (*a*) *take heed* unto *himſelf*: that ſo doing he may ſave himſelf, as well as thoſe that hear him.

x Prov. 9. 12.

y Syrac. 14. 5.

z 1 Cor. 9. 27.

a 1 Tim. 4. 16.

This then is to be done: but this is not all that is to be done.

In

In (b) *Wiſdom* we cannot do *leſs*; but in *Charity* we are bound to do *more* than thus with our *gifts*. If our *own profit* only had been intended, τὸ χρησιμεύειν, would have ſerved the turn as well: but the word here is τὸ συμφέρον, which importeth ſuch a kind of *profit* as redoundeth to (c) *community*, ſuch as before in the 10*th* Chapter he profeſſeth himſelf to have ſought after [(d) *Not ſeeking mine own profit*, (he meaneth, not *only* his own) *but the profit of many, that they may be ſaved.*] We noted it already as the main and eſſential *difference* between thoſe graces of *ſanctification*, and theſe graces of *edification*: that thoſe, though they would be made *profitable unto others* alſo, yet were principally *intended* for *the proper good* of the Owner; but theſe, though they would be uſed for *the owners good* alſo, yet were principally *intended* for *the profit of others*. You ſee then what a ſtrong Obligation lieth upon every man that hath *received* the Spirit, *conferre aliquid in publicum*, to caſt his *gifts* into the common treaſury of *the Church*, to imploy his good parts and *ſpiritual graces* ſo, as they may ſome way or other be *profitable* to his brethren and fellow-ſervants in *Church* and *Commonwealth*. It is an old received Canon, *Beneficium propter officium*. No man ſetteth a *Steward* over his houſe, only to receive his *rents*, and then to keep *the monies* in his hand, and make no *proviſion* out of it for Hines and Servants: but it is the (e) office of *a good and wiſe Steward* to give every of the *houſhold* his appointed *portion* at the appointed *ſeaſons*. And whoſo receiveth a ſpiritual gift, *ipſo facto* taketh upon him *the office*, and is bound to *the duties* of a *Steward*; (f) *As every man hath received the gift, even adminiſter the ſame one unto another, as good ſtewards of the manifold graces of God*, 1 *Pet.* 4. It was not only for Orders ſake, and for the *beautifying* of his Church, (though that alſo) that God *gave (g) ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers*: but alſo, and eſpecially, for more neceſſary and profitable uſes; *for the perfecting of the ſaints, for the work of the Miniſtry, for the edifying of the body of Chriſt*, *Epheſ.* 4. 11, 12. *The members* of the body are not every one for it *ſelf*, but every one for *other*, and all for *the whole*. *The ſtomach* eateth, not to fill *it ſelf*, but to nouriſh *the body*; *the eye* ſeeth, not to pleaſe *it ſelf*, but to eſpy for *the body*; *the foot* moveth, not to exerciſe *it ſelf*, but to carry *the body*; *the hand* worketh, not to help it ſelf, but to maintain *the body*; *every (h) joynt ſupplieth ſomething* according to the *effectual working* in the meaſure of every part, for the fit joyning together and compacting, and *encreaſing* of the body to the edifying of it ſelf in *love*. (i) *Now ye are the body of Chriſt, and members in particular.*

b *Sunt qui ſcire volunt, ut ædificent, & charitas eſt: ſunt qui ſcire volunt ut ædificentur, & prudentia eſt.* Bern. in Cant. Serm. 26.
c *Utilitatem ſc. Eccleſiæ.* Piſc. in Schol. hic.
d 1 Cor. 10. 33.
e Luk. 12. 42.
f 1 Pet. 4. 10.
g Eph. 4. 11, 12.
h Eph. 4. 16.
i Hic Ver. 27.

Now this *neceſſity* of employing *ſpiritual gifts* to the good and profit of *others*, ariſeth firſt from the will and *the intent* of the *Giver*: my Text ſheweth plainly what that intent was; The manifeſtation of the Spirit was therefore given to every man, that he might *profit withal*. Certainly, as (k) *Nature* doth not, ſo much leſs doth the God of Nature, make any thing to no purpoſe, or barely for *ſhew*; but for *uſe*: and the *uſe*, for which all theſe things were made and given, is (l) *edification*. He that hath an *eſtate* made over to him *in truſt*, and for *uſes*, hath in equity therein no eſtate at all, if he turn *the commodities* of the thing ſome other way, and not to thoſe *ſpecial uſes* for which he was ſo eſtated in it. So he that employeth not his *ſpiritual gift* to the uſe for which it was given, to the (m) *profit* of the Church; he hath *de jure* forfeited to the *giver*. And we have ſometimes known him *de facto* to take the forfeiture; as from *the unprofitable ſervant* in the Goſpel, [(n) *Take the talent from him.*] We have ſometimes ſeen the experiment of it. Men of excellent parts, by ſlacking their

29.

k *Deus & Natura nihil faciunt fruſtrà.*
l 1 Cor. 14. 26.
m *In communem utilitatem collatum eſt.* Eraſm. in paraphr. hic.
n Matt. 25. 28. See *Hieron. in* Agg. 2. 9.

zeal,

zeal, to have loſt their very *Gifts*; and by neglecting *the uſe*, to have loſt *the principal*; finding a ſenſible decay in thoſe powers, which they were
o Jam. 1. 15. ſlothful to bring into *act*. It is a juſt thing with the (*o*) *Father of Lights*, when he hath lighted any man a *candle*, by beſtowing *ſpiritual Gifts* upon him; and lent him a *candleſtick* too whereon to ſet it, by providing
p Matth. 5. 15. him a ſtay in the Church; if that man ſhall then (*p*) *hide his candle under a buſhel*, and envy the light and comfort of it to them that are in the houſe; either to remove his candleſtick, or to put out his candle in obſcurity.

As *the intent* of *the Giver*, ſo *ſecondly*, *the nature* and quality of *the gift* calleth upon us for employment. It is not with theſe *ſpiritual gifts*, as with moſt other things, which when they are imparted, are impaired, and leſſened by communicating. Here is no place for that allegation of
30. q Matth. 25. 9. the Virgins, (*q*) *Ne non ſufficiat: Leſt there be not enough for you and for us.*
r Eccl. 12. 9. Theſe *Graces* are of the number of thoſe things that communicate them-
ſ 1 Kings 4. 4. ſelves by *Multiplication*, not *Diviſion*; and by diffuſion, without waſte.
t John 6. 11. u 2 Cor. 9. 10. As *the ſeal* maketh impreſſion in *the wax*, and as *fire* conveyeth heat into
x *Abſconſione minuitur, & communicatione multiplicatur.* Caſſiod. in Epiſt. *Iron*, and as one *candle* tindeth a thouſand: all without loſs of *figure*, *heat*, or *light*. Had ever any man leſs *knowledge*, or *wit*, or *learning*, by teaching of others? had he not rather more? (*r*) *The more wiſe the Preacher was,*
y *Quo in plures diffunditur eo redundantior manet (forte leg. manat) & in ſuum fontem recurrit. In ſe enim reſluit uberitas prudentiæ; & quo pluribus fluxerit, eo exercitius in omne quod remanet.* Ambr. 2. Offic. 15. *the more he taught the people knowledge*, ſaith *Solomon*, *Eccleſ.* 12. and certainly the more he *taught* them knowledge, the more his own *wiſdom* increaſed. As *the* (*ſ*) *Widow's oil* increaſed, not in *the Veſſel*, but by *pouring out*: and as *the* (*t*) *barley bread* in the Goſpel multiplied, not in *the whole loaf*, but by *breaking* and diſtributing; and as *the* (*u*) *Grain* bringeth increaſe, not when it lyeth on a *heap* in the garner, but by *ſcattering* upon the land: ſo are theſe *ſpiritual Graces* beſt improved, not by (*x*) *keeping* them together, but by *diſtributing* them abroad. *Tutius in credito quàm in ſudario:* the talent gathereth nothing in *the napkin*, unleſs it be *ruſt* and *canker*; but travelling in *the bank*, beſides *the good* it doth as it paſſeth to and fro, it ever (*y*) returneth home with *increaſe*.

Thirdly, our own *unſufficiency* to all offices, and the *need* we have of *other mens Gifts*, muſt enforce us to lend them the help and comfort of *ours*. God hath ſo diſtributed the variety of his gifts with ſingular wiſdom, that there is no man ſo *mean*, but his ſervice may be uſeful to *the greateſt*: nor any man ſo *eminent*, but he may ſometimes ſtand in need of *the meaneſt* of his brethren: of purpoſe, that whilſt each hath *need* of other, each ſhould
31. *help*, none ſhould *deſpiſe* other. As in a (*z*) *building*, the ſtones help one another, every lower ſtone *ſupporting* the higher from falling to the *ground*, and every higher ſtone *ſaving* the lower from taking *wet*; and as in *the body*, every member (*a*) *lendeth ſome ſupply* to the reſt, and again *receiveth* ſupply from them: ſo in the ſpiritual *building*, and myſtical *body* of the Church, God hath ſo *tempered* the parts, each having his *uſe*, and each his *defects*: (*b*) *that there ſhould be no Schiſm in the body, but that the members ſhould have the ſame care one for another.* Such a *conſent* there ſhould be in the *parts*, as was between the (*c*) *blind* and *lame* man in the Epigram: mutually covenanting *the Blind* to carry *the Lame*, and *the Lame* to direct *the Blind*; that ſo the *Blind* might find his way by the others *Eyes*, and the *Lame* walk therein upon the other's *Legs*. When a man is once come to that *all-ſufficiency* in himſelf, as he may truly ſay to the reſt of his brethren,
d Hic Ver. 21. (*d*) *I ſtand in no need of you:* let him then keep his gifts to *himſelf*: but let him in the mean time remember, he muſt employ them to the advantage of his *maſter*, and to the benefit of his *brother* [*The manifeſtation of the ſpirit is given to every man to profit withal.*]

z *Societas noſtra lapidum fornicationi ſimillima eſt: quæ caſura, niſi invicem obſtarent, hoc uno ſuſtinetur.* Senec. Epiſt. 95.
a Ephes. 4. 6.
b Hic v. 24, 25.
c Anthol. 1. 4.

Surely

Surely then thoſe men, *firſt* of all, run a courſe ſtrangely exorbitant; who inſtead of employing them to *the profit*, bend thoſe *gifts* they have received, (whether *ſpiritual* or *temporal*) to the ruine and deſtruction of their brethren. Inſtead of winning *ſouls* to *Heaven*; with buſie and curſed diligence (e) *compaſſing Sea and Land*, to draw *Proſelytes* to *the Devil*: and inſtead of raiſing up ſeed to their elder brother *Chriſt*, ſeeking to make their brethren (if it were poſſible) *ten times more the children of Hell than themſelves*. Abuſing their power to oppreſſion, their wealth to luxury, their ſtrength to drunkenneſs, their wit to ſcoffing, Atheiſm, Prophaneneſs; *their learning* to the maintenance of Hereſie, Idolatry, Schiſm, Novelty. If there be a fearful woe due to thoſe that (f) uſe not their gifts profitably; what woes may we think ſhall overtake them, that ſo ungraciouſly abuſe them? 32.

e Matth. 23. 15.

f Matth. 25. 30. *Intelligatur pœna interveniens ſoris ex pœna pigri.* Aug. in Pſalm 69.

But to leave theſe wretches: be perſwaded in the ſecond place, all you, whom God hath made Stewards over his houſhold, and bleſſed your basket and your ſtore, to (g) *bring forth of your treaſures things both new and old*; manifeſt the *Spirit* God hath given you, ſo as may be moſt for the profit of your brethren. The Spirit of God when he gave you wiſdom, and knowledge, intended not ſo much the wiſdom and the knowledge themſelves, as the manifeſtation of them, or as it is in the next verſe (h) *the Word of Wiſdom and the Word of Knowledge*: as Chriſt alſo promiſed his Apoſtles, to give them (i) *Os & ſapientiam, a mouth and wiſdom*. Alas, what is wiſdom without a mouth? but as a pot of treaſure hid in the ground, which no man is the better for: (k) *Wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?* O then, do not knit up your Maſters talent in a (l) Napkin, ſmother not his light under a (m) buſhel; pinch not his ſervants of their due (n) proviſion; put not up the (o) Manna you have gathered till it ſtink, and the worms conſume it: but above all, ſquander not away your rich portions by riotous living. Let not either *ſloth*, or *envy*, or *pride*, or pretended *modeſty*, or any other thing hinder you, from labouring to diſcharge faithfully that *truſt* and *duty* which God expecteth, which the neceſſity of the Church challengeth, which the meaſure of your *gifts* promiſeth, which the condition of your *calling* exacteth from you. Remember *the manifeſtation* of the Spirit was given you *to profit withal*. 33.

g Matth. 13. 52.

h Hic ver. 8.

i Luke 21. 15.

k Syrac. 20. 35.

l Luc. 19. 20.

m Matth. 5. 15.

n Luc. 12. 42--46.

o Exod. 16. 20.

Thirdly, ſince *the end* of all *gifts is to profit*: aim moſt at thoſe *gifts that will profit moſt*; and endeavour ſo to frame thoſe you have in the exerciſe of them, as they may be likelieſt to bring *profit* to thoſe *that* ſhall partake of them. (p) *Covet earneſtly the beſt gifts*, ſaith my Apoſtle at the laſt verſe of this Chapter: and you have his Comment upon that Text in the firſt verſe of the fourteenth Chapter, (q) *Covet ſpiritual Gifts*, μᾶλλον δὲ ἵνα προφητεύητε, *but rather that ye may propheſie*. And by *propheſying*, he meaneth (r) *the inſtruction* of the Church, and people of *God* in the needful doctrines of *Faith* towards *God*, *Repentance* from dead works, and new and *holy Obedience*. *It is one ſtratagem* of the Arch enemy of mankind, (and when we know his *wiles*, we may the better be able *to defeat him*,) by buſying men of great and uſeful parts *in by matters*, and things *of leſſer* conſequence, to divert them from following that *unum neceſſarium*, that which ſhould be the main in all our endeavours, *the beating down of ſin*, *the planting of Faith* and the *reformation of manners*. *Controverſies*, I confeſs, are neceſſary, *the tongues* neceſſary, *Hiſtories* neceſſary, *Philoſophy and the Arts* neceſſary, other *Knowledge* of all ſorts neceſſary in the *Church*: for *Truth* muſt be maintained, *Scripture-phraſes* opened, *Hereſie* confuted, the mouths of *Adverſaries* ſtopped, *Schiſms* and *Novelties* ſuppreſſed. But when all is done 34.

p Hic ver. 31

q 1 Cor. 14. 1.

r *Prophetas interpretes dicit Scripturarum.* Amor. in 1 Cor. c. 63. *Prophetia* i. e. *donum interpretandi Scripturas.* Piſcat. ſchol. in 1 Cor. 1. 22. *Myſticum ſenſum ad ſalutem auditorum explanantes.* Eraſ. in paraphr. ad 1 Cor. 14.

done, *Poſitive* and *Practick Divinity* is it muſt bring us to Heaven: that is it muſt poiſe our *judgments*, ſettle our *conſciences*, direct our *lives*, mortifie our *corruptions*, encreaſe our *graces*, ſtrengthen our *comforts*, ſave our *ſouls*. *Hoc opus, hoc ſtudium:* there is no *ſtudy* to thi, none ſo well worth the labour as this, none that can bring ſo much *profit* to others, nor therefore ſo much *glory* to God, nor therefore ſo much *comfort* to our own hearts, as this. (f) *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly* (ſaith S. *Paul* to *Titus*) *that they which have believed in God might be careful to maintain good works: theſe things are good and profitable unto men.* You cannot do more *good* unto the Church of God, you cannot more *profit* the people of God, by your *gifts*; than by preſſing effectually theſe two great points, *Faith*, and *good Works*. Theſe are good and profitable unto men.

f Tim. 3. 8.

35. I might here add other *Inferences* from this point, as namely, ſince *the manifeſtation of the Spirit* is given to every one of us, chiefly *for this end*, that we may *profit* the people with it, that therefore *fourthly*, in our preaching we ſhould rather ſeek to *profit* our hearers, though perhaps with ſharp and unwelcome reproofs, than to *pleaſe* them by flattering them in evil: and that *Fifthly*, we ſhould more deſire to bring *profit* unto them, than to gain *applauſe* unto our ſelves: and ſundry other more beſides theſe. But I will neither add any *more*, nor proſecute theſe any *farther* at this time, but give place to other buſineſs. God the Father of *Lights*, and of *Spirits*, endow every one of us, in our Places, and Callings, with a competent meaſure of ſuch *Graces*, as in his wiſdom and goodneſs he ſhall ſee needful and *expedient* for us, and ſo direct our *hearts*, and *tongues*, and *endeavours* in the *exerciſe* and *manifeſtation* thereof, that by his good bleſſing upon our labours we may be enabled to advance his *Glory*, propagate his Truth, benefit his *Church*, diſcharge a good *Conſcience* in the mean time, and at the laſt make our *account* with comfort at the appearing of our Lord Jeſus Chriſt. To whom, *&c.*

AD CLERUM.

The Fourth Sermon.

At a Metropolitical Viſitation at *Grantham*, *Lincoln*, *Auguſt* 22d. 1634.

ROM. XIV. 23.

----For, whatſoever is not of Faith, is ſin..

ONE remarkable *difference* (among many other) between *Good* and *Evil*, is this: That there muſt be a concurrence of all requiſite conditions to make a thing *good*; whereas to make a thing *evil*, a ſingle defect in any one condition alone will ſuffice. (a) *Bonum ex cauſa integra, Malum ex partiali.* If we propoſe not to our ſelves a right *end*, or if we pitch not upon proper and convenient *means* for the attaining of that *end*, or if we purſue not theſe *means* in a due *manner*, or if we obſerve not exactly every material *circumſtance* in the whole purſuit; if we fail but in any *one point*, the action, though it ſhould be in every other reſpect ſuch as it ought to be, by that *one defect* becometh *wholly ſinful.* Nay more, not only a true and *real*, but even, a ſuppoſed and *imaginary defect*, the bare opinion of unlawfulneſs, is able to vitiate the moſt juſtifiable act, and to turn it into ſin. [*I know there is nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, to him it is unclean*, at the 14. verſe of this Chapter] Nay yet more, not only a *ſetled opinion* that the thing we do is unlawful, but the very ſuſpenſion of our judgment, and the *doubtfulneſs of our minds*, whether we may lawfully do it or no, maketh it ſometimes *unlawful* to be done

1.

a *Aquin. 1. ſecundæ, qu. 18. art. 4. ad 3. & qu. 19. art. 6. ad 1. ex Dionyſio c. 4. de Divin. nomin.*

(of us,) and if we do it, ſinful. [*He that* but *doubteth, is damned, if he eat; Becauſe he eateth not of faith:*] in the former part of this verſe. *The ground* whereof, the Apoſtle delivereth in a ſhort and full *Aphoriſm*; and concludeth the whole Chapter with it in the words of the Text, [*For whatſoever is not of Faith, is ſin.*]

2. Many excellent Inſtructions there are, ſcattered throughout the whole Chapter, moſt of them concerning the right uſe of that *Liberty* we have unto things of *indifferent nature* well worthy our Chriſtian Conſideration, if we had time and leiſure for them. But this *laſt Rule* alone will find us work enough: and therefore omitting the reſt, we will (by Gods aſſiſtance with your patience) preſently fall in hand with this, and intend it wholly; in the *Explication* firſt, and then in *the Application* of it. For by how much it is of more profitable and *univerſal uſe* for the regulating of *the common offices* of life: by ſo much is *the miſchief* greater if it be, and accordingly *our care* ought to be ſo much the greater that it be not, either miſunderſtood, or miſapplyed. *Quod non ex fide peccatum:* that is the rule. *Whatſoever is not of faith, is ſin.* In *the Explication* of which words, there would be little difficulty, had not the ambiguity of the word *Faith* occaſioned difference of interpretations, and ſo left a way open to ſome miſapprehenſions *Faith is verbum* πολύσημον, as moſt other words are. There be that have (*b*) reckoned up more than *twenty* ſeveral ſignifications of it in the Scriptures. But I find *three* eſpecially looked at by thoſe, who either purpoſely or occaſionally have had to do with this *Text:* each of which we ſhall examine in their Order.

b *Marlorat. in Enchirid.*

3. *Firſt* and moſt uſually, eſpecially in the Apoſtolical writings, the word *Faith* is uſed to ſignifie that *Theological vertue*, or *gracious habit*, whereby we embrace with our minds and affections the Lord *Jeſus Chriſt*, as the only begotten Son of God, and alone Saviour of the World, caſting our ſelves wholly upon *the mercy* of God through his *merits*, for remiſſion and everlaſting Salvation. "It is that which is commonly called a *lively* or "*juſtifying Faith:* whereunto are aſcribed in holy Writ thoſe many graci- "ous effects, of (c) *purifying* the heart, (d) *adoption*, (e) *juſtification*, (f) "*life*, (g) *joy*, (h) *peace*, (i) *ſalvation*, &c. Not as to their proper and "primary *cauſe*; but as to *the inſtrument*, whereby we apprehend and ap- "ply *Chriſt*, whoſe *merits* and *ſpirit* are the true *cauſes* of all thoſe bleſſed "*effects*. And in this notion many of our *later Divines* ſeem to underſtand it in our preſent *Text:* whilſt they alledge it for the confirmation of this Poſition, that *All the works* (even the beſt works) of *Unbelievers are ſins.*

c Acts. 15. 9.
d Joh. 1. 12. & Galat. 4. 26.
e Rom. 3. 28. & 5. 1.
f Hab. 2. 4. & Gal. 2. 20.
g Rom. 15. 13. 1 Pet. 1. 8.
h Rom. 5. 1.
i Acts 16. 34. Epheſ. 1. 8.

4. A poſition condemned indeed by *the* (*k*) *Trent Council*, and that under *a curſe*; taking it (as I ſuppoſe) in a wrong conſtruction; but not worthy of ſo heavy a cenſure, if it be rightly underſtood; according to *the doctrine* of our Church in *the thirteenth Article* of her Confeſſion, and according to the tenour of thoſe *Scriptures* whereon that doctrine is grounded, *viz. Matth.* 12. 33. *Rom.* 8. 8. *Tit.* 1. 15. *Heb.* 11. 6, &c. Howbeit I take it (with ſubjection of judgment) that that *Concluſion*, what *truth* ſoever it may have *in it ſelf*, hath yet no direct *foundation* in this *Text.* The Verb πιστεύω *to believe*, and the Noun πίστις, *faith or belief*, are both of them found ſundry times in this Chapter: yet ſeem not to ſignifie in any place thereof, either the Verb *the Act*, or the Noun *the habit*, of this *ſaving* or *juſtifying Faith*, of which we now ſpeak. But being oppoſed every where, and namely in this laſt verſe unto *doubtfulneſs* of judgment concerning *the lawfulneſs* of ſome indifferent things; muſt therefore needs be underſtood of ſuch a *perſwaſion* of judgment concerning ſuch *lawfulneſs*

k *Si quis dixerit, opera omnia quæ ante juſtificationem, fiunt, verè eſſe peccata, Anathema ſit.* Con. Trident. Seſſ. 6. Can. 7.

as

as is oppoſite to ſuch *doubting*. Which kind of *Faith* may be found in a meer *heathen man*: who never having heard the leaſt ſyllable of *the myſtery of Salvation* by Chriſt, may yet be aſſured out of clear evidence of *reaſon*, that many of the things he doth are ſuch as he may and ought to do. And as it may be found in a meer *heathen man*, ſo it may be wanting in a *true believer*: who ſtedfaſtly reſting upon the blood of Chriſt for his eternal redemption, may yet through the ſtrength of *temptation*, ſway of paſſion, or other *diſtemper* or *ſubreption* incident to humane frailty, do ſome *particular act* or *acts*, of *the lawfulneſs* whereof he is not ſufficiently perſwaded. The Apoſtle then here ſpeaking of ſuch a *Faith* as may be both found in an *unbeliever*, and alſo wanting in a true *believer*, it appeareth that by *Faith* he meaneth not that *juſtifying Faith*, which maketh a true *believer* to differ from an *unbeleiver*; but the word muſt be underſtood in ſome other notion.

Yet thus much I may add withal in the behalf of thoſe worthy men that have alledged this Scripture for the purpoſe aforeſaid, to *excuſe* them from the imputation of having (at leaſt *wilfully*) handled the Word of God deceitfully. "*Firſt*, that *thing* it ſelf being true, and *the words* alſo "ſounding ſo much that way, might eaſily enduce them to conceive that "to be the very meaning. And common equity will not that men ſhould "be preſently condemned, if they ſhould ſometimes confirm a point from "a place of Scripture not altogether pertinent, if yet they think it to be "ſo: eſpecially ſo long as the ſubſtance of what they write is according "to the *analogy* of *Faith* and *Godlineſs*. *Secondly*, that albeit theſe words "in their moſt proper and immediate ſenſe will not neceſſarily enforce "that *Concluſion*: yet it may ſeem deducible there-from with the help of "ſome *topical arguments*, and by more *remote inferences*; as ſome learned "men have endeavoured to ſhew, not altogether improbable. And *Thirdly*, that they who interpret *this Text* as aforeſaid, are neither ſingular nor novel therein; but walk in the ſame path, which ſome of the *ancient Fathers* have trod before them. *The* (*l*) *Rhemiſts* themſelves confeſs it of S. *Auguſtine*: to whom they might have added alſo (*m*) S. *Proſper*, and (whoſe authority alone is enough to ſtop their mouths for ever) (*n*) *Leo* Biſhop of *Rome*, who have all cited theſe words for the ſelf ſame purpoſe.

5. 1. 2.

But we are content, for the reaſons already ſhewn, to let it paſs as a *collection impertinent*: and that I ſuppoſe is the worſt that can be made of it. There is a *ſecond acception* of the word *Faith*: put either for *the whole ſyſtem* of that truth which *God* hath been pleaſed to reveal to his Church in the Scriptures of the old and new Teſtament, or ſome part thereof: or elſe (μετονυμικῶς) for the *aſſent* of the mind thereunto. In which ſignification ſome conceiving the words of this Text to be meant do hence infer *a falſe* and dangerous *concluſion*; which yet they would obtrude upon the Chriſtian Church as an undoubted principle of truth, That (*o*) *men are bound for every particular action they do, to have direction and warrant from the written word of God*, or elſe they ſin in the doing of it. For (ſay they) *faith* muſt be grounded upon *the word of God* (*p*) (*Faith cometh by hearing, and hearing by the word of God*, Rom. 10.) Where there is (*q*) no *Word* then, there can be no *Faith*: and then, by the Apoſtles doctrine, that which is done without *the Word* to warrant it, muſt needs be ſin, for *whatſoever is not of Faith is ſin*. This is their opinion, and thus they would infer it.

6.

I know not any piece of *counterfeit Doctrine*, that hath paſſed ſo currently in 7.

l *Though S. Auguſt. ſometimes applyeth it alſo to prove, that all the actions of infidels* (*meaning, &c.*) *be ſin.* Rhem. annot. in Loc.

m *Et omne quod non eſt ex fide peccatum eſt: ut ſc. intelligat juſtitiam infidelium non eſſe juſtitiam: quia ſordet natura ſine gratia.* Proſper in Epiſt. ad Rufin. Vid. etiam eundem contra Collat.

n *Extra Eccleſiam Catholicam nihil eſt integrum, nihil caſtum, dicente Apoſtolo, Omne quod non, &c.* Leo ſerm. 2. de jejun. Penitent.

o T. C. l. 1. p. 59, *&c.* apud. Hooker lib. 2.

p Rom. 10. 17.

q T. C. l. p. 27. apud. Hooker lib. 2. Sect. 4.

in the world, with ſo little *ſuſpicion* of falſhood, and ſo little open *contradiction*, as this hath done. One chief cauſe whereof I conjecture to be, for that it ſeemeth to make very much for *the honour* and perfection of Gods ſacred Law: the fulneſs and ſufficiency whereof none in the Chriſtian Church but *Papiſts* or *Atheiſts*, will deny. In which reſpect, the very queſtioning of it now, will perhaps ſeem a *ſtrange novelty* to many, and occaſion their *miſ-cenſures*. But as *God* himſelf, ſo *the Holy Word of God* is ſo full of all requiſite perfection, that it needeth not to beg honour from an untruth. ((r) *Will you ſpeak wickedly for God? Or talk deceitfully for him?*) I hold it very needful therefoe, both for the vindicating of my *Text* from a common abuſe, and for the arming of all my brethren, as well of *the Clergy* as *Laity*, againſt a common and plauſible *errour*, that neither they *teach* it, nor theſe *receive* it; briefly and clearly to ſhew, that the aforeſaid opinion, in ſuch ſort as ſome have *propoſed* it, and many have *underſtood* it, (for it is capable of a good interpretation, wherein it may be allowed;) *Firſt*, is utterly devoid of *Truth*; and *Secondly*, draweth after it many dangerous *conſequents* and evil effects; and *thirdly*, hath no good warrant from my preſent *Text*.

r Job 13. 7.

8. The *Opinion* is, that to do any thing at all without direction from *the Scripture*, is unlawful and ſinful. Which if they would underſtand only of the ſubſtantials of *Gods worſhip*, and of the exerciſes of *ſpiritual and ſupernatural graces*, the aſſertion were true and ſound: but as they extend it to (ſ) *all the actions of common life* whatſoever, whether natural or civil, even ſo far as to the *taking up of a ſtraw*: ſo it is altogether falſe and indefenſible. I marvel what warrant they that ſo teach have from *the Scripture* for that very doctrine: or where they are commanded ſo to *believe* or *teach*. One of their chiefeſt refuges is *the Text* we now have in hand: but I ſhall anon drive them from this ſhelter. The other places uſually alledged ſpeak only, either of Divine and *Supernatural truths* to be believed, or elſe of *works of grace or worſhip* to be performed, as of neceſſity unto Salvation: which is not to the point in iſſue. For it is freely confeſſed, that in things of ſuch nature *the holy Scripture* is, and ſo we are to account it, a moſt *abſolute* and *ſufficient* direction. Upon which ground we heartily reject all *humane Traditions*, deviſed and intended as *ſupplements* to *the Doctrine of Faith* contained in *the Bible*, and annexed as *Codicils* to the Holy *Teſtament* of Chriſt, for to ſupply the defects thereof. The queſtion is wholly about things in their nature *indifferent*, ſuch as are the uſe of our *food*, *rayment*, and the like; about which *the common actions* of life are chiefly converſant: Whether in the choice and uſe of ſuch things we may not be ſometimes ſufficiently guided by the light of *reaſon* and the common rules of *diſcretion*: but that we muſt be able, (and are ſo bound to do, or elſe we *ſin*) for every thing we do in ſuch matters, to deduce our *warrant* from ſome places or other of *Scripture*.

ſ *I ſay, that the Word of God containeth whatſoever things can fall into any part of mans life.* T. C. lib. 1. p. 20. apud Hooker *lib.* 2. §. 1.

9. Before *the Scriptures* were written, it pleaſed God by *viſions*, and *dreams*, and other like *revelations*, immediately to make known his good pleaſure to the *Patriarchs* and *Prophets*, and by them unto the people: which kind of *Revelations* ſerved them to all the ſame intents and purpoſes, whereto the ſacred *Scriptures* now do us, *viz.* to inſtruct them what they ſhould believe and do for his better *ſervice*, and the furtherance of their own *Salvations*. Now as it were unreaſonable for any man to think, that they either had or did expect an *immediate revelation* from God every time they *eat*, or *drank*, or *bought*, or *ſold*, or did any other of *the common*

actions

actions of life, for the warranting of each of those particular actions to their consciences: no less unreasonable it is to think, that we should now expect the like *warrant* from *the Scriptures*, for the doing of the like actions. Without all doubt, *the Law of Nature*, and *the light of reason*, was the *rule* whereby they were guided for the most part in such matters: which the wisdom of God would never have left in them or us, as a *principal relick* of his decayed *image* in us, if he had not meant that we should make use of it, for *the direction* of our lives and actions thereby. Certainly, God never infused any *power* into any creature, whereof he intended not some *use*. Else what shall we say of *the Indies* and other barbarous Nations, to whom God never vouchsafed *the lively Oracles* of his written word? Must we think that they were left *a lawless people*, without any *Rule* at all whereby to order their *actions*? How then come they to be guilty of *transgression*? for where there is (t) *no Law*, there can be *no transgression*. Or how cometh it about that their *consciences* should at any time or in any case either (u) *accuse* them, or *excuse* them, if they had no *guide* nor *rule* to walk by; But if we must grant they had *a Rule*, (and there is no way, you see, but grant it we must) then we must also of necessity grant that there is some *other Rule* for humane actions besides *the written word:* for that we presupposed these nations to have wanted. Which *Rule* what other could it be, than *the Law of Nature* and of *right Reason*, imprinted (x) *in their hearts*? Which is as truly *the Law* and *Word of God*, as is that which is printed *in our Bibles*. So long as our *actions* are *warranted* either by the one or the other, we cannot be said to want *the warrant of Gods word:* (y) *Nec differt, Scripturâ an ratione consistat*, saith *Tertullian*; it mattereth not much from whether of both we have our *direction*, so long as we have it from either.

t Rom. 4. 15.

u Rom. 2. 15.

x Rom. 2. 15.

y Tertul. de coron. milit. cap. 4.

10. You see then those men are in a great error, who make the holy Scripture *the sole rule* of all humane actions whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from *Reason*, or from *authority* of holy Writ, or from the *testimony* either of the ancient *Fathers* or of other classical *Divines* of latter times; which may not be clearly and abundantly answered, to the satisfaction of any rational man not extremely fore-possessed with prejudice. "They who "think to salve the matter by this *mitigation*; That at leastwise our actions "ought to be framed according to those *General rules of the Law of nature*, "which are here and there in the Scriptures dispensedly contained; (as "*viz. That we should do as we would be done to*; *That all things be done decently, and orderly, and unto edification*; *That nothing be done against conscience*, and the like:) speak somewhat indeed to *the truth*, but little "to *the purpose*. For they consider not, *First*, that these *general rules* are 1. "but *occasionally* and *incidentally* mentioned in Scripture; rather to mani- "fest unto us a *former*, than to lay upon us a *new obligation*. *Secondly*, 2. "that those *Rules* had been of force for the ordering of mens actions though "*the Scripture* had never *expressed* them: and were of such force, before "*those Scriptures* were written, wherein they are now *expressed*. For they "bind not originally *quà scripta*, but *quà justa*; because they are *righteous*, "not because they are *written*. *Thirdly*, that an action comformable to 3. "these general rules might not be condemned as *sinful*, although the doer "thereof should look at those rules meerly as they are the dictates of *the* "*law of nature*; and should not be able to vouch his *warrant* for it from a- "ny place of *Scripture*, neither should have at the time of the doing there- "of any present thought or consideration of any such place. The contrary "where-

"whereunto, I permit to any mans reaſonable judgment, if it be not "deſperately *raſh* and *uncharitable* to affirm. *Laſtly*, that if mens actions "done agreeable to thoſe rules are ſaid to be *of faith*, preciſely for this "reaſon, becauſe thoſe rules are contained in *the word:* then it will follow, "that before thoſe *particular Scriptures* were written wherein any of thoſe "*rules* are firſt delivered, every action done according to thoſe rules had "been done *without faith*, (there being as yet no *Scripture* for it;) and "conſequently had been a ſin. So that by this doctrine it had been a ſin
z Matth. 7. 12. "(before the writing of (z) S. *Matthew*'s *Goſpel*) for any man to have done "to others as he would they ſhould do to him; and it had been a ſin (be-
a 1 Cor. 14. 40. "fore the writing of *the former* (a) *Epiſtle to the Corinthians*) for any man "to have done any thing *decently* and *orderly*; ſuppoſing theſe *two rules* to "be in thoſe *two places* firſt mentioned: becauſe (this ſuppoſed) there "could then have been no warrant brought from *the Scriptures* for ſo do-"ing.

11. "Well then, we ſee the former Opinion will by no means hold, neither "in *the rigour* of it, nor yet in the *mitigation*. We are therefore to be-ware of it; and that ſo much the more heedfully, becauſe of the *evil con-ſequents* and effects that iſſue from it: to wit, a world of *ſuperſtitions*, un-charitable *cenſures*, bitter *contentions*, *contempt* of ſuperiours, *perplexities* of conſcience. *Firſt*, it filleth mens heads with many *ſuperſtitious* con-ceits, making them to *caſt impurity* upon ſundry things, which yet are *lawful* to as many as uſe them lawfully. For the taking away of *the in-differency* of any thing that is indifferent, is in truth *Superſtition:* whether either of the two ways it be done, either by *requiring* it as *neceſſary*, or by *forbidding* it as *unlawful*. He that condemneth a thing as *utterly un-lawful*, which yet indeed is *indifferent*, and ſo lawful, is *guilty* of *ſuper-ſtition*, as well as he that enjoineth a thing as *abſolutely neceſſary*, which yet indeed is but *indifferent*, and ſo arbitrary. They of *the Church of Rome*, aud ſome in *our Church*, as they go upon quite contrary *grounds*, yet both *falſe*; ſo they run into quite contrary *errors*, and both *ſuperſti-tious*. They decline too much on *the left hand*, denying to the *holy Scri-pture* that *perfection* which of right it ought to have; of containing all things appertaining to that *ſupernatural doctrine* of faith and holineſs which God hath revealed to his Church, for the attainment of everlaſting ſal-vation: whereupon they would impoſe upon Chriſtian people, and that with an opinion of *neceſſity*, many things which the *Scriptures* require not: and that is a *Superſtition*. Theſe wry too much on *the right hand*, aſcrib-ing to the *holy Scripture* ſuch a kind of *perfection* as it cannot have; of be-ing the ſole director of all *humane actions*, whatſoever: whereupon they *forbid* unto Chriſtian people, and that under the name of *ſin*, ſundry things which the holy *Scripture* condemneth not: and that is a *ſuperſtition* too.

12. From which *Superſtition* proceedeth in the ſecond place *uncharitable cenſuring:* as evermore they that are the moſt *ſuperſtitious*, are the moſt *ſupercilious*. No ſuch ſevere *cenſures* of our bleſſed Saviours perſon and actions, as the *Superſtitious* Scribes and Phariſees were. In this Chapter, the ſpecial fault, which the Apoſtle blameth in the *weak ones* (who were ſomewhat *ſuperſtitiouſly* affected,) was their *raſh* and *uncharitable* (b) *judg-*
b Ver. 4, 10, & 13. *ing* of their brethren. And common and daily experience among our ſelves ſheweth how freely ſome men ſpend their *cenſures* upon ſo many of their brethren, as *without ſcruple* do any of thoſe things, which they upon falſe grounds have ſuperſtitiouſly condemned as *utterly unlawful*.

And

And then *thirdly*, as unjuſt *cenſurers* are commonly entertained with *ſcorn* and contumely; they that ſo liberally condemn their brethren of *prophaneneſs*, are by them again as freely flouted for their *preciſeneſs*: and ſo whiles both parties *pleaſe themſelves* in their own ways, they ceaſe not mutually to *provoke* and ſcandalize and exaſperate the one the other, purſuing their private ſpleens ſo far, till they break out into *open contentions* and oppoſitions. Thus it ſtood in the *Roman Church*, when this Epiſtle was written. They (*c*) *judged* one another, and *deſpiſed* one another, to the great diſturbance of *the Churches Peace*: which gave occaſion to our Apoſtle's whole diſcourſe in this Chapter. And how far the like *cenſurings* and *deſpiſings* have imbittered *the ſpirits*, and whetted both *the tongues* and *pens* of learned men one againſt another in our own Church; the ſtirs that have been long ſince *raiſed*, and are ſtill *upheld* by the factious Oppoſers againſt our *Eccleſiaſtical Conſtitutions*, *Government*, and *Ceremonies*, will not ſuffer us to be ignorant. Moſt of which ſtirs, I verily perſwade my ſelf, had been long ere this either wholly buried in ſilence, or at leaſtwiſe prettily well quieted, if *the weakneſs* and *danger* of the error whereof we now ſpeak, had been more timely diſcovered, and * more *fully* and *frequently* made known to the world, than it hath been. 13.

c verſe 3.

* It is indeed fully handled by M. *Hooker* in his ſecond book of Eccleſ. Policy: but few men of that party will read his *works*, though written with ſingular learning, wiſdom, godlineſs and moderation.

Fourthly, let that doctrine be once admitted, and all *humane authority* will ſoon be *deſpiſed*. The command of *Parents*, *Maſters* and *Princes*, which many times require both *ſecrecy* and *expedition*, ſhall be taken into ſlow deliberation: and *the Equity* of them ſifted by thoſe that are bound to *obey*, though they know no cauſe why, ſo long as they know no cauſe to the contrary. (*d*) *Delicata eſt obedientia, quæ tranſit in cauſæ genus deliberativum.* It is *a nice* obedience in (*e*) S. *Bernard*'s judgment; yea, rather *troubleſome* and odious, that is over-curious in (*f*) *diſcuſſing* the commands of *ſuperiours*, boggling at every thing that is enjoyned, requiring a *why for every wherefore*, and unwilling to ſtir until the *unlawfulneſs* and *expediency* of the thing commanded ſhall be demonſtrated by ſome manifeſt *reaſon*, or undoubted *authority* from the Scriptures. 14.

d Pet. Bleſenſ. Epiſt. 131.

e *Delicata ſatis, imo nimis moleſta eſt iſta obedientia*, &c. Bern. de præcept. & diſpenſ.

f *Infirmæ prorſus voluntatis indicium eſt, ſtatuta ſeniorum ſtudioſius diſcutere; hærere ad ſingula quæ injunguntur; exigere de quibuſque rationem; & male ſuſpicari de omni præcepto cujus cauſa latuerit; nec unquam libenter ordire, niſi, &c.* Bern. Ibid.

Laſtly, the admitting of this doctrine would caſt ſuch a ſnare upon men of weak *judgments*, but tender *conſciences*, as they ſhould never be able to unwind themſelves thereout again. Mens *daily occaſions* for themſelves or friends, and *the neceſſities of common life*, require the doing of *a thouſand things* within the compaſs of a few days; for which it would puzzle the beſt *Textman* that liveth, readily to bethink himſelf of *a ſentence in the Bible*, clear enough to ſatisfie a ſcrupulous conſcience of *the lawfulneſs* and *expediency* of what he is about to do: for which, by hearkening to the rules of *reaſon* and *diſcretion*, he might receive eaſie and ſpeedy reſolution. In which caſes, if he ſhould be bound to *ſuſpend* his reſolution, and delay to do that which his own *reaſon* would tell him were preſently needful to be done, until he could haply call to mind ſome *Precept* or *Example* of Scripture for his warrant: what *ſtops* would it make in the courſe of his whole life? what *languiſhings* in the duties of his calling? how would it fill him with doubts and irreſolutions, lead him into a maze of *uncertainties*, entangle him in a world of woful *perplexities*, and (without the great mercy of God, and better inſtruction) plunge him irrecoverably into the gulph of *deſpair*? Since the chief end of the publication of *the Goſpel*, is to (*g*) *comfort* the hearts, and to revive and refreſh the ſpirits of *God's* people with (*h*) the glad tidings of *liberty* from the ſpirit of (*i*) *bondage* and (*k*) *fear*, and of gracious *acceptance* with their *God*; to anoint them with (*l*) *the oyl of gladneſs*, giving them *beauty for aſhes*, and inſtead of (*m*) *ſackcloth*, *girding them with joy*: we may well *ſuſpect* that *doctrine* 15.

g Eſay 40. 1, 2.
h Eſay 61. 1, 3.
i Rom. 8. 15.
k 1 Tim. 1. 7.
l Pſal. 45. 7.
m Pſal. 30. 11.

not to be *Evangelical*, which thus ſetteth the conſciences of men upon *the rack*, tortureth them with continual *fears* and *perplexities*, and prepareth them thereby unto *helliſh deſpair*.

16. Theſe are the grievous *effects* and pernicious *conſequents* that will follow upon their Opinion, who hold, That we muſt have warrant from the *Scripture* for every thing whatſoever we do; not only in *ſpiritual things*, (wherein alone it is abſolutely true) nor yet only in other *matters of weight*, though they be not ſpiritual (for which perhaps there might be ſome colour) but alſo in the common affairs of life, even in the moſt ſleight and trivial things. Yet for that the Patrons of this Opinion build themſelves as much upon the authority of this *preſent Text*, as upon any other paſſage of Scripture whatſoever (which is the reaſon why we have ſtood thus long upon the examination of it:) we are therefore in the next place to clear *the Text* from that their *miſ-interpretation*. The force of their collection ſtandeth thus (as you heard already:) that *faith* is ever grounded upon *the word* of God; and that therefore whatſoever action is not grounded upon the *word*, being it is not of *faith*, by the Apoſtles rules here, muſt needs be *a ſin*. Which collection could not be denied, if the word *Faith* were here taken in that ſence which they imagine, and wherein it is very uſually taken in the Scriptures; *viz.* for *the doctrine* of ſupernatural and divine revelation, or for the *belief* thereof: which Doctrine we (*n*) willingly acknowledge to be compleatly contained in *the holy Scriptures* alone, and therefore dare not admit into our belief, as a branch of *divine ſupernatural truth*, any thing not therein contained. But there is a *third ſignification* of the word *Faith*, nothing ſo frequently found in the Scriptures as *the two* former; which yet appeareth both by the courſe of this *whole Chapter*, and by the conſent of the beſt and moſt approved *Interpreters*, as well ancient as modern, to have been properly intended by our Apoſtle in this place: namely, that wherein it is put for a certain *perſwaſion of mind*, that what we do may lawfully be done. So that whatſoever *action* is done by us, with reaſonable aſſurance and *perſwaſion* of the lawfulneſs thereof in our own conſciences, is in our Apoſtle's purpoſe ſo far forth *an action of Faith*: without any inquiring into *the means* whereby that *perſwaſion* was wrought in us; whether it were the light of our own *reaſon*, or *the authority* of ſome credible perſon, or the declaration of God's *revealed will* in his written Word. And on the other ſide, whatſoever *action* is done, either *directly contrary* to the judgment and verdict of our own *conſciences*, or at leaſtwiſe *doubtingly*, and before we are in ſome competent meaſure aſſured that we may *lawfully* do it: that is it which S. *Paul* here denieth to be *of faith*, and of which he pronounceth ſo peremptorily that it is (and that *eo nomine*) a ſin.

n See Articles of the Church of *England*, Artic. 6.

17. About which uſe and ſignification of the word *Faith* we need not to trouble our ſelves to fetch it from a *trope*, either of (*o*) a *Metonymy* or (*p*) *Synecdoche*, as ſome do. For though (as I ſay) it do not ſo often occur in Scripture; yet it is indeed the primary and native ſignification of the word πίστις *Faith*, derived from the root πείθω *to perſwade*. Becauſe all kinds of *Faith* whatſoever, conſiſt in a kind of *perſwaſion*. You ſhall therefore find the words, πιστεύειν, which ſignifieth properly *to believe*, and ἀπειθεῖν, which ſignifieth properly *not to be perſwaded*, to be oppoſed as contrary either to other in (*q*) *John* 3. and *Acts* 14. and other places. To omit the frequent uſe of the words πίστις and *Fides*, in *Greek* and *Latin* Authors in this ſignification: obſerve but the paſſages of this very *Chapter*, and you will be ſatisfied in it. At the ſecond verſe, (*r*) πιστεύει φαγεῖν, *one believeth that he*

o Himing. in Rom. 14. 1.
p Piſcat. *Ibid.*
q Joh. 3. 36. & Acts 14. 1, 2.
r Hic Verſe 2.

he may eat all things: that is, he is verily *perſwaded* in his Conſcience that he may as lawfully eat *fleſh* as *herbs*, any one kind of meat as any other, he maketh no doubt of it. 2. Again at the fourteenth verſe, (*ſ*) πέπεισμαι, *I know and am perſwaded that there is nothing unclean of it ſelf.* That is, I ſtedfaſtly believe it as a moſt certain and undoubted truth. 3. Again at the two and twentieth verſe, (*t*) σὺ πίστιν ἔχεις; *Haſt thou faith? have it to thy ſelf before God:* that is, Art thou in thy Conſcience *perſwaded* that thou maiſt lawfully partake any of the good creatures of God? Let that *perſwaſion* ſuffice thee for *the approving* of thine own heart in the ſight of God: but *trouble* not the Church, nor *offend* the weaker brother, by a needleſs and unſeaſonable oſtentation of that thy knowledge. 4. Laſtly, in this three and twentieth verſe, (*u*) ὅτι οὐκ ἐκ πίστεως, *He that doubteth is damned if he eat, becauſe he eateth not of faith:* that is, he that is not yet fully *perſwaded* in his own mind, that it is *lawful* for him to eat ſome kinds of meats, (as namely, *ſwines fleſh*, or *bloudings*) and yet is drawn againſt his own judgment to *eat* thereof, becauſe he ſeeth others ſo to do, or becauſe he would be loth to undergo the taunts and jeers of ſcorners, or out of any other poor-reſpect: ſuch a man is *caſt and condemned* by the judgment of his own heart, as a tranſgreſſor, becauſe he adventureth to do that which he doth not believe to be *lawful.* And then the Apoſtle proceeding *ab hypotheſi ad theſin*, immediately reduceth that particular caſe into a *general rule* in theſe words, *For whatſoever is not of faith, is ſin.* By the proceſs of which his diſcourſe, it may appear, that by *Faith* no other thing is here meant, than ſuch a *perſwaſion* of the mind and conſcience as we have now declared, and that the true purport and intent of theſe words is but thus much in effect: Whoſoever ſhall enterprize the doing of any thing, which he *verily believeth* to be unlawful, or at leaſtwiſe is not *reaſonably well perſwaded* of the lawfulneſs of it; let the thing be otherwiſe, and in it ſelf, what it can be, *lawful* or *unlawful*, *indifferent* or *neceſſary*, *convenient* or *inconvenient*, it mattereth not: to him it is a ſin howſoever.

(*ſ*) Verſe 14. (*t*) Verſe 22. (*u*) Verſe 23.

Which being the plain evident and undeniable purpoſe of theſe words, 18. I ſhall not need to ſpend any more breath either in the farther *refutation* of ſuch concluſions as are *miſ-inferred* hence, which fall of themſelves; or in the farther *Explication* of the meaning of *the Text*, which already appeareth: but addreſs my ſelf rather to *the application* of it. Wherein, becauſe upon this great Principle may depend the reſolution of very many *Caſes of Conſcience*, which may trouble us in our Chriſtian and holy walking: it will not be unprofitable to proceed by reſolving ſome of the moſt material *doubts* and *queſtions*, among thoſe which have occured unto my Thoughts, by occaſion of *this Text* in my Meditations thereon.

Firſt, It may be demanded, *What power* the Conſcience hath to make 19. a thing, otherwiſe good and *lawful*, to become *unlawful* and ſinful? and *whence* it hath that power? I anſwer, *firſt*, that it is not in the power of 1. any mans Judgment or Conſcience to alter *the natural condition* of any thing whatſoever, either in reſpect of *quality* or *degree:* but that ſtill every thing that was *good* remaineth *good*, and every thing that was *evil* remaineth *evil*; and that in the very ſame degree of good or evil, as it was before, neither better nor worſe, any man's particular *judgment* or *opinion* thereof notwithſtanding. For the differences between *good* and *evil*, and the ſeveral *degrees* of both, ſpring from ſuch conditions as are *intrinſecal* to the things themſelves: which no (*x*) *Outward reſpects*, (and much leſs then *mens opinions*) can vary. He that eſteemeth any creature unclean, may

(*x*) *Reſpectus non mutant naturam.*

defile himſelf, but he cannot bring impurity upon *that creature*, by ſuch his eſtimation. *Secondly*, that (*y*) mens judgments may make that which is good in its *own nature*, (the natural goodneſs ſtill remaining) become evil *to them* in the uſe: *eſſentially* good, and *quoad rem*; but *quoad hominem*, and *accidentally* evil. It is our Apoſtle's own diſtinction in the fourteenth verſe of this Chapter: *Nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, unclean to him.* But then we muſt know withal, that it holdeth not the other way, Mens *judgments* or *opinions*, although they may make that which is good *in it ſelf*, to become evil *to them*; yet they cannot make that which is evil *in it ſelf*, to become good either *in it ſelf*, or *to them*. If a man were verily perſwaded, that it were evil *to ask his Father bleſſing*, that miſ-perſwaſion would make it become evil *to him*: But if the ſame man ſhould be as verily perſwaded that it were good *to curſe his Father*, or *to deny him relief*, being an unbeliever; that *miſ-perſwaſion* could not make either of them become good to him. Some that perſecuted the Apoſtles were *perſwaded* they (*z*) did God *good ſervice* in it. It was Saint *Paul*'s caſe before his converſion, who (*a*) *verily thought in himſelf, that he ought to do many things contrary to the name of Jeſus.* But thoſe their *perſwaſions* would not ſerve to juſtifie thoſe their *actions*. Saint *Paul* confeſſeth himſelf to have been (*b*) *a perſecutor, and blaſphemer, and injurious* for ſo doing, although he followed the guidance of his own Conſcience therein: and to have ſtood in need of *mercy* for the remiſſion of thoſe wicked acts, though he did them *ignorantly*, and (*c*) out of *Zeal to the Law*. The reaſon of which difference is, that which I touched in the beginning, even becauſe any *one defect* is enough to render an action *evil*; and conſequently a defect in *the agent* may do it, though *the ſubſtance* of the action remain ſtill (as it was) *good*: but *all conditions* muſt concur to make an action *good*; and conſequently *a right intention* in the Agent will not ſuffice thereunto, ſo long as the ſubſtance of the action remaineth ſtill (as it was) *evil*.

2. y *Opinio noſtra nobis legem facit.* Ambr. de Paradiſ.

z Joh. 16. 2. a Acts 26. 9.

b 1 Tim. 1. 13.

c Acts 23. 3, 4. & Phil. 3. 6.

3. *Thirdly*, that *the Conſcience* hath this power over mens wills and actions by virtue of that unchangeable *Law* of God, which he eſtabliſheth by an Ordinance of *Nature* in our firſt Creation: that *the will* of every man (which is *the fountain* whence all our actions immediately flow) ſhould conform it ſelf to the judgment of *the practick underſtanding* or *Conſcience*, as to its proper and immediate *rule*, and yield it ſelf to be guided thereby. So that if *the underſtanding* through Error point out a wrong way, and *the will* follow it: the fault is chiefly in *the underſtanding* for miſ-guiding *the will*. But if *the underſtanding* ſhew the right way, and *the will* take a wrong: then the fault is meerly in *the will*, for not following the guide which God hath ſet over it.

20. It may be demanded *ſecondly*, Whether or no in every particular thing we do, an *actual conſideration* of the lawfulneſs and expediency thereof be ſo requiſite, as that for want thereof we ſhould ſin in doing it? The reaſon of the doubt is, becauſe otherwiſe how ſhould it appear to be *of Faith*? and, *Whatſoever is not of faith, is ſin.* I anſwer, *Firſt*: that in matters of weight, and worthy of conſultation, it is very neceſſary that *the lawfulneſs* and *expediency* of them be firſt diligently examined, before they be enterprized. And *ſecondly*, that even in ſmaller matters the like examination is needful when there is any *apparent cauſe* of doubting. But *thirdly*, that in ſuch ſmall and trivial matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and wherein *no doubt* ariſeth to trouble us; an *actual conſideration* of their lawfulneſs or expediency is ſo far from being *requiſite*, that it would rather be *troubleſome*

1.

2.

3. *Ubi eſt ſuſpicio, ibi diſcuſſio neceſſaria.* Bernard. Ep. 7.

ſome and incommodious. True it is, that all *voluntary actions* are done with ſome *deliberation*, more or leſs: becauſe it is the nature of *the will* to conſult with *the underſtanding* in every act; elſe it ſhould be irrational and brutiſh. Yet there are many things which we daily do, wherein (*d*) the ſentence of *the underſtanding* is ſo quick and preſent, becauſe there is *no difficulty* in them; that they ſeem to be, (and are therefore ſometimes ſo termed) *actus indeliberati*: (*e*) ſuch as are to *ſit* down and to *riſe* up, to *pluck* a flower as we walk in a Garden, to *ask* the time of the day, or the name of the next Town as we travel by the way, or whether we eat of this or that diſh at the Table, (*f*) and the like. For the doing of every of which, it were a *ridiculous ſervility* to be impoſed upon men, if they ſhould be tyed to diſtrict examination of *the lawfulneſs* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a man's *time* ought to be more precious unto him, than to be trifled away in ſuch *needleſs* and *minute* enquiries. It is even as if we ſhould tie a great learned man that is ready in his Latin tongue, to bethink himſelf firſt of ſome *Grammar Rule or Example* for the declining and parſing of every word he were to ſpeak, before he ſhould adventure to utter a *Latin ſentence*. But, as ſuch a man is ſufficiently aſſured out of *the habit* of his learning, that he ſpeaketh *congruouſly* and with good *propriety*, though he have no preſent *actual* reference to his *Grammar Rules*: ſo here an *habitual knowledge* of the nature and uſe of *indifferent things* is ſufficient to warrant to the Conſcience *the lawfulneſs* of theſe *common actions* of life; ſo as they may be ſaid to be *of Faith*, though there be no farther *actual* or *particular* diſquiſition uſed about them. A very needful thing it is the whilſt, for Chriſtian men to endeavour to have a right *judgment* concerning indifferent things: without which it can ſcarcely be avoided, but that both their *Conſciences* will be full of *diſtracting ſcruples* within themſelves, and their *converſations* full of *unbrotherly carriage* towards others.

d *Ratio in rebus manifeſtis non inquirit, ſed ſtatim judicat.* Aquin. 1. 2. qu. 14. 4. ad 2.

c ἐκόντες γὰρ πολλὰ πράττομεν, πρὸ τῶ διανοηθῆναι ἢ βουλεύσασθαι, οἷον καθίζομεν, ἢ ἀνιστάμεθα, &c. Arist. 1. Mag. Moral. 18.

f εἰ δὲ δεῖ βουλεύσασθαι εἰς ἄπειρον ἥξει. Arist. 2. Eth. 5.

It may be demanded *thirdly*, Since *Whatſoever is not of Faith, is ſin*; What *meaſure* of Faith, or what degree of Perſwaſion is neceſſary for the warranting of our actions, ſo as leſs than that will not ſerve? I anſwer, that what is here demanded cannot poſitively be defined by any peremptory and immoveable rules. There is moſt an end *a Latitude* in ſuch things as theſe are: which may be *ſtraitned* or *extended* more or leſs, according to the exigence of *preſent occaſions*, and as the different ſtate or quality of *particular buſineſs* ſhall require. There is a πληροφορία, *a fulneſs of perſwaſion*, ariſing from evident infallible and demonſtrative proofs, which is attainable for the performance of ſundry duties both of civil *Juſtice* and of *Religion*. And where it may be attained, it is to be *endeavoured* after, (though it be not of *abſolute neceſſity*:) for we cannot make our aſſurances too ſtrong. The Apoſtle uſeth that word at the fifth Verſe ((*g*) *Let every man be fully perſwaded in his own mind*) πληροφορείσθω: it is a metaphorical word, and ſeemeth to be borrowed from a Ship under (*h*) *full ſail*, that hath both *wind* and *tide* with it, to carry it with a ſtraight and ſpeedy courſe to the deſired point, and nothing to hinder it. But as men, when they are to purchaſe *Lands*, will deſire and propoſe to have as good *aſſurance* as by Learned Council can be deviſed; but yet muſt be content to take ſuch *aſſurance* as *the ſellers* can make, or elſe they ſhall make but a few markets: ſo although we may deſire (*ex abundanti*) a *full aſſurance of faith* in every weighty action we ſhall enterprize; yet ordinarily and in moſt things we muſt content our ſelves to take up with a *conjectural, probable*, and *moral certainty*, or elſe we ſhall find very few things left for

21.

g Verſe 5. *hic plene certus ſit.* Heming.

h *Quaſi plenis velis feratur.* Piſcat. in Schol. ad Rom. 14. 5.

us

us to do. *Fides Logica* is not to be expected in all cases: in some, and those the most, *Fides Ethica* must serve the turn. Nay I say yet further, and I beseech you (brethren) to take notice of it as a matter of special use both for the *directing* and *quieting* of your Consciences: that ordinarily and in most things we need no other *warrant* for what we do than this only, that there is not (to our knowledge) any Law either of *Nature* or *Scripture* against them. As the Lawyers use to say of mens persons, *Quisque præsumitur esse bonus*, &c. The Law taketh every man for *a good man and true*, till his truth and honesty be legally disproved; and as our Saviour sometimes said, (*i*) *He that is not against us, is for us:* so in these matters we are to *believe* all things to be *lawful* for us to do, which cannot be shown by good evidence either of *Scripture* or *Reason* to be *unlawful*. Those men therefore go quite the wrong way to work, to the fearful *puzling* of their own and other mens *Consciences*, who use to argue on this manner. [This I have no warrant to do; for *where is it commanded?*] Whereas they ought rather to argue thus, [This I have good warrant to do; for *where is it forbidden?*] Apply this now a little to those *Ceremonies*, that for *orders* sake, and to add the greater *solemnity* to sacred actions, are appointed in the Church; *Wearing* the Surplice, *bowing* at the Name of the Lord *Jesus*, *kneeling* at the Holy Communion, and the rest. Though I might say, and that truly, that these also are commanded even by divine authority *in genere:* that is to say, as they fall within the compass of *decent Ceremonies*, by virtue of that Grand Ecclesiastical Canon ((*k*) *Let all things be done honestly and in order*;) and that even *in specie* too they are commanded by the authority of those *Governours* whom God hath set over us, and to whom we are bound in *Conscience*, and by virtue of God's commandment, to yield *obedience*: Yet I wave all this for the present, because it is not so direct to the point in hand. Only I ask, Where are any of these things *forbidden?* if they be, let it be shewn: and that not by *weak collections* and *remote consequences*, which are good for nothing but to engender *strifes*, and to multiply *disputes* without end; but by *direct* and *full evidence* either of *Scripture text* or *Reason*, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be shown that these things are *forbidden*; without any more adoe, the use of them is by that sufficiently *warranted*. He that will not allow of this *doctrine*, besides that he cherisheth *an error* which will hardly suffer him to have *a quiet conscience:* I yet see not how he can reconcile his Opinion with those sundry passages of our Apostle, [(*l*) *Every creature of God is good*, (m) *To the pure all things are pure*, (n) *I know nothing is of it self unclean*, (*o*) *All things are lawful*, &c. From which passages we may with much safety conclude, that it is *lawful* for us to do all those things, concerning which there can be nothing brought of moment to prove them *unlawful*. Upon which ground alone if we do them, we do them upon such *a perswasion of Faith* as is sufficient. Provided, that we have not neglected *to inform* our judgments the best we could for *the time past*; and that we are ever ready withal *to yield* our selves to better information, whensoever it shall be tendred unto us, *for the time to come*.

i Luke 9. 50.

k 1 Cor. 14. 40.

l 1 Tim. 4. 4.
m Tit. 1. 15.
n Rom. 14. 14.
o 1 Cor. 6. 12.

22. It may be demanded *fourthly*, Suppose a man would fain do something, of *the lawfulness* whereof he is not in his *Conscience* sufficiently resolved; whether he may in any case do it, notwithstanding *the reluctancy* of his Conscience, yea or no? As they write of (*p*) *Cyrus* that to make a passage for his Army, he cut the great River *Gyndes* into many smaller Channels, which

p *Herodot. in Clio; Senec. 3. De Ira 21.*

in

in one entire ſtream was not paſſable: ſo to make a clear and diſtinct anſwer to this great queſtion, I muſt divide it into ſome leſſer ones. For there are ſundry things conſiderable in it; whether we reſpect *the Conſcience*, or *the Perſon* of the doer, or *the Action* to be done. As namely and eſpecially, in reſpect of *the Conſcience*, whether the reluctancy thereof proceed from a ſetled and ſtedfaſt *reſolution*, or from ſome *doubtfulneſs only*, or but from ſome *ſcruple?* And in reſpect of *the perſon*, whether he be *ſui juris*, his own Maſter, and have power to diſpoſe of himſelf at his own choice in the things queſtioned; or he be *under the command*, and at the appointment of another? And in reſpect of *the Action*, or thing to be done, whether it be a *neceſſary* thing, or an *unlawful* thing, or a thing *indifferent* and arbitrary? Any of which circumſtances may quite *alter the caſe*, and ſo beget *new queſtions*. But I ſhall reduce all to *three queſtions:* whereof the firſt ſhall concern *a reſolved* Conſcience, the ſecond *a doubtful* Conſcience, and the third a *ſcrupulous* Conſcience.

The *Firſt queſtion* then is, if the Conſcience be *firmly reſolved*, that the thing propoſed to be done is *unlawful*; whether it may then be done or no? Whereunto I anſwer in theſe two Concluſions. *The firſt Concluſion:* If *the Conſcience* be firmly ſo reſolved, and that upon *a true ground* (that is to ſay, if the thing be indeed *unlawful*, and judged ſo to be) it may not in any caſe, or for any reſpect in the world, be done. There cannot be imagined a higher (q) *contempt of God*, than for a man to deſpiſe the power of *his own Conſcience:* which is the higheſt ſoveraignty under Heaven, as being God's moſt *immediate deputy* for the ordering of his life and ways. (r) Βροτοῖς ἅπασιν ἡ συνείδησις Θεὸς, a heathen man could ſay. Woful is the ſtate of thoſe men (unleſs they repent) who for filthy *lucre*, or vain *pleaſure*, or ſpiteful *malice*, or tottering *honour*, or lazy *eaſe*; or any other reigning *luſt*, dare lye, or ſwear, or cheat, or oppreſs, or commit filthineſs, or ſteal, or kill, or ſlander, or flatter, or betray, or do any thing that may advance their baſe ends: nothing at all regarding *the ſecret whiſperings*, or *murmurings*, no nor yet the *loud roarings*, and bellowings of their own Conſciences there againſt. (ſ) *Stat contra ratio, & ſecretam gannit in aurem.* It doth ſo; but yet they turn *a deaf ear* to it, and deſpiſe it. Wonder not, if when they out of the terrors of their *troubled Conſciences* ſhall *howl* and *roar* in the ears of the Almighty for *mercy*, or for ſome *mitigation* at leaſt of their torment; he then turn *a deaf ear* againſt them, and deſpiſe them. (t) *To him that knoweth to do good, and doth it not, to him it is ſin,* *James* 4. Sin not to be excuſed by any plea or colour: But how much more inexcuſably then is it ſin to him, that knoweth *the evil* he ſhould not do, and yet will do it? There is not a proner way to (u) *Hell*, than to ſin againſt *Conſcience*. (x) *Happy is he which condemneth not himſelf in that which he alloweth:* but moſt wretched is he that alloweth himſelf to *the practice* of that, which in his *judgment* he cannot but *condemn*. Neither maketh it any difference at all here, whether a man be otherwiſe *ſui juris* or no. For although there be a great reſpect due to the higher powers *in doubtful caſes*, (as I ſhall touch anon) yet where the thing required is *ſimply unlawful*, and underſtood ſo to be, *Inferiours* muſt abſolutely reſolve to *diſobey*, whatſoever come of it. God's faithful ſervants have ever been moſt reſolute in ſuch exigents. (y) *We are not careful to anſwer thee in this matter*; (belike in a matter of *another nature* they would have taken care to have given the King a more *ſatisfactory*, at leaſt a more *reſpective anſwer:* but in this matter) *be it known to thee, O King, that we will not ſerve thy gods.* (z) *Da veniam Imperator*, &c, You know whoſe anſwers they

23.

q *Qui agit contra conſcientiam qua credit Deum aliquid prohibuiſſe, licet erret, contemnit Deum.* Bonavent. 2. ſent. diſt. 39.

r *Menand.*

ſ *Perſ. Satyr. 5.*

t Jam. 4. 17.

u *Quod ſit contra conſcientiam ædificat ad gehennam.* c. 28. qu. 1. Omnes Sect. ex his

x Rom. 14. 22.

y Dan. 3. 16, 18.

z c. 11. qu. 3. Qui reſiſtet, ex Auguſtino.

they were. If we be ſure God hath *forbidden* it, we ſin againſt our own *conſciences*, if we do it at the *command* of any mortal man whoſoever, or upon any worldly *inducement* whatſoever. That is *the firſt Concluſion.*

24. *The ſecond* is this. If a man be in his conſcience fully perſwaded that a thing is *evil* and *unlawful*, which yet in truth is not ſo, but *lawful*; the thing by him ſo judged *unlawful*, cannot by him be done without ſin. Even *an erroneous conſcience* bindeth thus far, that a man cannot go againſt it, and be guiltleſs: becauſe *his practice* ſhould then run croſs to *his judgment*; and ſo the thing done could not be *of Faith.* For if his *reaſon* judge it to be *evil*, and yet he will do it, it argueth manifeſtly that he hath *a will* to do *evil*, and ſo becometh a tranſgreſſor of that *General Law*, which bindeth all men to *eſchew all evil.* Yet in this caſe we muſt admit of ſome difference, according to the different nature of *the things*, and the different condition of *the perſons.* For if *the things* ſo judged *unlawful*, be in their own Nature not *neceſſary*, but *indifferent*, ſo as they may either be done or left undone without ſin; and *the Perſon* withal be *ſui juris* in reſpect of ſuch things, no *ſuperiour power* having determined his *liberty* therein: then, although he may not *do* any of theſe things, by reaſon of the contrary *perſwaſion* of his conſcience, without ſin; yet he may without ſin *leave* them undone. As for example: Say a man ſhould hold it utterly unlawful (as ſome erroneouſly do) to play at *cards* or *dice*, or to lay *a wager*, or to caſt *lots* in trivial matters: if it be in truth lawful to do every of theſe things, (as I make no queſtion but it is, ſo they be done with *ſobriety* and with due *circumſtances*,) yet he that is otherwiſe *perſwaded* of them, cannot by reaſon of that *perſwaſion* do any of them without ſin. Yet, forſomuch as they are things no way *neceſſary*, but *indifferent*; both in their *nature*, and for their *uſe* alſo, no *ſuperiour power* having enjoyned any man to uſe them; therefore he that judgeth them *unlawful*, may abſtain from them *without ſin*, and ſo indeed he is in *conſcience* bound to do, ſo long as he continueth to be of that opinion. But now on the other ſide, if the things ſo miſ-judged to be *unlawful*, be any way neceſſary; either in reſpect of their *own nature*, or by the injunction of *authority:* then the perſon is by that his error brought into ſuch *a ſtrait* between two ſins, as he can by no poſſible means avoid both, ſo long as he perſiſteth in that his error. For, both if he do the thing, he *goeth againſt the perſwaſion* of his Conſcience, and that is a great ſin: and if he do it not, either he *omitteth* a neceſſary duty, or elſe *diſobeyeth* lawful Authority; and to do either of both is a ſin too. Out of which ſnare ſince there is no way of eſcape but one, which is to rectifie his *Judgment*, and to quit his pernicious *Error:* it concerneth every man therefore that unfeignedly deſireth to do his *duty* in the fear of God, and to keep *a good Conſcience*, not to be too ſtiff in his preſent apprehenſions, but to examine well *the Principles* and *Grounds* of his opinions, ſtrongly ſuſpecting that *wind* that driveth him upon ſuch rocks, to be but *a blaſt* of his own fancy, rather than *a breathing* of the holy Spirit of truth. Once this is moſt certain, that whoſoever ſhall adventure to do any thing *repugnant* to the Judgment of his own *Conſcience*, (be that Judgment true, or be it falſe,) ſhall commit a grievous ſin in ſo doing: ὅτι οὐκ ἐκ πίστεως, becauſe it cannot be *of Faith*; and *whatſoever is not of Faith, is ſin.*

25. That is now where the Conſcience apparently inclineth the one way. But ſay the ſcales *hang even*, ſo as a man cannot well reſolve whether way he

he ſhould rather take! now he is (*a*) in one mind, by and by in another; but conſtant in neither; right S. *James* his ἀνὴρ δίψυχος, (*b*) *a double minded man.* This is it we call *a doubting conſcience:* concerning which, *the ſecond queſtion is*, what a man ought to do in caſe of *doubtfulneſs*. Perfect directions here, (as in moſt *deliberatives*) would require a large diſcourſe: becauſe there are ſo many conſiderable *circumſtances* that may vary the caſe; eſpecially in reſpect of *the cauſe* from which that *doubtfulneſs* of mind may ſpring. Many times it ariſeth from meer *fickleneſs of mind*, or *weakneſs of judgment*; as the lighteſt things are ſooneſt driven out of their place by the wind: Even as S. *James* ſaith, (*c*) *a double minded man is wavering in all his ways:* and S. *Paul* ſpeaketh of ſome that were like (*d*) *children*, off and on, ſoon wherried about with every *blaſt of doctrine*. Sometimes it proceedeth from *tenderneſs of Conſcience*, which is indeed a very bleſſed and gracious thing: but yet (as tender things may ſoon *miſcarry*, if they be not the more choicely handled,) very abnoxious through Satans diligence and ſubtilty to be wrought upon to dangerous inconveniences. Sometimes it may proceed from *the probability* of thoſe *reaſons* that ſeem to ſtand on either ſide, betwixt which it is not eaſie to judge which are ſtrongeſt: or from the differing judgments and *opinions* of *learned* and *godly* men thereabout, and from many other cauſes: But for ſome general reſolution of *the Queſtion*, (what is to be done where the conſcience is *doubtful?*) I anſwer.

a *animo nunc huc, nunc fluctuat illuc.* Virg. Æneid. 10.
b Jam. 1. 8.

1.

c *Ibid.*
d Eph. 4. 14.

2.

3.

4.

26.

"*Firſt*, that if the doubtfulneſs be not concerning *the lawfulneſs* of any "of the things to be done, conſidered ſimply and in themſelves, but of *the* "*expediency* of them as they are compared one with another; (as when of "*two things* propoſed at once, whereof one muſt, and but *one* can be done, "I am ſufficiently *perſwaded* of the lawfulneſs of either, but am *doubtful* "whether of the two rather to pitch upon:) in ſuch a caſe the party "ought *firſt* to weigh the conveniences and inconveniences of both, as "well and adviſedly as he can, by *himſelf alone:* and to do that which "then ſhall appear to him to be ſubject to the fewer and leſſer *inconveni*"*ences*. Or if the reaſons ſeem ſo equally ſtrong on both ſides, that he can"not *of himſelf* decide the doubt; then *ſecondly*, if the (*e*) matter be *of* "*weight*, and worth the while, he ſhould do well to make his doubts known "to ſome *prudent* and *pious* man: (eſpecially to his own *ſpiritual Paſtor*, if "he be a man meetly qualified for it,) reſolving to reſt upon his *judgment*, "and to follow his *direction*. Or if the matter be *of ſmall moment*, he may "then *thirdly* do whether of both he hath beſt liking to; (as the Apoſtle "ſaith in one particular caſe, and it may be applied to many more, (*f*) *Let* "*him do what he will, he ſinneth not*:) reſting his conſcience upon this *per*"*ſwaſion*, that ſo long as he is unfeignedly deſirous to do for the beſt, and "hath not been negligent to uſe all (*g*) *requiſite diligence* to inform himſelf "aright; God will accept of his *good intention* therein, and pardon his "*errour*, if he ſhall be miſtaken in his choice.

1.

2.

e συμβάλλεσθαι παραλαμβάνοντα εἰς τὰ μεγάλα, ἀπιστοῦντες ἡμῶν αὐτοῖς ὡς οὐκ ἱκανοῖς διαγνῶναι. Ariſt. 3. Ethic. 4.

3.

f 1 Cor. 7. 36.
g *Non tibi imputabitur ad culpam, quod invitus ignoras.* Aug. de nat. & grat.

But *ſecondly*, if the queſtion be concerning the very *lawfulneſs* of the thing it ſelf, whether it may be *lawfully* done or no, and the conſcience ſtand in doubt, becauſe *reaſons* ſeem to be probable both *pro* and *contra*, and there are *learned men* as well of the one *opinion*, as of the other, *&c.* as we ſee it is (for inſtance) in the queſtion of *Uſury* and of *ſecond marriage* after divorce, and in ſundry other doubtful caſes in *moral divinity*; in ſuch a caſe the perſon (if he be *ſui juris*) is certainly bound to (*h*) *forbear* the doing of that thing of the lawfulneſs whereof he ſo *doubteth:* and if he forbear it not, he ſinneth. It is the very point the Apoſtle in this verſe intendeth to teach; and

27.

h *Nil faciendum, de quo dubites, ſit necne rectè factum,* Cic l. 1. de offic.

for the confirming whereof he voucheth *this Rule* of the Text: *He that doubteth*, ſaith he, *is damned if he eat*; *he is* ἀυτοκατάκριτος, condemned of his own conſcience: becauſe he doth that *willingly* whereof he doubteth, when he hath free *liberty* to let it alone, no *neceſſity* urging him thereunto. And the reaſon why he ought rather to *forbear* than to adventure the doing of that whereof he doubteth, is; becauſe in *doubtful caſes* Wiſdom would that the *ſafer part* ſhould be choſen. And that part is *ſafer*, which if we chuſe, we are ſure we ſhall *do well*; than that, which if we chuſe, we know not but we may *do ill*. As for example, in the inſtances now propoſed. If I doubt of the lawfulneſs of *Uſury*, or of *Marrying* after divorce, I am ſure that if I *Marry* not, nor *let out* my money, I ſhall not ſin in ſo abſtaining: but if I ſhall do either of both *doubtingly*, I cannot be without ſome fear leſt I ſhould ſin in ſo doing; and ſo thoſe *actions* of mine being not done in *Faith*, muſt needs be *ſin*, even by the Rule of the Text, ὅτι πᾶν ὃ οὐκ ἐκ πίστεως, *For whatſoever is not of Faith, is ſin.*

28. But then *thirdly*, if *the liberty* of the agent be determined by the command of ſome *ſuperior power* to whom he oweth *obedience*; ſo as he is not now *ſui juris ad hoc*, to do or not to do at his own choice, but to do what he is *commanded*: this one circumſtance quite altereth the whole caſe, and now he is bound in conſcience to do *the thing commanded*, his *doubtfulneſs* of mind whether that thing be *lawful* or no, notwithſtanding. To do that whereof he *doubteth*, where he hath *free liberty* to leave it undone, bringeth upon him (as we have already ſhewn) the guilt of *wilful tranſgreſſion*: but not ſo where he is not left at his own *liberty*. And where *lawful authority* preſcribeth *in alterutram partem*, there the liberty *ad utramque partem contradictionis* is taken away, from ſo many as are under that authority. If they that are over them have determined it *one way*, it is not thenceforth any more at their choice, whether they will take *that way*, or *the contrary*: but they muſt go the way that is appointed them without gainſaying or grudging. And if in the deed done at *the command* of one that is endued with lawful authority there be a *ſin*, it muſt go on his ſcore that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his *Subjects* to ſerve in his *Wars*: it may be the quarrel is *unjuſt*; it may be, there may appear to the underſtanding of the ſubject great likelihoods of ſuch *injuſtice*; yet may *the Subject* for all that *fight* in the quarrel; yea he is bound in conſcience ſo to do: nay he is deep in diſloyalty and treaſon, if he *refuſe* the ſervice, whatſoever pretenſions he may make of *conſcience*, for ſuch refuſal. Neither need that fear trouble him, leſt he ſhould bring upon himſelf the guilt of *innocent blood*; for (*h*) *the blood* that is unrighteouſly ſhed in that quarrel, he muſt anſwer for, that *ſet him on work*, not he that *ſpilt* it. And truly, it is a great wonder to me, that any man endued with underſtanding, and that is able in any meaſure to weigh the force of thoſe *precepts* and *reaſons* which bind *inferiours* to yield obedience to their *ſuperiours*, ſhould be otherwiſe minded in caſes of like nature. Whatſoever is commanded us by thoſe whom God hath ſet over us, either in Church, Common-wealth, or Family, ((*i*) *quod tamen non ſit certum diſplicere Deo*, ſaith S. *Bern.*) which is not evidently contrary to *the Law* and will of God, ought to be of us received and *obeyed* no otherwiſe, than as if God himſelf had commanded it, becauſe God himſelf hath commanded us to (*k*) *obey the higher Powers*, and to (*l*) *ſubmit our ſelves to their ordinances*. Say it be not well done of them to command it! *Sed enim quid hoc refert tua?* ſaith he; What is that to thee? Let them look to that whom it concerneth: *Tolle quod tuum eſt, & vade*

h *Is damnum dat qui jubet dare: ejus vero nulla culpa eſt, cui parere neceſſe ſit.* L. 169. F. de div. Reg. jur.

i Bernard. de præcept. & diſpenſ.

k Rom. 13. 1. l 1 Pet. 2. 13.

vade. Do thou what is thine own part faithfully, and never trouble thy ſelf further. *Ipſum quem pro Deo habemus, tanquam Deum, in his quæ apertè non ſunt contra Deum, audire debemus*; *Ernard* ſtill. Gods Vicegerents muſt be heard and *obeyed* in all things that are not manifeſtly contrary to *the revealed will* of God.

But the thing required is *againſt my conſcience*, may ſome ſay; and I may not go againſt my *conſcience*, for any mans pleaſure. Judge I pray you what perverſneſs is this, when the bleſſed Apoſtle commandeth thee (*m*) *to obey for conſcience ſake*, that thou ſhouldeſt *diſobey*, and that for *conſcience ſake* too: He chargeth thee upon thy conſcience to *be ſubject*; and thou pretendeſt thy conſcience to *free thee* from ſubjection. This by the way; now to the point. Thou ſayeſt, it is *againſt thy conſcience*: I ſay again, that (in the caſe whereof we now ſpeak, the caſe of *doubtfulneſs*) it is not againſt thy conſcience. For doubting properly is (*n*) *motus indifferens in utramque partem contradictionis*; when the mind is held (*o*) in ſuſpence between *two ways*; uncertain whether of both to take to. When the ſcales hang even (as I ſaid before) and *in æquilibrio*, without any notable propenſion and inclination to the one ſide more than to the other. And ſurely where things hang thus *even*, if *the weight of authority* will not caſt the ſcale either way: we may well ſuppoſe, that either *the authority* is made very *light*, or elſe there is a great fault in *the beam*. Known (brethren) the *gainſaying conſcience* is one thing, and the *doubting conſcience* another. That which is done *repugnante conſcientiâ*, the conſcience of the doer flatly *gainſaying it*, that is indeed *againſt a mans conſcience*, (the conſcience having already paſſed *a definitive ſentence* the one way:) and no reſpect or circumſtance whatſoever can free it from ſin. But that which is done *dubitante conſcientiâ*, the conſcience of the doer only doubting of it and no more; that is in truth no more *againſt a mans conſcience* than *with* it, (the conſcience as yet not having paſſed *a definitive ſentence* either way:) and ſuch an action may either be *a ſin*, or *no ſin*; according to thoſe qualifications which it may receive from other reſpects and circumſtances. If the conſcience have already paſſed *a judgment* upon a thing, and *condemned* it as ſimply unlawful; in that caſe it is true that a man ought not by any means to do that thing, no not at *the command* of any Magiſtrate, no nor although his *conſcience* have pronounced a wrong *ſentence*, and erred in that judgment: for then he ſhould do it, *repugnante conſcientiâ*, he ſhould go directly againſt his own *conſcience*, which he ought not to do whatſoever come of it. In ſuch a caſe certainly he may not obey *the Magiſtrate*: yet let him know thus much withal, that he ſinneth too in *diſobeying* the Magiſtrate; from which ſin the following of *the judgment* of his own *conſcience* cannot acquit him. And this is that fearful perplexity whereof I ſpake, whereinto many a man caſteth himſelf by his own *error* and *obſtinacy*, that he can neither go *with* his conſcience, nor *againſt* it, but he ſhall ſin. And who can help it, if a man will needs cheriſh *an error*, and perſiſt in it? But now if the *conſcience* be only *doubtful* whether a thing be *lawful* or no, but have not as yet paſſed a *peremtory judgment* againſt it, (yea although it rather incline to think it (*p*) *unlawful*:) in that caſe if the Magiſtrate ſhall *command* it to be done, the Subject with a good conſcience may do it, nay he cannot with a good conſcience refuſe to do it, though it be *dubitante conſcientiâ*.

29.

But you will yet ſay, that in doubtful caſes *the ſafer part* is to be choſen. So ſay I too; and am content *that rule* ſhould decide *this queſtion*: only

30.

m Rom. 15. 6.

n *Iſidor.*

o *Dubius incertus quaſi duarum viarum.* Iſid. 10. Etym. διάκρινόμενος.

p *Plus eſt ſtandum præcepto prælati, quàm conſcientiæ.* Bonav. 2. Iſen. diſtinct. 39.

for the confirming whereof he voucheth *this Rule* of the Text: *He that doubteth*, ſaith he, *is damned if he eat*; *he is* ἀυτοκατάκριτος, condemned of his own conſcience: becauſe he doth that *willingly* whereof he doubteth, when he hath free *liberty* to let it alone, no *neceſſity* urging him thereunto. And the reaſon why he ought rather to *forbear* than to adventure the doing of that whereof he doubteth, is; becauſe in *doubtful caſes* Wiſdom would that the *ſafer part* ſhould be choſen. And that part is *ſafer*, which if we chuſe, we are ſure we ſhall *do well*; than that, which if we chuſe, we know not but we may *do ill*. As for example, in the inſtances now propoſed. If I doubt of the lawfulneſs of *Uſury*, or of *Marrying* after divorce, I am ſure that if I *Marry* not, nor *let out* my money, I ſhall not ſin in ſo abſtaining: but if I ſhall do either of both *doubtingly*, I cannot be without ſome fear leſt I ſhould ſin in ſo doing; and ſo thoſe *actions* of mine being not done in *Faith*, muſt needs be *ſin*, even by the Rule of the Text, ὅτι οὐκ ἐκ πίστεως, *For whatſoever is not of Faith, is ſin.*

28. But then *thirdly*, if *the liberty* of the agent be determined by the command of ſome *ſuperior power* to whom he oweth *obedience*; ſo as he is not now *ſui juris ad hoc*, to do or not to do at his own choice, but to do what he is *commanded*: this one circumſtance quite altereth the whole caſe, and now he is bound in conſcience to do *the thing commanded*, his *doubtfulneſs* of mind whether that thing be *lawful* or no, notwithſtanding. To do that whereof he *doubteth*, where he hath *free liberty* to leave it undone, bringeth upon him (as we have already ſhewn) the guilt of *wilful tranſgreſſion*: but not ſo where he is not left at his own *liberty*. And where *lawful authority* preſcribeth *in alterutram partem*, there the liberty *ad utramque partem contradictionis* is taken away, from ſo many as are under that authority. If they that are over them have determined it *one way*, it is not thenceforth any more at their choice, whether they will take *that way*, or *the contrary*: but they muſt go the way that is appointed them without gainſaying or grudging. And if in the deed done at *the command* of one that is endued with lawful authority there be a *ſin*, it muſt go on his ſcore that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his *Subjects* to ſerve in his *Wars*: it may be the quarrel is *unjuſt*; it may be, there may appear to the underſtanding of the ſubject great likelihoods of ſuch *injuſtice*; yet may *the Subject* for all that *fight* in the quarrel; yea he is bound in conſcience ſo to do: nay he is deep in diſloyalty and treaſon, if he *refuſe* the ſervice, whatſoever pretenſions he may make of *conſcience*, for ſuch refuſal. Neither need that fear trouble him, leſt he ſhould bring upon himſelf the guilt of *innocent blood*; for (*b*) *the blood* that is unrighteouſly ſhed in that quarrel, he muſt anſwer for, that *ſet him on work*, not he that *ſpilt* it. And truly, it is a great wonder to me, that any man endued with underſtanding, and that is able in any meaſure to weigh the force of thoſe *precepts* and *reaſons* which bind *inferiours* to yield obedience to their *ſuperiours*, ſhould be otherwiſe minded in caſes of like nature. Whatſoever is commanded us by thoſe whom God hath ſet over us, either in Church, Common-wealth, or Family, ((*i*) *quod tamen non ſit certum diſplicere Deo*, ſaith S. *Bern.*) which is not evidently contrary to *the Law* and will of God, ought to be of us received and *obeyed* no otherwiſe, than as if God himſelf had commanded it, becauſe God himſelf hath commanded us to (*k*) *obey the higher Powers*, and to (*l*) *ſubmit our ſelves to their ordinances*. Say it be not well done of them to command it! *Sed enim quid hoc refert tua?* ſaith he; What is that to thee? Let them look to that whom it concerneth: *Tolle quod tuum eſt, & vade*

h *Is damnum dat qui jubet dare: ejus vero nulla culpa eſt, cui parere neceſſe ſit.* L. 169. F. de div. Reg. jur.

i *Bernard. de præcept. & diſpenſ.*

k Rom. 13. 1.
l 1 Pet. 2. 13.

vade. Do thou what is thine own part faithfully, and never trouble thy ſelf further. *Ipſum quem pro Deo habemus, tanquam Deum, in his quæ apertè non ſunt contra Deum, audire debemus*; *Ernard* ſtill. Gods Vicegerents muſt be heard and *obeyed* in all things that are not manifeſtly contrary to *the revealed will* of God.

But the thing required is *againſt my conſcience*, may ſome ſay; and I may not go againſt my *conſcience*, for any mans pleaſure. Judge I pray you what perverſneſs is this, when the bleſſed Apoſtle commandeth thee (*m*) *to obey for conſcience ſake*, that thou ſhouldeſt *diſobey*, and that for *conſcience ſake* too: He chargeth thee upon thy conſcience to *be ſubject*; and thou pretendeſt thy conſcience to *free thee* from ſubjection. This by the way; now to the point. Thou ſayeſt, it is *againſt thy conſcience:* I ſay again, that (in the caſe whereof we now ſpeak, the caſe of *doubtfulneſs*) it is not againſt thy conſcience. For doubting properly is (*n*) *motus indifferens in utramque partem contradictionis*; when the mind is held (*o*) in ſuſpence between *two ways*; uncertain whether of both to take to. When the ſcales hang even (as I ſaid before) and *in æquilibrio*, without any notable propenſion and inclination to the one ſide more than to the other. And ſurely where things hang thus *even*, if *the weight of authority* will not caſt the ſcale either way: we may well ſuppoſe, that either *the authority* is made very *light*, or elſe there is a great fault in *the beam.* Known (brethren) the *gainſaying conſcience* is one thing, and the *doubting conſcience* another. That which is done *repugnante conſcientiâ*, the conſcience of the doer flatly *gainſaying it*, that is indeed *againſt a mans conſcience*, (the conſcience having already paſſed *a definitive ſentence* the one way:) and no reſpect or circumſtance whatſoever can free it from ſin. But that which is done *dubitante conſcientiâ*, the conſcience of the doer only doubting of it and no more; that is in truth no more *againſt a mans conſcience* than *with* it, (the conſcience as yet not having paſſed *a definitive ſentence* either way:) and ſuch an action may either be *a ſin*, or *no ſin*; according to thoſe qualifications which it may receive from other reſpects and circumſtances. If the conſcience have already paſſed *a judgment* upon a thing, and *condemned* it as ſimply unlawful; in that caſe it is true that a man ought not by any means to do that thing, no not at *the command* of any Magiſtrate, no nor although his *conſcience* have pronounced a wrong *ſentence*, and erred in that judgment: for then he ſhould do it, *repugnante conſcientiâ*, he ſhould go directly againſt his own *conſcience*, which he ought not to do whatſoever come of it. In ſuch a caſe certainly he may not obey *the Magiſtrate:* yet let him know thus much withal, that he ſinneth too in *diſobeying* the Magiſtrate; from which ſin the following of *the judgment* of his own *conſcience* cannot acquit him. And this is that fearful perplexity whereof I ſpake, whereinto many a man caſteth himſelf by his own *error* and *obſtinacy*, that he can neither go *with* his conſcience, nor *againſt* it, but he ſhall ſin. And who can help it, if a man will needs cheriſh *an error*, and perſiſt in it? But now if the *conſcience* be only *doubtful* whether a thing be *lawful* or no, but have not as yet paſſed a *peremtory judgment* againſt it, (yea although it rather incline to think it (*p*) *unlawful*:) in that caſe if the Magiſtrate ſhall *command* it to be done, the Subject with a good conſcience may do it, nay he cannot with a good conſcience refuſe to do it, though it be *dubitante conſcientiâ.*

29.

m Rom. 13.6.

n *Iſidor.*

o *Dubius incertus quaſi duarum viarum.* Iſid. 10. Etym. *διαχρίνόμενος.*

p *Plus eſt ſtandum præcepto prælati, quàm conſcientiæ.* Bonav. 2. Sent. diſtinct. 39.

But you will yet ſay, that in doubtful caſes *the ſafer part* is to be choſen. So ſay I too; and am content *that rule* ſhould decide *this queſtion:* only

30.

let it be rightly applied. Thou thinkeſt it *ſafer*, where thou doubteſt of the unlawfulneſs, *to forbear*, than *to do:* as for example, if thou doubteſt whether it be lawful *to kneel* at the Communion, it is ſafeſt in thy opinion therefore for thee *not to kneel.* So ſhould I think too, if thou wert left meerly to thine own *liberty.* But thou doſt not conſider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided, thus. If authority command thee *to kneel*, which whether it be lawful for thee to do, or not, *thou doubteſt*; it cannot chooſe but thou muſt needs *doubt* alſo, whether thou mayeſt lawfully *diſobey* or not. Now then here apply thine own Rule, *In dubiis pars tutior*, and ſee what will come of it. Judge, ſince thou canſt not but *doubt* in both caſes, whether it be not *the ſafer* of the two, *to obey* doubtingly, than to *diſobey doubtingly.* (*q*) *Tene certum, demitte incertum*, is S. *Gregory* his rule: where there is *a certainty*, and *an uncertainty*, let the uncertainty go, and hold to that which is certain. Now *the general* is *certain*, that thou art to obey *the Magiſtrate* in all thing not contrary to the will of God; but *the particular* is *uncertain*, whether the thing now commanded thee by *the Magiſtrate* be contrary to the will of God: (I ſay uncertain *to thee*, becauſe thou *doubteſt* of it.) Deal *ſafely* therefore, and hold thee to that which is *certain*, and obey.

q Gregor.

31. But thou wilt yet alledge, that *the Apoſtle* here condemneth the doing of any thing, not only with a *gainſaying*, but even with a *doubting* conſcience, becauſe *doubting* alſo is contrary to *faith*; and *he that doubteth is* even for that *condemned, if he eat.* Oh beware of miſapplying *Scripture!* it is a thing eaſily done, but not ſo eaſily anſwered. I know not any one gap that hath let in more and more dangerous errors into the Church, than this: that men take *the words* of the ſacred Text fitted to *particular occaſions*, and to the condition of the *times* wherein they were written; and then *apply* them to themſelves and others as they find them, without due reſpect had to *the differences* that be between thoſe *times* and *caſes* and the preſent. Sundry things ſpoken in Scripture agreeably to that *infancy* of the Church, would ſort very ill with the Church in her fulneſs of *ſtrength* and *ſtature*: and ſundry directions very expedient in times of *perſecution*, and when believers lived mingled with *Infidels*, would be very unſeaſonably urged where the Church is in a *peaceable* and *flouriſhing* eſtate, enjoying the *favour* and living under *the protection* of gracious and religious Princes. Thus *the Conſtitutions* that the Apoſtles made concerning *Deacons* and *Widows* in thoſe primitive times, are with much importunity, but very importunely withal, urged by the *Diſciplinarians:* And ſundry other like things I might inſtance in of this kind, worthy the diſcovery, but that I fear to grow tedious. Briefly then, the Apoſtles whole diſcourſe in this Chapter, and whereſoever elſe he toucheth upon the point of *Scandals*, is to be underſtood only in that caſe where men are left *to their own liberty* in the uſe of indifferent things: the *Romans*, *Corinthians*, and others to whom S. *Paul* wrot about theſe matters, being not *limited* any way in the exerciſe of their *liberty* therein by any overruling *authority.* But where the Magiſtrates have interpoſed, and thought good upon mature advice to *impoſe Laws* upon thoſe that are under them, whereby their *liberty* is (not *infringed*, as ſome unjuſtly complain, in the *inward judgment*, but only) *limited* in the *outward exerciſe* of it: there the Apoſtolical directions will not hold in the ſame *abſolute manner*, as they were delivered to thoſe whom they then concerned; but only in *the equity* of them, ſo far forth as the caſes are alike, and with ſuch meet *qualifications*

fications and *mitigations*, as the difference of the caſes otherwiſe doth require. So that a man ought not out of private fancy, or meerly becauſe he would not be obſerved for not doing as others do, or for any the like weak reſpects, to do that thing, of the *lawfulneſs* whereof he is not *competently perſwaded*, where it is *free* for him to do otherwiſe: which was the caſe of theſe *weak ones* among the *Romans*, for whoſe ſakes principally the Apoſtle gave theſe directions. But the *authority* of the Magiſtrate intervening ſo alters the caſe, that ſuch a forbearance as to them was *neceſſary*, is to as many of us as are commanded to do this or that, altogether *unlawful*, in regard they were *free*, and we are *bound:* for the reaſons already ſhewn, which now I rehearſe not.

But you will yet ſay, (for in point of *obedience* men are very loth to *yield* ſo long as they can find any thing to plead,) thoſe that lay *theſe burdens* upon us, at leaſtwiſe ſhould do well to ſatisfie *our doubts*, and *to inform* our *conſciences concerning the lawfulneſs* of what they enjoyn; that ſo we might render them *obedience* with better *cheerfulneſs*. How willing are we ſinful men to leave the blame of our miſcarriages any where rather than upon our ſelves! But how is it not incongruous the while, that thoſe men ſhould *preſcribe rules* to their governours, who can ſcarcely *brook* their *Governours* ſhould *preſcribe Laws* to them? (*r*) It were good we would firſt *learn* how *to obey*, ere we take upon us *to teach* our betters how *to govern*. However, what *governours* are bound to do, or what is fit for them to do, in the point of *information*; that is not now the queſtion. If they fail in any part of *their* bounden *duty*, they ſhall be ſure to reckon for it one day: but *their failing* cannot in the mean time excuſe *thy diſobedience*. Although I think it would prove a hard task, for whoſoever ſhould undertake it, to ſhew that *Superiours* are always bound to *inform* the conſciences of their inferiours concerning the *lawfulneſs* of every thing they ſhall command. If ſometimes they do it, where they ſee it *expedient* or *needful*; ſometimes again (and that perhaps oftner,) it may be thought more *expedient* for them, and more conducible for the publick peace and ſafety, only to make known to the people what their pleaſures are, reſerving to themſelves *the reaſons* thereof. I am ſure, in the point of *Eccleſiaſtical Ceremonies* and *Conſtitutions*, (in which caſe the aforeſaid allegations are uſually moſt ſtood upon,) this hath been abundantly done in our Church, not only in the learned writings of ſundry *private men*, but by the *publick declaration* alſo of Authority, as is to be ſeen at large in *the Preface* commonly Printed before *the Book of Common-prayer*, concerning that argument: enough to ſatisfie thoſe that are peaceable, and not diſpoſed to ſtretch their wits to cavil at things eſtabliſhed. And thus much of the *ſecond Queſtion*, touching *a doubting Conſcience:* whereon I have inſiſted the longer, becauſe it is a point both ſo proper to *the Text*, and whereat ſo many have ſtumbled. 32.

(*r*) ἀρχεσθαι μᾶλλον, ἢ ἄρχειν ἐπιστάμενον, Solon apud Stob. Serm. 3.

There remaineth but one *other Queſtion*, and that of far ſmaller difficulty; What is to be done, when the conſcience is ſcrupulous? I call that a *ſcruple*, when a man is reaſonably well perſwaded of *the lawfulneſs* of a thing, yet hath withal ſome *jealouſies* and *fears*, leſt perhaps it ſhould prove *unlawful*. Such ſcruples are more incident to men of *melancholy* diſpoſitions, or of *timorous ſpirits*; eſpecially if they be *tender conſcienced* withal: and they are much encreaſed by the falſe *ſuggeſtions* of Satan; by reading *the Books*, or hearing *the Sermons*, or frequenting *the company* of men more ſtrict, preciſe, and auſtere in ſundry points, than they need or ought to be; and by ſundry other means which I now mention not. 33.

Of

1. Of which *ſcruples* it behoveth every man, *firſt*, to be wary that he do not at all *admit* them, if he can chuſe: or, if he cannot wholly avoid
2. them, that *ſecondly*, he endeavour ſo far as may be *to eject* them ſpeedily out of his thoughts, as *Satans ſnares*, and things that may breed him wor-
3. ſer *inconveniences*: or if he cannot be ſo rid of them, that then *thirdly*, he reſolve to go on according to the more *probable perſwaſion* of his mind, and *deſpiſe* thoſe ſcruples. And this he may do with a good conſcience, not only in things *commanded* him by lawful *authority*, but even in things *indifferent* and arbitrary, and wherein he is let to his own *liberty*.

34. Much more might have been added for the farther both declaration and *confirmation* of theſe points. But you ſee I have been forced to wrap things together that deſerve a more full and diſtinct handling, that I might hold ſome proportion with the time. I had a purpoſe briefly to have compriſed the ſum of what I have delivered, concerning *a gainſaying*, *a doubting*, and *a ſcrupulous* conſcience, in ſome few *concluſions* for your better remembrance, and to have added alſo ſomething by way of *direction*, what courſe might be the moſt probably taken for *the correcting* of *an erroneous* conſcience, for *the ſetling* of *a doubtful* conſcience, and for *the quieting* of *a ſcrupulous* conſcience. But it is more than time that I ſhould give place to other buſineſs: and the moſt, and moſt material of thoſe directions, have been here and there occaſionally touched in that which hath been delivered already: In which reſpect I may the better ſpare that labour. Beſeech we God the Father of our Lord Jeſus Chriſt, ſo to endue us all with the grace of his holy Spirit, that in our whole converſations we may unfeignedly endeavour to preſerve a *good conſcience*, and to yield all *due obedience* to him firſt, and then to every Ordinance of man for his ſake.

Now to this *Father*, *Son*, and bleſſed *Spirit*, three perſons, and one eternal *God*, be aſcribed all the *Kingdom*, the *Power*, and the *Glory* both now and for evermore. *Amen.*

AD CLERUM.

The fifth Sermon.

At a Viſitation holden at *Grantham*, *Lincoln*, *Octob.* 8. 1641.

MATTH. XV. 9.

But in vain they do worſhip me, teaching for Doctrines the Commandments of men.

OUR Saviour ſometimes forewarneth his Diſciples to *beware of the leaven of Phariſees*, Which *leaven*, as he expoundeth himſelf, (and he beſt knew his own meaning) was of two ſorts: the leaven of *Hypocriſie*, Luke 12. and the leaven of corrupt and ſuperſtitious *doctrine*, *Matth.* 16. We read, 1 *Cor.* 5. of a third ſort, and that is *the leaven of maliciouſneſs*; which alſo uſually accompanieth the other two. Where any of the three are in abundance, but eſpecially where they all meet and abound, (as in theſe *Phariſees*) it is impoſſible by any care or cunning ſo to keep them hidden, as not to bewray themſelves upon occaſion to an obſerving eye. As you know it is the nature of *leaven*, though it be hidden never ſo deep in a heap of Meal, to work up to the top, ſo that a Man may certainly know by the effects, and be able to ſay, that there it is. In the ſtory of this preſent Chapter, the *Phariſees* diſcover all the three; *Malice*, *Hypocriſie*, and *Superſtition*. Their *Malice* againſt Chriſt, although it appeared ſufficiently in this, that their quarrelling his Diſciples for eating with unwaſhen hands was with the intent to bring an *odium* upon him for not inſtructing them better: yet he paſſeth it by, without taking any ſpecial

Luk. 12. 1. Matth. 16. 12. 1 Cor. 5. 8.

ſpecial notice thereof. It may be, for that his own perſon was chiefly concerned in it. But then the other two, their *Hypocriſie* and *Superſtition*, in rejecting the *Commandments* of God for the ſetting up of their own *Traditions*; becauſe they trencht ſo near and deep upon the honour of God his heavenly Father, he neither would nor could diſſemble. But themſelves having given him the occation by asking him the firſt queſtion, [*Why do thy Diſciples tranſgreſs the tradition of the Elders?*] he turneth the point of their own weapon full upon them again as it were by way of *recrimination*, not without ſome ſharpneſs, Do you blame them for that? But *why* then *do you* your ſelves *alſo tranſgreſs the Commandment of God by your Tradition*? which is a far greater matter.

Percutit illos atrociore recriminatione. Eraſ. in Paraph.

Τὸ πολλῷ μεῖζον ἔγκλημα, *Chryſ. Hom.* 15.

2. That is their *Charge*, verſe 3, Which having made good by *one inſtance* taken from the *fifth Commandment*, (more he might have brought: but it needed not; this one being ſo notorious and ſo convincing) he thenceforth doubteth not to call them *Hypocrites* to their faces, and to apply to them a paſſage out of the Prophet *Iſaias*, very pat to his purpoſe. Wherein the Prophet charged the People of thoſe times with the very ſame crimes both of them, whereof theſe *Phariſees* are preſently appealed: to wit, *Hypocriſie*, and *Superſtition*: Hypocriſie in their *Worſhip*, and Superſtition in the *Doctrine*. The *Leaven* whereof, by how much more it *ſwelled* them in their own and the common Opinion, making them to be highly eſteemed among Men, for their outward *preciſeneſs* and ſemblances of Holineſs; by ſo much the more it *ſowred* them towards Almighty God, rendring the whole Lump of their ſo *ſtrict Religion* abominable in his ſight. So true is that of our Saviour, *Luke* 16. *That which is highly eſteemed among men, is abomination in the ſight of God.* Their *Hypocriſie* he putteth home to them in the Verſes before the Text; *Ye Hypocrites, well did Iſaias propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.* That done, he forgetteth not to remember them of their *Superſtition* too; continuing his allegation out of the Prophet ſtill, in the words of my Text, *But in vain they do worſhip me, teaching for Doctrines the commandments of men.*

Σὺμβαυέ σὺν μεῖζ' ἀκειβείας. *Chryſ. ibid.*

Iſa. 29. 13.

Ἀκειβεςάτη αἵρεσις. Act. 26. 5. Luk. 16. 15.

Ἐν ὑποκρίσει ψευδολόγων. 1 Tim. 4. 2.

3. This later verſe I have choſen to entreat of alone at this time: for although *Hypocriſie* and *corrupt teaching* do often go together, as in thoſe *Jews* whom the Prophet long before reproved, and in theſe *Phariſees* whom our Saviour here reproveth: yet have I purpoſely ſevered this Verſe from the former in the handling, moved thereunto out of a double conſideration. *Firſt*, becauſe *Hypocriſie* lurking more within, we are not able to pronounce of it with ſuch certainty; neither (if we were) have we indeed any good Warrant ſo to do: as we may of *unſound Doctrines* which lie more open to the view, and are allowed to our examination. *Secondly*, and eſpecially, becauſe hundreds of thoſe my Brethren, whom I cannot in reaſon excuſe from ſymbolizing with the *Phariſees* in *teaching for doctrines the commandments of men* (which is the fault reproved in this verſe;) I cannot yet in charity and in my own thoughts, but acquit from partaking with them in (the meaſure at leaſt of) that their foul *Hypocriſie*, wherewith they ſtand charged in the former verſes.

1 Theſ. 5. 21. 1 Joh. 4. 1.

The words themſelves being one entire propoſition; to ſtand upon the curious dividing of them would be a matter of more oſtentation than uſe: and the *truth* thereof alſo, when the meaning is once laid open, will be ſo evident, that I ſhall preſume of your aſſent, without ſpending much

much time in the proof. The main of our buſineſs then upon the Text at this time muſt be *Explication*, *Application*, and *Uſe*. Firſt the *Explication* of the Words, then the *Application* of the Matter; and laſtly, ſome *Corollaries* inferred therefrom for our Uſe. Which for your better underſtanding and remembrance I ſhall endeavour to do as plainly and orderly as I can.

4. As for the *Words* firſt. There are three things in them that deſire *Explication*: Firſt, what is meant by the *commandments of men*: Secondly, what it is to *teach* ſuch commandments for *doctrines*: Thirdly, how and in what reſpect they that teach ſuch doctrines may be ſaid to *worſhip God in vain*. For the firſt; ἔνταλμα or ἐντολὴ, a *Commandment*, properly and ſtrictly taken, is an *affirmative precept* requiring ſomething to be done: the contrary whereof is a *Prohibition*, or *negative precept*, forbidding the doing of ſomething. But in the Holy Scriptures, (as in our common ſpeech alſo) the word is uſually ſo extended as to comprehend both, (*Prohibitions* alſo, as well as *Commandments* properly ſo called.) The reaſon whereof is, becauſe *Affirmatives*, and *Negatives* do for the moſt part mutually include and infer the one the other: as in the preſent Caſe, it is all one, whether the *Phariſees* ſhould *command* Men to waſh before meat, or *forbid* them to eat before they had waſhed. We call the whole Decalogue the *ten commandments*, though there be Negative precepts there as well as Affirmative, yea, more Negative than Affirmative. And thoſe Negatives [*Touch not*, *taſte not*, *handle not*] are called *the Commandments of men*, Col. 2. 12. Which place I note the rather, becauſe the appellation here uſed, and cited out of *Iſa.* 29. according to the *Septuagint* [ἐντάλματα ἀνθρώπων] are not found any where elſe in the whole Teſtament beſides in the relation of this ſtory, ſave in that one place only. "By the analogy of which places, inaſmuch "as there is mention made in them all as well of *Doctrines*, as of *Com-* "*mandments*, and that in ſome of them with the Conjunction Copula- "tive between them; we are warranted to bring within the extent of "this word, according to the *general intention*, and ſcope of our Saviour "in this place, *Doctrinals* as well as *Morals*: that is to ſay, as well thoſe "that preſcribe unto our *Judgments*, what we are bound to believe or "not to believe in matter of *Opinion*; as thoſe that preſcribe unto our "*Conſciences*, what we are bound to do, or not to do, in matter of "*Practice*. Although the *ſpecial occaſion* whereupon our Saviour fell in- "to this diſcourſe againſt the Phariſees, and *the ſpecial inſtance* whereby "he convinceth them, do withal ſhew, that the Morals do more princi- "pally, properly, and directly fall under his *particular intention* and ſcope "therein. In the full extent of the word then, all thoſe preſcriptions are to be taken for the *Commandments of men*, wherein any thing is by *humane Authority* either *enjoyned* or *forbidden* to be *believed* or *done*, (eſpecially to *be done*) which God in his Holy Word hath not ſo enjoyned or forbidden. *Jonadab*'s command to the *Rechabites*, that they ſhould not drink Wine, they nor their Sons for ever: and the *Phariſees* tradition here that none ſhould eat with unwaſhen hands; were both the *commandments of men*.

Τὰς ἐντολὰς εἴδιας, μὴ μοιχεύσις, μὴ, &c. Mark 10. 19. Luk. 18. 10.

Jer. 45. 6.

5. This is clear enough, yea, and good enough hitherto, if there were no more in it but ſo: For you muſt obſerve, (or elſe you quite miſtake the *Text*, and the whole drift of it) that it is no part of our Saviours meaning, abſolutely and wholly to condemn all the *Commandments of men*. For that were to cut the ſinews of all *Government* and *Order*, and to overturn *Churches*, *Kingdoms*, *Corporations*, *Families*, and all other both greater

and leſſer *Societies* of men, none of all which can be upheld without ſome *poſitive Laws* and Sanctions of mans deviſing. We do not therefore find, that either *Jonadab* was blamed for *commanding* the *Rechabites* not to drink Wine; or that they were blamed for *obſerving* his commandments therein. But rather on the contrary that God well *approved* both of him and them, yea, and *rewarded* them for their obedience unto that command; though it were a command but of *mans deviſing*, and had no more than a bare *humane Authority* to warrant it. And therefore thoſe Men are very wide, that vouch this Text againſt the *Eccleſiaſtical Conſtitutions* or *Ceremonies*, with ſuch confidence, as if they were able with this one Engine to take them all off at a blow: not conſidering, that it is not barely *the Commandments of men*, either *materially* or *formally* taken, (that is to ſay, neither the *things commanded by men*, nor yet *mens commanding* of them;) but it is the *teaching* of ſuch Commandments for *Doctrines*, that our Saviour here condemneth the *Phariſees* for. What that is therefore, we are next to enquire, διδάσκοντες διδασκαλίας, *teaching for Doctrines the commandments of men.*

Jer. 35. 18, 19. *Abridgm. Linc.* p. 44.

6. In the 29. of *Iſa.* the ſubſtantives have a Conjunction Copulative between them in the Septuagint; and they are read in the very ſame manner and order [ἐντάλματα καὶ διδασκαλίας] by St. *Paul*, alluding thereunto in *Col.* 2. But in the *Greek Text* in all Copies extant both here and in *Mark* 7. where the ſame Hiſtory is related, they are put without the Conjunction, by *Appoſition*, as the Grammarians call it. The meaning is the ſame in both readings; only this latter way it appeareth better, and it is in effect this: Whoſoever ſhall endeavor to impoſe upon the judgments of Men, *in credendis*, or in point of *faith*, any thing to be *believed* as a part of Gods holy *truth*; or ſhall endeavour to impoſe upon the Conſciences of men, *in agendis*, or in point of manners, any thing to be *obſerved* as a part of Gods holy will, which cannot be ſufficiently evidenced ſo or ſo to be, either by *expreſs Teſtimony* of the written Word of God, rightly underſtood and applyed, or by clear natural and *neceſſary deduction* therefrom according to the Laws of true Logical diſcourſe, is guilty, more or leſs, of that *Superſtition* our Saviour here condemneth in the Phariſees, of *teaching for doctrines the commandments of men.*

Per appoſitionem, Eraſ. Bez.

7. And a fault it is of a large comprehenſion. It taketh in all *additions* whatſoever, that are made to that abſolute and all-ſufficient *Rule of Faith and manners*, which God hath left unto his Church in his *written Word*. *In what kind ſoever* they are, whether in Opinion, Worſhip, Ordinance, Injunction, Prohibition, Promiſe, or otherwiſe. From *what cauſe ſoever* they proceed, whether from Credulity, Ignorance, Education, Partiality, Hypocriſie, Miſ-govern'd Zeal, Time-ſerving, or any other. For *what end ſoever* they may be done; whether thoſe ends be in truth *intended*, or but in ſhew pretended: ſay it be the glory of God, the reformation of abuſes, the preventing of miſchiefs or inconveniences, the avoiding of ſcandals, the maintenance of Chriſtian liberty, the furtherance of Piety, or whatever elſe can be imagined. If they have not a ſufficient foundation in the *ſacred Text*, and yet ſhall be offered to be preſſed upon our *Judgments* or *Conſciences*, in the name of God, and as his Word: they are to be held as *chaff*, fitter to be ſcattered before the Wind, or caſt out to the dunghil, than to be hoarded up in the garners among the *Wheat*; (alas, *what is the chaff to the wheat?*) or as *Hay*, *Wood*, or *Stubble*, meeter to become fewel for the Oven, or Hearth, than to be coffered

Jer. 23. 28. 1 Cor. 3. 12, 15.

up

up in the Treaſures among *Gold, and Silver, and precious Stones.* And he that bringeth any ſuch Doctrine with him, let his *Piety* or *parts* be otherwiſe what they can be; ſhould he in either of both, or even in both, match not only the Holy *Apoſtles* of Chriſt, but the ever bleſſed *Angels* in Heaven: yet ſhould we rather defie him as a *Traytor*, for ſetting Gods ſtamp upon his own Bullion, than receive him as his faithful *Embaſſadour*, and ſalute him with an *Anathema* ſooner, than bid him *God ſpeed.* Especially if the Doctrine be apparently either *falſe* or *ungrounded*, and yet *poſitively* and *peremptorily* delivered, as if it were the undoubted word and will of God. Gal. 1. 8. 2 Joh. 10.

8. I may not now deſcend to particulars. But thus much it will concern us all to know in the General, that whoſoever teacheth any thing either to be *abſolutely unlawful*, which God hath *not forbidden* in his Word; or to be *abſolutely neceſſary*, which God hath *not required* in his Word, he *teacheth for doctrines the commandments of men*, and ſo far forth playeth the *Phariſees* part in burthening the Conſciences of Gods people with the *ſuperſtitious fancies* of his own brain. But otherwiſe, the *enjoyning* of ſomething for a time which God hath *not forbidden*, or the *forbidding* of ſomething for a time which God hath *not required*, by thoſe that are endued with lawful Authority in any *Eccleſiaſtical*, *Political*, or *Domeſtical* Society; ſo as the ſame be not done for *Conſcience ſake* towards God, or with any Opinion of *worſhip*, *merit*, or operative *holineſs*, but meerly out of prudential conſiderations, and for the reaſons of *order*, *decency*, *expedience*, or other like reſpects of *conveniency* and *accomodation*; is a thing no ways juſtly chargeable with *Phariſaiſm*, *ſuperſtition*, or to be cried down and condemned under the name of *Will-worſhip*; nor doth it come within the compaſs of our Saviours reproof in this place. If *Jonadab* had laid an obligation upon the Conſciences of the *Rechabites*, *not to drink wine*, by telling them that for *Conſcience ſake* towards God they ought to abſtain therefrom; or if the *Jewiſh Elders* and Governors, leaving the Conſciences of the People free, had only made a *Law* under ſome penalty for decency and cleanlineſs ſake, that no Man ſhould ſit down to Meat in publick with *unwaſhen hands*: to my ſeeming had *he then* been guilty of this Phariſaical ſuperſtition, and *they* free. In brief then to conclude this Enquiry, To lay an obligation either upon the *judgements* or *conſciences* of Men in point of *opinion* or *practice*, which God hath not laid; that, and nothing but that, is to *teach for doctrines the commandments of men.*

9. We have yet a *third* thing to be enquired of, for the Explication of the words: namely, how, and in what reſpect they that teach ſuch Doctrines may be ſaid to *worſhip God in vain.* The Ambiguity of our Engliſh word *Worſhip*, hath occaſioned many Errors among Divines, and miſ-underſtandings of one anothers words and writings, whereby the diſputes and controverſies about *Worſhip* are become of all other the moſt intricate and perplexed. The *Hebrews*, and the *Greeks* too have ſundry words, and thoſe of diſtinct notions, and ſignifications: which we in Engliſh, for want of fitter expreſſions, are fain to tranſlate promiſcuouſly by this one word *Worſhip.* The Greek words προσκύνειν, λατρεύειν, θρησκεύειν, and σέβεσθαι, (which is the word here uſed) are all indifferently rendred, *worſhipping.* Here, according to the notion of the Greek word, it properly ſignifieth the performance of ſome Religious or devout act, with an intention to honour God thereby. Whereby it appeareth, that theſe *Phariſees* placed a great part of their *Religion* in the obſervation of

theſe *Traditions of mens diviſing*; and flattered themſelves with this conceit, That they did God a great deal of *honour* in ſo doing, and that therefore he could not chooſe but be marvellous *well pleaſed* with them for ſo doing. By long accuſtoming themſelves to which like outward obſervances, they had almoſt loſt the vigor and *ſoul* of true *Religion*, (which conſiſteth in the inward Reverence and Devotion of the heart:) and had little other left than the bare *carcaſe*, or empty *outſide* thereof; and that alſo patcht and pieced up for the moſt part with the devices and *inventions of men.*

10. And this our Saviour now telleth them is *Worſhip in vain.* He ſaith ſo indeed: but hath he any Text for it? The place he citeth is in *Iſa.* 29. 13. where the words, according to the Original, run but thus [*Their fear towards me is taught by the precept of men:*] but that it is *vain*, the Prophet doth not there ſay. He doth not ſay it ἀπολέξει, in thoſe very words, according to the *Hebrew*: but the ſcope of the place importeth all that and more. For God there threatneth to puniſh the People for ſuch *worſhip*: which he would not have done, if he had been either *pleaſed* with it, or *honoured* by it. But the very word and all is ſo found, even as our Saviour citeth it [ματὴν δὲ σέβονται] in the *Septuagint* there: which being the moſt common and *received Tranſlation* in thoſe days, was therefore for the moſt part followed by Chriſt and his Apoſtles in their quotations, eſpecially where it ſwerved not very much in ſence from the *Original.* Now a thing is ſaid to be done *in vain*, when it hath not that wiſhed effect, which the doer intended and expected. Thoſe *Phariſees* then, intending by thoſe ſuperſtitious *Will-worſhips* to *honour* God, and hopeing to *pleaſe* him therewithal; when their expectations ſhould be ſo far fruſtrated, that God ſhould all on the contrary profeſs himſelf *diſhonoured* and *diſpleaſed* thereby; it muſt needs be acknowledged that this their *Will-worſhip* was all *in vain.* Certainly God will reject, what himſelf hath forbidden: and he hath forbidden, and that both frequently, and with the ſevereſt interminations, all manner of *Will-worſhip* (of this kind, and properly ſo called) and all *additions* of Men unto his holy Word.

11. In the ſeveral parts of the Text thus opened, we may ſee the full meaning of the whole. God will not approve of, nor accept any *Wit-worſhip*, or *Will-worſhip*, forged or deviſed by Man, with an Opinion, as if it were a neceſſary part of Gods ſervice; nor allow of any *Doctrine*, that tendeth to bind the *Judgments* or *Conſciences* of his people further than he hath thought fit himſelf to bind them by the expreſſes of his Word. He will, when time ſerveth, *root out every plant which is not* of his own planting. And when *the day* is come, which *ſhall declare* (by a fiery Trial) *every mans work of what ſort it is*: the *Gold* and *Silver* and *precious Stones* ſhall abide the fire, and the Workman that built with ſuch good ſtuff *ſhall receive a* bleſſed *reward.* But he that buildeth *Wood*, or *Hay*, or *Stubble*; though by the great mercy of God he himſelf may paſs through the fire, and *be ſaved* (with ſome difficulty) ſo long as he holdeth faſt the foundation, which is *Chriſt* and his merits: yet he ſhall *ſuffer loſs* in his work however. That ſhall be ſure to *burn* and periſh; whatſoever becometh of him. All that *fear* of God is but ſuperſtitious and *vain*, that is taught by the Precepts and *Commandments of men.*

Mat. 15. 12.
1 Cor. 3. 12--15.

12. From *the Explication* of the Text hitherto, I come now to *the Application* of it. Wherein I doubt not by Gods help, but to make clear to the judgment of any Man, that is not either uncapable through *ignorance*,

or

or fore-poſſeſſed with *prejudice*, theſe three things. *Firſt*, that the *Papiſts* are guilty of the Phariſaical Superſtition and Will-worſhip here condemned. *Secondly*, that *the Church of England*, and her regular and Obedient Children are not guilty of the ſame. *Thirdly*, that thoſe *Divines and others* in the Church of *England*, that ſo undutifully charge her therewithal, are in truth themſelves inexcuſably guilty of that very Crime, whereof they unjuſtly accuſe her.

13. Firſt, for *the Papiſts*. That they are the right children and ſucceſſors of the *Phariſees*, no Man, that rightly underſtandeth the Tenets of the *Romiſh Church*, but will eaſily grant; if he ſhall duly conſider what a maſs of *humane Traditions* both in point of belief and worſhip are impoſed upon the judgments and conſciences of all that may be ſuffered to live in the viſible Communion of that Church, and that with opinion of *neceſſity*, and under pain of Damnation. The *Popes Supremacy*, *Worſhipping of Images*, *Invocation of Saints and Angels*, *the Propitiatory Sacrifice of the Maſs*, *Purgatory*, *the ſeven Sacraments*, *Tranſubſtantiation*, *Adoration of the Hoſt*, *Communion under one kind*, *Private Maſſes*, *forbidding Prieſts Marriage*, *Monaſtical Vows*, *Prayer in an unknown Tongue*, *Auricular Confeſſion*. All theſe, and I know not how many more, are ſuch, as even by the confeſſion of their own learned Writers, depend upon *unwritten Traditions* more than upon *the Scriptures*. True it is, that for moſt of theſe they pretend to *Scripture* alſo: but with ſo little *colour* at the beſt, and with ſo little *confidence* at the laſt; that when they are hard put to it, they are forced to fly from that hold, and to ſhelter themſelves under their great Diana, *Tradition*. Take away that, it is confeſſed that many of the chief Articles of their Faith *nutare & vacillare videbuntur*, will ſeem even to totter and reel, and have much ado to keep up. For what elſe could we imagine ſhould make them ſtrive ſo much to debaſe the Scripture all they can, denying it to be a Rule of Faith, and charging it with *imperfection*, *obſcurity*, *uncertainty*, and many other defects; and on the other ſide to magnifie *Traditions* as every way more abſolute: but meerly their conſciouſneſs, that ſundry of their Doctrines, if they ſhould be examined to the bottom, would appear to have no ſound foundation in the *Written Word*. And then muſt we needs conclude from what hath been already delivered, that they ought to be received, (or rather not to be received but rejected) as *the Doctrines and Commandments of men*.

Andradus *Multò maxima pars Evangelii pervenit ad nos traditione; perexigua literis eſt mandata.* Hoſ. Confeſ. c. 92. *Egenum elementum.* Hoſius. *Plumbea regula.* Pighius, *&c.*

14. Nor will their flying to *Tradition* help them in this Caſe, or free them from *Phariſaiſm*; but rather make the more againſt them. For to omit that it hath been the uſual courſe of *falſe teachers*, when their Doctrines were found not to be *Scripture-proof*, to *(a)* fly to *Tradition*: do but enquire a little into the Original and growth of *Phariſaical Traditions*, and you ſhall find that *(b)* one Egg is not more like another, than the *Papiſts* and the *Phariſees* are alike in this matter. When *Sadoc* (*c*) (or whoſoever elſe was the firſt Author of the Sect of the *Sadduces*) and his followers began to vent their peſtilent and Atheiſtical Doctrines againſt *the immortality of the Soul*, *the reſurrection of the Body*, and other like: the beſt learned among the *Jews*, (the *Phariſees* eſpecially) oppoſed againſt them by arguments and collections drawn from the *Scriptures*. The *Sadduces* finding themſelves unable to hold argument with them (as having two ſhrewd diſadvantages; but *a little Learning*, and *a bad cauſe*;) had

a V. Chamier, Tom. 1 Panſtrat. Lib. 9. c. 16. Jewels defence 2. c. 9.

b Non male comparari Phariſæos Catholicis. Serarius *apud* Hal. *Serm.* on Mat. 5. 30.

c Sadoc diſcipulus Antiqui Sochai, author ſectæ Sadducæorum ſecundum Rabbinos. V.

El. Tisb. in צדוק *Schindler in Lexic. Pentagl. Sed hoc ut Commentum Rabbinicum exigit Montacutius: qui Sadduceorum originem ad Doſitheum quendam refert, ex authoritate Epiphanii & aliorum; eoſque Sadducæos dictos confirmat à* צדק *Juſtitia, ob mores auſteros, & in judiciis ſeveritatem. V. Montacut. Appar. 7. ſect. 49.*

no other means to avoid the force of all their arguments, than to hold them preciſely to *the letter* of the Text, without admitting any *Expoſition* thereof, or *Collection* therefrom. Unleſs they could bring *clear Text*, that ſhould affirm *totidem verbis* what they denied; they would not yield. The *Phariſees* on the contrary refuſed (as they had good cauſe) to be tied to ſuch unreaſonable conditions: but ſtood upon *the meaning* of the Scriptures, as *the Sadduces* did upon *the letter*; confirming the truth of their interpretations partly from *Reaſon*, and partly from *Tradition*. Not meaning by *Tradition* (as yet) any Doctrine other than what was already ſufficiently contained in the *Scriptures*; but meerly the Doctrine which had been in all ages conſtantly taught and received with an *Univerſal conſent* among the People of God, as conſonant to the holy *Scriptures* and grounded thereon. By this means, though they could not ſatisfie *the Sadduces* (as Hereticks and Sectaries commonly are obſtinate) yet ſo far they ſatisfied the generality of the People, that they grew into very great eſteem with them: and within a while carried all before them: the deteſtation of the *Sadduces* and of their looſe Errors alſo conducing not a little thereunto. And who now but the *Phariſees*: and what now but *Tradition*? In every Mans eye and mouth. Things being at this paſs, any Wiſe Man may Judge, how eaſie a matter it was for Men ſo reverenced as the *Phariſees* were, to abuſe the Credulity of the People and the intereſt they had in their good Opinion, to their own advantage: to make themſelves *Lords* of the Peoples Faith, and by little and little to bring into *the Worſhip* whatſoever Doctrines and obſervances they pleaſed; and all under the acceptable name of *the Traditions of the Elders*. And ſo they did, winning continually upon the People by their cunning and ſhews of Religion, and proceeding ſtill more and more, till the *Jewiſh Worſhip* by their means was grown to that height of *ſuperſtition* and *formality*, as we ſee it was in our Saviours days. Such was the beginning and ſuch the riſe, of theſe *Phariſaical Traditions*.

Τοσαύτῃ ἔγνω σταὶ ἰσχὺν παρὰ τῷ πλήθει, ὡς —— &c. *Joſ.* 13. *Antiq.* 18.

15. *Popiſh Traditions* alſo both came in and grew up juſt after the ſame manner. The Orthodox Biſhops and Doctors in the ancient Church, being to maintain the *Trinity* of Perſons in the Godhead, the *Conſubſtantiality* of the Son with the Father, the *Hypoſtatical union* of the two Natures in the Perſon of Chriſt, the Divinity of *the Holy Ghoſt*, and other like Articles of the Catholick Religion againſt the *Arrians*, *Eunomians*, *Macedonians*, and other Hereticks: for that the words *Trinity*, *Homoüſion*, *Hypoſtaſis*, *Proceſſion*, &c. (which for the better expreſſing of the Catholick ſence they were forced to uſe) were not *expreſly* to be found in *the holy Scriptures*; had recourſe therefore very often, in their writings againſt the Hereticks of their times, to *the Tradition of the Church*. Whereby they meant not (as the Papiſts would now wreſt their words) any *unwritten Doctrine* not contained in the Scriptures, but the very Doctrine of *the Scriptures* themſelves as they had been conſtantly underſtood and believed by all faithful Chriſtians *in the Catholick Church* down from the Apoſtles times till the ſeveral preſent Ages wherein they lived. This courſe of theirs, of ſo ſerviceable and neceſſary uſe in thoſe times, gave the firſt occaſion, and after-riſe to that heap of *Errors* and *Superſtitions* which in proceſs of time (by the Power and Policy of *the Biſhop of Rome* eſpecially) were introduced into the Chriſtian Church under the ſpecious name and colour of *Catholick Traditions*. Thus have they trodden in the ſteps of their Forefathers *the Phariſees*; and ſtand guilty even as they of the *Superſtition* here condemned by our Saviour, in *teaching for Doctrines mens Precepts*.

Διδασκαλίας. *Epiph. in Ptol. Juſtin. Nuell.* 146. *& alii.*

Δῆλον ὅτι πολλὰ ἐκαινοτόμουν *Chryſ. Hom* 51. *in Mat.*

Mox ſubſecuta eſt corruptela, *Calvin in loc.*

16. But

16. But if the *Church of Rome* be caſt, how ſhall the *Church of England* be quit? That ſymbolizeth ſo much with her in many of her *Ceremonies*, and otherwiſe? What are all our *croſſings*, and *kneelings*, and *duckings*? What *Surplice*, and *Ring*, and all thoſe other Rites and Accoutrements that are uſed in or about the *Publick Worſhip*; but ſo many *Commandments of men*? For it cannot be made appear (nor truly do I think was it ever endeavoured) that God hath any where commanded them. Indeed theſe things have been objected heretofore, with clamour enough; and the cry is of late revived again with more noiſe and malice than ever, in a world of *baſe and unworthy Pamphlets*, that like the *Frogs of Ægypt* croak in every corner of the Land: And I pray God the ſuffering of them to multiply into ſuch *heaps* do not cauſe *the whole Land* ſo to *ſtink* in his Noſtrils, that he grow weary of it and forſake us. But I undertook to juſtifie *the Church of England* and her regular and obedient Children in this behalf: and it will be expected I ſhould do it. If any of the Children of this Church in their too much haſt have over-run their Mother, that is, have buſied themſelves and troubled others with putting forward new Rites and *Ceremonies*, with ſcandal, and without Law; or by uſing her name without her leave for the ſerving of their own purpoſes, have cauſleſsly brought an evil ſuſpicion upon her (as ſome are blamed) let them anſwer it as well as they can: it is not my buſineſs now to plead for them, but to vindicate *the Church of England* againſt another ſort of men, who have accuſed her of *Superſtition* unjuſtly. Exod. 8. 14.

17. Set both theſe aſide, and her defence is made in a word, if we do but remember what hath been already delivered in the *Explication* of the Text: to wit, that it is not *the commandments of men*, either *Materially* or *Formally* taken; but the *Opinion* that we have of them, and *the teaching* of them *for Doctrines*, wherein Superſtition properly conſiſteth. *Materially* firſt. There is no Superſtition either in *wearing*, or in *not wearing* a Surplice; in *kneeling*, or in *not kneeling* at the Communion; in *croſſing*, or in *not croſſing* an Infant newly Baptized: even as there is no Superſtition in *waſhing* or in *not waſhing* the hands before Meat. So long as neither the one is done with an Opinion of *neceſſity*, nor the other *forborn* out of the Opinion of *unlawfulneſs*. For ſo long the Conſcience ſtandeth free. The Apoſtle hath ſo reſolved in the very like caſe: that neither he *that eateth* is the worſe for it, nor *he that eateth not* the better for it. A Man may eat, and do it with a good Conſcience too. As in the preſent caſe, at this time it is certain Chriſts Diſciples did eat and *waſhed not*: it cannot be doubted but at ſome time or other they *waſhed* before they eat. Not for Conſcience ſake towards God either; but even as they ſaw it fit, and as the preſent occaſion required: and they might do both without *ſuperſtition*. But if any man ſhall *wear*, or *kneel*, or *croſs*, with an Opinion of *neceſſity* and *for Conſcience ſake* towards God, as if thoſe parts of Gods Service wherein thoſe Ceremonies are uſed in our Church could not be rightly performed without them; yea, although the Church had not appointed them, doubtleſs the uſe of thoſe Ceremonies by reaſon of ſuch his Opinion ſhould be *Superſtition to him*. Becauſe a man cannot be of that *Opinion*, but he muſt believe it to be *true Doctrine*, that ſuch and ſuch *Ceremonies* are of themſelves *neceſſary* parts of Gods worſhip. As on the contrary, if any body ſhould refuſe to *wear*, or *kneel*, or *croſs*, out of an Opinion of their *unlawfulneſs*; as if thoſe Ceremonies did vitiate the whole act of that Worſhip whereunto they are applied: I cannot ſee, but upon the ſame ground, and by reaſon of ſuch his Opinion, 1 Cor. 8. 8.

the

the *refusal* of those Ceremonies should be *to him* also *Superstition*. Because a man cannot be of that *Opinion*, but he must believe this to be *true Doctrine*, that such and such Ceremonies are of themselves *unlawful* to be used in the Worship of God. But the obedient Children of the *Church* of *England*, having no such Opinion either of the *necessity* or *unlawfulness* of the said *Ceremonies*; but holding them to be (as indeed they are) things in their own nature indifferent, are even therefore free from *Superstition* in both the kinds aforesaid. So then in the things commanded taken *materially*, that is to say, considered *in themselves* without respect to the Churches command, there is no *Superstition*; because there is nothing concerning them *Doctrinally* taught either the one way, or the other.

18. Now if we can as well clear these things taken also *formally*, that is to say, considered not in themselves, but *as they stand commanded* by publick authority of the Church: the whole business is done, as to this point. Nor is there in truth any great difficulty in it, if we will but apprehend things aright. For although the very *commanding* them do seem to bring with it a kind of *necessity*, and to lay a tie upon the *Conscience*, (as that of St. *Paul* implieth both, *you must needs be subject*, and that *for Conscience sake*:) yet is not that any tie brought upon the Conscience *de novo* by such *command of the Church*, only that tie that lay upon the Conscience before by virtue of that general *Commandment of God* of obeying the higher Powers in all their lawful commands, is by that *Commandment of the Church* applied to that particular matter. Even as it is in all Civil Constitutions, and humane positive Laws whatsoever. And the *necessity* also is but an *obedientiall*, not a *doctrinal necessity*. But the Text requireth a *doctrinal necessity*, to make the thing done a vain and superstitious Worship [*Teaching for doctrines the commandments of men.*] Which the *Church of England* in prescribing the aforesaid Ceremonies hath not done; nor by her own grounds could do. For look as the case standeth with private men for *doing*, or *refusing*; even so standeth the case with publick Governours for *commanding* or *forbidding*. As therefore with private men, it is not the bare *doing* or *refusing* of a thing, as in discretion they shall see cause; but the *doing* of it with an Opinion of *necessity* or the *refusing* of it with the Opinion of *unlawfulness*, that maketh the *action superstitious*, as hath been already shewed; so with publick Governours, it is not the *commanding* or *forbidding* of a mutable Ceremony, as for the present they shall deem it fit, for *order*, *decency* or *uniformities* sake, or such other like respects: but the *commanding* of it with an opinion as if it were of *perpetual necessity*, or the *forbidding* it with the like opinion, as if it were *simply unlawful*, that maketh the *Constitution superstitious*.

19. Now I appeal to any man, that hath not run on madly with the cry for company, but endeavoured with the Spirit of *Charity* and *Sobriety* to satisfie his understanding herein; if the *Church of England*, both in the *(a)* Preface before the Book of *Common-Prayer*, and in the *(b) Articles* of her Confession, and in sundry passages in the *Homilies* occasionally (and these Books are acknowledged her most Authentick Writings, the *two former* especially, and the just standard whereby to measure her whole *Doctrine*:) if, I say, she have not in them all, and that in as plain and expres terms as can be desired, disclaimed all *humane Traditions*, that are imposed upon the Consciences of Gods People either in point of *Faith* or *Manners*; and declared to the world, that she challenged no *power* to her self to order any thing by her own Authority but only *in things indifferent*, and such as are not repugnant to the word of God; and

Rom. 13. 5.

[a] The Ceremonies that remain are retained for Discipline and Order, which upon just causes may be altered and changed, and therefore are not to be esteemed equal with Gods law, *Pref. of Cerem.*

[b] The Church hath power to decree Rites and Ceremonies, but it ought not besides the Scripture to enforce any thing to be believed for necessity of salvation, *Art.* 20. Every particular or National Church hath authority to ordain, change, and abolish Ceremonies, &c. *Art.* 34.

[c] Τὰ γὰρ πρήγματα ὧν συγκείσεως μάλιστα φαίνεται. Chrysost. Orat. 2. contr. Judæos.

and that her *Conſtitutions* are but for order, comelineſs and uniformity ſake, and not for Conſcience ſake towards God; and that therefore any of thoſe her *Orders* and *Conſtitutions* may be *retained*, *aboliſhed* or *altered* from time to time, and at all times, as the Governours for the time being ſhall judge to ſerve beſt unto Edification. What ſhould I ſay more? If men liſt to be contentious, and will not be ſatisfied, who can help it? yet thus much I dare ſay more. Let any *Papiſt* or *Preciſian* in the world give inſtance but in any one ſingle thing, doctrinally maintained by the *Church of England*, which he can with any colour of truth except againſt as a *Commandment of men*: if we do not either ſhew good warrant for it from the *written word* of God, (which we doubt not but to be able to do, and is moſt *ad rem*;) or elſe (which is enough *ad hominem*) for every *ſingle* inſtance they ſhall bring, return them *ten* of their own teaching, every whit as liable to the ſame exception as that: we will yield the Bucklers, and confeſs her guilty.

20. But now, what will you ſay, if after all this clamouring againſt *Engliſh-Popiſh Ceremonies*, (as of late they have blazoned them) they that keep all this ado, prove in the end the guilty perſons themſelves? I am much deceived if it do not clearly prove ſo, if we either compare her Doctrine and theirs together, or take a view of ſome of theirs by themſelves. *Firſt*, compare them a little, *(c)* which will alſo add ſome confirmation to the former point for the farther juſtifying of the *Church of England* in this behalf. And for example and perſpicuity ſake, let the inſtance be *kneeling at the Communion*; there being the like reaſon of all the reſt. I pray you conſider well the *evidence*; weigh the grounds and obſerve the courſe held on both ſides, and then give *ſentence* accordingly. If, as God hath given thoſe *our Church Governours* power to determine of indifferent mutable circumſtances, and they uſing the liberty of the power given them, have appointed *kneeling* rather than *ſitting*, or *ſtanding*, as judging it a geſture of greater *reverence* and well becoming our *unworthineſs*, but without any Opinion either of the *neceſſity* of that geſture, or of the *unlawfulneſs* of the other two; ſo God had given the like Power to theſe our *Brethren*, and they uſing the liberty of that power had appointed *ſitting* or *ſtanding*, rather than *kneeling*, as judging either of them a more *proper Table geſture* than it, yet without any Opinion of their *neceſſity*, or of the *unlawfulneſs of kneeling*; the caſe had then been alike of both. Theſe had been as free as they; neither of them had been guilty of Superſtition, in *teaching for Doctrines the Commandments of men:* becauſe there was no *doctrinal neceſſity*, whereby to bind the Conſciences of Gods People on either ſide. Again, if as theſe ſay to their Proſelytes peremptorily in effect thus [*you are bound in Conſcience not to kneel*; it is an unlawful geſture, a ſuperſtitious relique of Popery, and carrieth with it a ſhrewd appearance of their idolatrous Bread-worſhip; *and therefore we charge you upon your Conſciences not to kneel:*] ſo our Church-Governours ſhould ſay to the People peremptorily in effect thus, [*you are bound in Conſcience to kneel*, or elſe you prophane the holy Sacrament, not diſcerning the Lords Body; *and therefore we charge you upon your Conſciences to kneel:*] the caſe of both had here alſo been alike. Both alike guilty of Superſtition, *in teaching for doctrines the commandments of men:* becauſe by that *doctrinal neceſſity*, as well the one ſort as the other had laid a perpetual obligation upon the Conſciences of men, in a matter which God having not any where either *commanded* or *forbidden* hath therefore left free and indifferent. But now taking the

(c) Τὰ γὰρ πράγματα συνουγκείσει ὡς μάλιστα φαίνεται. Chryſoſt. Orat. 2. contr. Judæos.

caſe as *de facto* it is, without *Ifs* and *Ands*, ſet the one againſt the other, and make the compariſon right: and here it is. Our *Brethren* having no publick *authority* given them to order what ſhall be done or not done in matters of *external government*, do yet bind the Conſciences of Gods people, by *teaching* that which they thus forbid to be ſimply and in it ſelf *unlawful*. Our *Governors* on the contrary, though having publick *authority* to preſcribe in ſuch matters, do yet leave the Conſciences of men at liberty, without teaching that which they appoint, to be of abſolute *neceſſity* in it ſelf. This being *ſpecies facti*, as the Civilians ſpeak, the even true ſtate of the caſe: ſay now I beſeech you in good ſooth, and be not partial, *Quid Juris?* at whoſe door lieth the *Superſtition?* The one ſide teaching no ſuch doctrine, but having *authority*, do by virtue of *that authority* appoint the People *to kneel*; The other ſide having no ſuch *authority*, but teaching a *doctrine*, do by virtue of *that doctrine* charge the people *not to kneel*: Whether of both ſides may rightlier be ſaid to *teach for doctrines the Commandments of men*;

Tu quum ſis quod ego, & fortaſſis nequior ———

21. Their guilt herein will yet farther appear, if leaving compariſons, we take a view of ſome of their *doctrines* by themſelves. I ſay, but ſome of them: for how many hours would ſerve to reckon them all? or who indeed (even of themſelves) knoweth them all? There are ſo many Covies of *new doctrines* ſprung up ever and anon, eſpecially in theſe late times of connivance and licentiouſneſs; which by that they are well hatcht, preſently fly abroad the Country, and are entertained by ſome or other for as good Divinity, as if they were the undoubted Oracles of the Holy Ghoſt. I dare not affirm it, becauſe I will not put my ſelf to the trouble to prove it, and becauſe I heartily deſire and wiſh I be deceived in it: yet I cannot diſſemble my fear that it is but too true, (by the proportion of what we almoſt dayly hear or ſee) that within little more than this *one twelvemonth* laſt paſt there have been more falſe and *ſuperſtitious doctrines* vented in the *Pulpits* and *Preſſes* in *England*, than have been (in ſo open and daring a manner) in the whole ſpace of *almoſt fourſcore years* before, I mean ſince the firſt of *Queen Elizabeth* of bleſſed memory. And to make good the former charge, omitting ſundry other their unwarrantable poſitions, partly concerning *Church-Government*, Orders, and Ceremonies, eſtabliſhed by *Law*, partly concerning ſundry received *cuſtoms* in matters wholly or in part *Eccleſiaſtical*, partly concerning the uſe of ſundry *paſtimes* and *recreations*, partly concerning ſundry *uſages* and *cuſtoms in vita communi*, in things meerly Civil, and not ſacred or Eccleſiaſtical: the particulars whereof would amount to many ſcores, if not hundreds: I ſhall preſent unto your view a *dozen* only, which I have ſelected from the reſt of thoſe that I have obſerved to have been moſt urged of late in *Sermons* and *Pamphlets*; by which you may in part judge of the reſt. And they are theſe.

22. 1. That the appointing of a *ſet form of Prayer* or Liturgy, to be uſed in the Service of God, is unlawful or Antichriſtian; or that it is a ſtraitning or limiting of the Holy Spirit of God.

2. That it is not in the power of the Church to ordain any *Rites* or *Ceremonies* in the Service of God, which the People are bound to obſerve, other than ſuch as God hath commanded in his Word.

That the obſervation of annual Feſtivals in memory of Chriſt

3. That *Rites* and *Uſages*, deviſed or abuſed either by *Heathens* or *Idolaters*, may not be lawfully uſed by Chriſtians in the Service of God.

4. That it is unlawful or ſuperſtitious to *kneel at the Holy Communion*, in the act of receiving the Sacrament.

5. That

5. That *Instrumental Musick* may not be used in the Service of God, as well as *Vocal.*

6. That *Episcopacy* is *Antichristian*, or repugnant to the word of God.

7. That the *Presbyterian Discipline* is the very *Scepter of Christs Kingdom*, or the order appointed by Christ himself for the perpetual Government of his Church, which ought of all particular Congregations to be inviolably observed unto the worlds end.

or his Apostles, as Christimas, Easter, &c. is Antichristian, superstitious, and unlawful.

8. That it is simply unlawful for a Minister to be possessed of *two Benefices.*

9. That *Ecclesiastical persons* may not meddle in *secular affairs*, nor can with a good Conscience exercise any *Civil office or Jurisdiction*, although by humane Authority, Law or custom allowed them.

10. That it is not lawful in *preaching Gods word*, to recite sentences out of *the Fathers*; much less from the writings of *Heathen Writers.*

11. That the *Election or consent of the people* is of necessity required, either to the *ordaining* of the Ministers, or to the appointing of them to their particular charges.

12. Lastly, (which though I find not positively delivered *in terminis*, nor is the danger thereof so generally observed, as of sundry of the former; yet for that I find it often touched upon in these late Treatises, and conceive it to be an *error* of no less dangerous consequence than many of the former, I thought meet not to omit it:) That the *examples of Christ and of his Apostles* ought to be observed of all Christians, as a *perpetual Rule* binding them to *Conformity*, even as their *Precepts* do unto *obedience.*

23. Concerning which *Positions*, I do here in the face of this Congregation take God to witness, who shall judge us all at the last day, that I do verily believe, and in my conscience am perswaded, That all and every of them are the vain and *superstitious inventions* of men, wholly destitute of all sound warrant from the *written word* of God, rightly understood and applied: and (till they shall be better proved) ought to be so esteemed of every man that desireth to make Gods Holy Word the rule of his opinions and actions. Many and great are the *mischiefs* otherwise, that come to the Church and People of God, by the *teaching* of these and other like *groundless Positions:* As amongst others, these *three* following. *First*, great scandal is hereby given to *Atheists*, *Papists*, *Separatists*, and other the enemies of our Religion; especially to the *Papists*: who will not only take occasion thence to speak evil of us and of *the way of truth and holiness* which we profess, but will be themselves also the more confirmed in their own wicked errors, by objecting to us, that since we left them, we cannot tell where to stay. *Secondly*, many sober and godly men, both Ministers and others, who chearfully submit to *the established Laws* and Government (as they take themselves by *the Law of God* bound to do, in things which they believe not to be repugnant to his word) are by this means unworthily exposed to contempt and mis-censure, as if they were *time-servers*, or inclined to *Popery* or *Superstition* at the least. But if they shall farther endeavour in their Sermons or otherwise, to shew their just dislike, and to hinder the growth of these *unlawful impositions*, and to hold the people in their good belief by instructing them better; they shall be sure to be forthwith branded as *opposers of the Gospel.* As if there were such *a spirit of infallibility* annexed to some mens *Pulpits*, as some have said there is to the Pope's *Chair*, that whatsoever they shall deliver thence must needs be *Gospel.* *Thirdly*, hereby many an honest-hearted and well meaning Christian is wonderfully abused; by being

miſled into *Error*, *Superſtition*, and *diſobedience*, by having his Conſcience *brought into bondage* in thoſe things, whereunto it was the good pleaſure of God to leave him free; and by being diſpoſed to much *uncharitableneſs* in judging evil of his Brother, that hath given him no juſt cauſe ſo to do.

24. Beſides theſe and ſundry other *miſchiefs* of dangerous conſequence, too long now to repeat: the thing that I am preſently to affirm, concerning all and every of the *poſitions aforeſaid*, and other like them, pertinently to the Text and buſineſs in hand, is this, That whoſoever ſhall *doctrinally* and poſitively *teach* any of the ſame, doth *ipſo facto* become guilty of the *Superſtition* here condemned by our Saviour, and ſo far forth ſymbolizeth with the Phariſees in *teaching for doctrines the commandments of men.* And I doubt not, but there are in the *Church of England* ſundry learned, judicious, and *Orthodox Divines*, no way ſuſpected of favouring *Popery or Popiſh Innovations* that by Gods help and the advantage of Truth will be ready to maintain what I now affirm, in a fair, Chriſtian and Scholar-like trial, againſt whoſoever are otherwiſe minded, whenſoever by Authority they ſhall be thereunto required.

25. I have now finiſhed what I had to ſay from this Scripture by way of *Application.* From the whole premiſſes would ariſe ſundry *Inferences*, as Corollaries and by way of *Uſe.* In the proſecution whereof, had we time for it, I ſhould have occaſion to fall upon ſome things that might be of right good uſe for the ſetling of mens *Judgments* and *Conſciences* in a way of *Truth and Peace.* And truly my aim lay chiefly here, when my thoughts fixt upon this Text. But having enlarged my ſelf ſo far beyond my firſt purpoſe already, I ſhall only give you a ſhort touch of each of them: and it may be hereafter (as I ſhall ſee cauſe, and as God ſhall diſpoſe) I may take ſome other occaſion, here or elſewhere to enlarge them further.

26. The *firſt* ſhould be an *earneſt requeſt* to ſuch of my Brethren, as through inconſideratian, zeal againſt Popery, or profaneneſs, or any other cauſe, have been a little too forward and faulty this way. That they would in the fear of God *review* their own *dictates*, and (all *partiality* and ſelf-ſeeking laid aſide) beſtow a little pains to *examine* throughly the ſoundneſs of thoſe *principles* from which they draw their *Concluſions*: whether they be the very *true word* of God indeed, or but the fancies and devices of the wit of man. I know how lothly men are induced to ſuſpect themſelves to be in an Error: and that it is with our Brethren herein as with other men, may ſufficiently appear in this, that few of them will ſo much as beſtow the reading of thoſe Books, that might give them ſatisfaction. But (beloved) better *try your own work* your ſelves, and if it prove but *Hay* or *Stubble* burn it your ſelves, by acknowledging your error and retracting it; that you may build better: then let it lie on ſtill, till a ſorer fire catch it. Better for any of us all, whether in reſpect of
1 Cor. 11. 32. our *errours* or ſins, to prevent the Lords judging of us, by timely *judging our ſelves*, than to ſlack the time till his judgment overtake us.

27. The *Second Uſe* ſhould be an *Admonition* to all my Brethren of the Miniſtry for the time to come, and that in the Apoſtles words,
1 Cor. 11. 23. & 15. 3. 1 *Cor.* 3. 10. *Let every man take heed what he buildeth.* St. *Paul* himſelf
Quod accepiſti, non quod excogitaſti. Vinc. Lir. cap. 27. Numb. 22. 18. was very careful this way, not to deliver any thing to the People, but what he had *received* from the Lord. The Prophets of the Lord ſtill delivered their Meſſages with this Preface, *Hæc dicit Dominus.* Yea, that wretched *Balaam*, though a falſe Prophet, and covetous enough, profeſſed

feſſed yet that if *Balak* would give him his houſe full of Silver and Gold, he neither durſt nor would *go beyond the word of the Lord to do leſs or more.* There is a great proneneſs in us all to Idolize *our own inventions*: Beſides much *Ignorance*, *Hypocriſie*, and *Partiality*; any of which may byaſs us awry. Our *Educations* may lay ſuch early anticipations upon our judgments; or our *Teachers*, or the *Books* we read, or the *Society* we converſe withal, may leave ſuch impreſſions therein, as may fill them with prejudice, not eaſily to be removed. The *golden mean* is a hard thing to hit upon almoſt in any thing, without ſome warping toward one of *the extremes*, either on the right hand or on the left: and without a great deal of wiſdom and care ſeldom ſhall we ſeek to ſhun one *extreme*, and not run a little too far towards the other, if not quite into it. In all which, and ſundry other reſpects, we may ſoon fall into groſs miſtakes and *errors*, if we do not take the more heed; whilſt we ſuſpect no ſuch thing by our ſelves, but verily believe that all we do is out of pure zeal for Gods Glory, and the *love* of his truth. We had need of all the *piety*, and *learning*, and *diſcretion*, and *pains*, and *prayers* we have: and all little enough without Gods *bleſſing* too, (yea, and our own greater *care* too) to keep us from running into *Errors*, and from *teaching for doctrines the commandments of men.*

28. The *Third Uſe* ſhould be for *Admonition* alſo, to all the people of God that they be not haſty to *believe every Spirit*; *but to try the Spirits* (eſpecially when they ſee the *ſpirits* to diſagree and claſh one with another, or find otherwiſe juſt cauſe of ſuſpicion;) and that, as the *Beræans* did, by the *Scriptures*. Uſing withal all good ſubſidiary helps for the better underſtanding thereof; eſpecially thoſe two as the principal; the Rule of *Right Reaſon*, and the known conſtant judgment and practice of the *Univerſal Church*. That ſo they may fan away *the Chaff* from the *Wheat*: and letting go the refuſe, *hold faſt that which is good.* To this end every man ſhould eſpecially beware, that he do not ſuffer himſelf to be carried away with *names*; nor to have any mans *perſon* either in *hatred* or *admiration*: but embrace what is conſonant to truth and reaſon, though *Judas* himſelf ſhould preach it; and reject what even an *Angel* from Heaven ſhould teach, if he have no other reaſon to induce him to believe it, than that he teacheth it.

1 Joh. 4. 1.

Acts 17. 11.

1 Theſ. 5. 21. Jude 16. Gal. 1. 8.

Παραχαλῶ δὲ ὑμᾶς πάντων ὑμῶν ἀδελφοὶ τὸ πρὸ δεινὸν καὶ τὸ δεινὸν σκοπεῖν καὶ τὰ τούτων καὶ τὰ τῶν γεραιῶν παῦτα ἀ παίζα πνευμάτων Chryſ. Hom. 13. in 2 Cor.

29. The *Fourth Uſe* ſhould be for *Exhortation* to the learneder ſort of my Brethren, to ſhew their faithfulneſs, duty, and true hearty affection to God and his Truth and Church, by maintaining the ſimplicity of the *Chriſtian Faith*, and aſſerting the Doctrine of *Chriſtian Liberty*, againſt all corrupt mixtures of *mens inventions*, and againſt all unlawful impoſitions of *mens Commandments*, in any kind whatſoever. If other men be zealous to ſet up *their own errors*, ſhall we be remiſs to hold up *Gods Truth?* God having *depoſited* it with us, and committed it to our ſpecial truſt: how ſhall we be able to anſwer it to God and the World, if we ſuffer it to be ſtollen out of the hearts of our people by our *ſilence* or neglect? Like enough you ſhall incurr blame and *cenſure* enough for ſo doing; as if you *ſought* but *your ſelves* in it by ſeeking to pleaſe thoſe that are in authority in hope to get preferment thereby. But let none of theſe things diſcourage you, if you ſhall not be able by the grace of God in ſome meaſure to deſpiſe the *cenſures* of raſh and uncharitable men, ſo long as you can approve your hearts and actions in the ſight of God, and to break through (if need be) far greater *tryals* and *diſcouragements* than theſe; you are not worthy to be called the *ſervants of Chriſt.*

30. The

30. The laſt *Uſe* ſhould be an humble *Supplication* to thoſe that have in their hands the ordering of the great affairs of *Church* and *State*: that they would in their goodneſs and wiſdoms make ſome ſpeedy and effectual proviſion, to repreſs the exorbitant licenciouſneſs of theſe times, in *Printing* and *Preaching* every man what he liſt to the great diſhonour of *God*, ſcandal of the *Reformed Religion*, fomenting of *Superſtition* and *Error*, and diſturbance of the peace both of *Church* and *Common-wealth*. Leſt if way be ſtill given thereunto, thoſe *evil Spirits* that this late connivence hath raiſed, grow ſo fierce within a while, that it will trouble all the power and wiſdom of the Kingdom to *conjure* them handſomly down again. But certainly, ſince we find by late experience, what *wildneſs* in ſome of the Lay-people, what *petulancy* in ſome of the inferior Clergy, what *inſolency* in ſome both of the Laity and Clergy, our Land is grown into, ſince the reins of the *Eccleſiaſtical Government* have lain a little ſlack: we cannot but ſee, what need we have to deſire and pray, that the *Eccleſiaſtical Government* and *Power* may be timely ſetled in ſome ſuch *moderate* and *effectual* way; as that it may not be either too much *abuſed* by them that are to exerciſe it, nor too much *deſpiſed* by thoſe that muſt live under it. In the mean time, ſo long as things hang thus looſe and unſetled, I know not better how to repreſent unto you the preſent face of the times in ſome reſpects, than in the words of the Prophet *Jeremy*, [*The Prophets propheſie lies, and the Prieſts get power into their hands by their means, and my people love to have it ſo: And what will you do in the end thereof?*

Jer. 5. 31.

31. What the end of theſe inſolencies will be, God alone knoweth. The increaſe of *Profaneneſs*, *Riot*, *Oppreſſion*, and all manner of wickedneſs on the one ſide; and the growth of *Error*, *Novelty*, and *Superſtition* on the other ſide: are no good ſigns onward. The Lord of his great mercy grant a better end thereunto, than either theſe beginnings or proceedings hitherto portend, or our ſins deſerve. And the ſame Lord of his infinite goodneſs vouchſafe to diſpel from us by the *light* of his Holy Spirit, all *blindneſs and hardneſs* of heart; to purge out of us by the *fire* of his Holy Spirit all droſs of *pride and Hypocriſie*; to increaſe in us by the *grace* of his Holy Spirit the love of *Truth and Godlineſs*; to ſupport us by the *comforts* of his Holy Spirit amidſt all our *diſtreſſes and fears*; and to lead us by the *guidance* of his Holy Spirit along the paths of *holineſs* unto the ports of *happineſs*. And all this for the alone merits ſake of his bleſſed Son and our alone Saviour *Jeſus Chriſt*. To which bleſſed *Father*, *Son and Holy Spirit*, be aſcribed by us and the whole Chriſtian Church, all *the Kingdom*, *the Power*, *and the Glory*, from this time forth for evermore. *Amen. Amen.*

LONDON, Printed for *Richard Chiſwell.* 1686.

A D

AD MAGISTRATUM.

The First Sermon.

At a Publick Seſſions at *Grantham*, *Lincoln*, *June* the 11*th*. 1623.

JOB. XXIX. ver. 14, 15, 16, 17.

14. *I put on righteouſneſs, and it cloathed me: my judgment was a Robe and Diadem.*
15. *I was eyes to the blind, and feet was I to the lame.*
16. *I was a Father to the poor; and the cauſe which I knew not, I ſearched out.*
17. *And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.*

WHere *ſilence* againſt foul and falſe imputations may be interpreted a (*a*) *Confeſſion*; there the *Proteſtation* of a mans own *innocency* as ever *juſt*, and ſometimes (*b*) *neceſſary*. When others do us *open wrong*, it is not now *Vanity*, but *Charity*, to do our ſelves *open right*: and whatſoever appearance of *folly* or *vain boaſting* there is in ſo doing; *they* are chargeable with all that *compel* us thereunto, and not *we*. (*I am become a fool in glorying; but ye have compelled me*, 2 Cor. 12. 11.) It was neither *pride* nor *paſſion* in *Job*, but ſuch a *compulſion* as this, that made him ſo often in this Book proclaim his own *righteouſneſs*. Amongſt whoſe many and grievous *afflictions*, as it is hard to ſay which was the greateſt; ſo we are ſure this was not the leaſt, that he was to wreſtle with the unjuſt and bitter

1.

a *Si, cùm mihi furta, largitiones--objiciuntur, ego reſpondere ſoleo meis*--*non tam ſum exiſtimandus de rebus geſtis gloriari, quàm de objectis non confiteri.* Cic. pro domo ſua.

b *Mihi de me-metipſo tam multa dicendi neceſſitas quædam impoſita eſt ab illo.* Cic. pro Syll.

bitter upbraidings of unreaſonable and incompaſſionate men. They came to *viſit* him as *friends*; and as *friends* they ſhould have *comforted* him. But
c Job 16. 2. *ſorry friends* they were, and (*c*) *miſerable comforters*: indeed not *comforters*, but *tormenters*; and *accuſers* rather than *friends*. Seeing *Gods hand* heavy upon him; for want of better or other proof, they charge him with *Hypocriſie*. And becauſe they would not ſeem to deal all in *generalities* (for againſt this *general* accuſation of *hypocriſie*, it was ſufficient for him as *generally* to plead the truth and *uprightneſs* of his heart;) they therefore go on more *particularly*, (but as falſly) and as it were by way of *inſtance*, to charge him with *Oppreſſion*. Thus *Eliphaz* by name taxeth him: *Chap.* 22. 6, &c. *Thou haſt taken a pledge from thy Brother for naught; and haſt ſtripped the naked of their cloathing. Thou haſt not given water to the weary to drink, and thou haſt witholden bread from the hungry. But as for the mighty man, he had the Earth; and the honourable man dwelt in it. Thou haſt ſent Widows away empty, and the Arms of the Fatherleſs haſt thou broken.*

2. Being thus *ſhamefully*, indeed *ſhameleſsly*, upbraided to his face, without
d *Etſi ego dignus hac contumelia, at tu indignus qui faceres tamen.* Teren. any deſert of his, *by* thoſe men, (*d*) who (if he had deſerved it) ſhould leaſt of all have done it, his (*e*) *neighbours* and familiar *friends*; can you blame the good man, if to remove ſuch *falſe aſperſions*, he do with more than ordinary freedom inſiſt upon *his own integrity* in this behalf? And
e Pſal. 55 12--14. that he doth in this Chapter ſomething largely; wherein he declareth how he demeaned himſelf in the time of his *proſperity* in the adminiſtration of his *Magiſtracy*, far otherwiſe than was laid to his charge. [*When the Ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me. Becauſe I delivered the poor that cryed, and the Fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy.*] in the next immediate verſes before theſe. And then he goeth on in the words of my Text, *I put on righteouſneſs*, &c.

3. It ſeemeth *Job* was a *good* man, as well as a *great*: and being *good*, he was by ſo much *the better*, by how much he was *the greater*. Nor was he ony *Bonus vir*, *a good man*; and yet if but ſo, his *friends* had done him much wrong to make him an *Hypocrite*: but he was *Bonus Civis* too, a good *Common-wealths man*; and therefore his *friends* did him yet more wrong to make him an *Oppreſſor*. Indeed he was neither the one, nor the other. But it is not ſo uſeful for us to *know* what manner of man *Job* was, as to *learn* from him what manner of men *we ſhould be*. *The grieved Spirit* of *Job* indeed at firſt, uttered theſe words for his own *Juſtification*: but *the bleſſed Spirit of God* hath ſince written them for our *inſtruction*. To teach us from *Job*'s example how to uſe that meaſure of *greatneſs* and *power* which he hath given us, be it more, be it leſs, to his *glory*, and *the common good*. So that in theſe words we have to conſider, as laid down unto us under the perſon, and from the example of *Job*, ſome of the main and principal *duties* which concern all thoſe that live in any degree of *Eminency* or *Authority*, either in *Church* or *Common-wealth*; and more eſpecially thoſe that are in *the Magiſtracy*, or in any office appertaining to *Juſtice*.

4. And thoſe *Duties* are *four*. One, and the firſt, as a more *tranſcendent* and *fundamental* duty: the other three, as *acceſſary helps* thereto, or *ſub-*
1. *ordinate parts* thereof. The *firſt* is, a *Care* and *Love*, and *Zeal* of *Juſtice*. A good Magiſtrate ſhould ſo make account of the adminiſtration of *Juſtice*, as of his chiefeſt *buſineſs*; making it his greateſt glory and delight, *Ver.* 14.

[*I*

[*I put on righteouſneſs, and it cloathed me: my judgment was a robe and a diadem.*] The *ſecond* is a forwardneſs unto the works of *Mercy*, and *Charity*, and *Compaſſion*. A good Magiſtrate ſhould have *compaſſion* of thoſe that ſtand in need of his help, and be *helpful* unto them, ver. 15. and part of 16. [*I was eyes to the blind, and feet was I to the lame, I was a father to the poor.*] The *third* is *Diligence in Examination*. A good Magiſtrate ſhould not be haſty to credit *the firſt tale*, or be carried away with *light Informations*: but he ſhould *hear*, and *examine*, and ſcan and ſift matters as narrowly as may be for *the finding out* of the truth, in the remainder of ver. 16. [*And the cauſe which I knew not, I ſearched out.*] The *Fourth* is *Courage and Reſolution in executing*. A good Magiſtrate, when he goeth upon ſure grounds, ſhould not *fear the faces* of men, be they never ſo *mighty* or *many*; but without reſpect of perſons *execute* that which is equal and right even upon the greateſt Offender, Ver. 17. [*And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth:*] Of theſe four in their order: of the firſt firſt; in theſe words, *I put on righteouſneſs*, &c. 2. 3. 4.

This Metaphor of *cloathing* is much uſed in the Scriptures in this notion as it is applyed to *the ſoul*, and things appertaining to the ſoul. In Pſalm 109. *David* uſeth this imprecation againſt his enemies; [(*f*) *Let mine adverſaries be cloathed with ſhame, and let them cover themſelves with their own confuſion as with a Cloak.*] And the Prophet *Eſay* ſpeaking of Chriſt and his Kingdom, and the righteouſneſs thereof, *Chap.* 11. thus deſcribeth it, [(*g*) *Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.*] Likewiſe in the New Teſtament, Saint *Paul* in one place biddeth us (*h*) *put on the Lord Jeſus Chriſt*: in another exhorteth women to (*i*) *adorn themſelves, inſtead of broidered hair, and gold, and pearls, and coſtly aray, with ſhamefac'dneſs and ſobriety, and (as becoming women profeſſing godlineſs) with good works*: in a third, furniſheth the ſpiritual Souldier with (*k*) *Shooes*, *Girdle*, *Breaſtplate*, *Helmet*, and all neceſſary accoutrements from top to toe. In all which, and other places where the like *Metaphor* is uſed; it is ever to be underſtood with alluſion to one of the *three* ſpecial ends and *uſes* of Apparel. For we cloath our ſelves, either *firſt*, for *neceſſity*, and common *decency*, to cover our nakedneſs; or *ſecondly*, for *ſecurity*, and *defence* againſt enemies; or *thirdly*, for *ſtate* and *ſolemnity*, and for diſtinction of Offices and Degrees. Our Cloaks, and Coats, and ordinary ſuits, we all wear to *cover our nakedneſs*: and theſe are *Indumenta*, known by no other, but by the general name of *Cloathing* or *Apparel*. Souldiers in the wars wear *Morions*, and *Cuiraces*, and *Targets*, and other habiliments for *defence*: and theſe are called *Arma*, *Arms* or *Armour*. Kings and Princes wear *Crowns* and *Diadems*; inferiour Nobles, and Judges, and Magiſtrates, and Officers, their *Robes*, and *Furrs*, and *Hoods*, and other Ornaments fitting to their ſeveral Degrees and Offices, for *ſolemnity* of ſtate, and as enſigns or marks of thoſe places and ſtations wherein God hath ſet them: and theſe are *Infulæ*, Ornaments or *Robes*. It is true; *Juſtice*, and *Judgment*, and every other good vertue and grace is all this unto *the ſoul*; ſerving her both for *covert*, and for *protection*, and for *ornament*: and ſo ſtand both for the *garments*, and for *the Armour*, and for *the Robes* of the ſoul. But here I take it, *Job* alludeth eſpecially to the third uſe. The propriety of the very words themſelves give it ſo: for he ſaith he put righteouſneſs and judgment upon him as a *Robe* and *a Diadem*; and ſuch things as there are worn, not for *neceſſity*, but *ſtate*. *Job* was certainly a *Magiſtrate*, a *Judge* at the leaſt; It is evident from the ſeventh Verſe, 5. 1. 2. 3.

f Pſal. 109.29.

g Eſay 11. 5.

h Rom. 13.14. *i* 1 Tim. 2.9, 10.

k Eph. 6. 14, &c.

bitter upbraidings of unreaſonable and incompaſſionate men. They came to *viſit* him as *friends*; and as *friends* they ſhould have *comforted* him. But *ſorry friends* they were, and (*c*) *miſerable comforters*: indeed not *comforters*, but *tormenters*; and *accuſers* rather than *friends*. Seeing *Gods hand* heavy upon him; for want of better or other proof, they charge him with *Hypocriſie*. And becauſe they would not ſeem to deal all in *generalities* (for againſt this *general* accuſation of *hypocriſie*, it was ſufficient for him as *generally* to plead the truth and *uprightneſs* of his heart;) they therefore go on more *particularly*, (but as falſly) and as it were by way of *inſtance*, to charge him with *Oppreſſion*. Thus *Eliphaz* by name taxeth him: *Chap.* 22. 6, &c. *Thou haſt taken a pledge from thy Brother for naught; and haſt ſtripped the naked of their cloathing. Thou haſt not given water to the weary to drink, and thou haſt witholden bread from the hungry. But as for the mighty man, he had the Earth; and the honourable man dwelt in it. Thou haſt ſent Widows away empty, and the Arms of the Fatherleſs haſt thou broken.*

c Job 16. 2.

2. Being thus *ſhamefully*, indeed *ſhameleſsly*, upbraided to his face, without any deſert of his, *by* thoſe men, (*d*) who (if he had deſerved it) ſhould leaſt of all have done it, his (*e*) *neighbours* and familiar *friends*; can you blame the good man, if to remove ſuch *falſe aſperſions*, he do with more than ordinary freedom inſiſt upon *his own integrity* in this behalf? And that he doth in this Chapter ſomething largely; wherein he declareth how he demeaned himſelf in the time of his *proſperity* in the adminiſtration of his *Magiſtracy*, far otherwiſe than was laid to his charge. [*When the Ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me. Becauſe I delivered the poor that cryed, and the Fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy.*] in the next immediate verſes before theſe. And then he goeth on in the words of my Text, *I put on righteouſneſs*, &c.

d *Etſi ego dignus hac contumelia, at tu indignus qui faceres tamen.* Teren.

e Pſal. 55 12--14.

3. It ſeemeth *Job* was a *good* man, as well as a *great*: and being *good*, he was by ſo much *the better*, by how much he was *the greater*. Nor was he ony *Bonus vir*, *a good man*; and yet if but ſo, his *friends* had done him much wrong to make him an *Hypocrite*: but he was *Bonus Civis* too, a good *Common-wealths man*; and therefore his *friends* did him yet more wrong to make him an *Oppreſſor*. Indeed he was neither the one, nor the other. But it is not ſo uſeful for us to *know* what manner of man *Job* was, as to *learn* from him what manner of men *we ſhould be*. *The grieved Spirit* of *Job* indeed at firſt, uttered theſe words for his own *Juſtification*: but *the bleſſed Spirit of God* hath ſince written them for our *inſtruction*. To teach us from *Job*'s example how to uſe that meaſure of *greatneſs* and *power* which he hath given us, be it more, be it leſs, to his *glory*, and *the common good*. So that in theſe words we have to conſider, as laid down unto us under the perſon, and from the example of *Job*, ſome of the main and principal *duties* which concern all thoſe that live in any degree of *Eminency* or *Authority*, either in *Church* or *Common-wealth*; and more eſpecially thoſe that are in *the Magiſtracy*, or in any office appertaining to *Juſtice*.

4. And thoſe *Duties* are *four*. One, and the firſt, as a more *tranſcendent* and *fundamental* duty: the other three, as *acceſſary helps* thereto, or *ſubordinate parts* thereof. The *firſt* is, a *Care* and *Love*, and *Zeal* of *Juſtice*.

1. A good Magiſtrate ſhould ſo make account of the adminiſtration of *Juſtice*, as of his chiefeſt *buſineſs*; making it his greateſt glory and delight, *Ver.* 14.

[*I*

[*I put on righteouſneſs, and it cloathed me: my judgment was a robe and a diadem.*] The *ſecond* is a forwardneſs unto the works of *Mercy*, and *Charity*, and *Compaſſion*. A good Magiſtrate ſhould have *compaſſion* of thoſe that ſtand in need of his help, and be *helpful* unto them, ver. 15. and part of 16. [*I was eyes to the blind, and feet was I to the lame, I was a father to the poor.*] The *third* is *Diligence in Examination*. A good Magiſtrate ſhould not be haſty to credit *the firſt tale*, or be carried away with *light Informations*: but he ſhould *hear*, and *examine*, and ſcan and ſift matters as narrowly as may be for *the finding out* of the truth, in the remainder of ver. 16. [*And the cauſe which I knew not, I ſearched out.*] The *Fourth* is *Courage and Reſolution in executing*. A good Magiſtrate, when he goeth upon ſure grounds, ſhould not *fear the faces* of men, be they never ſo *mighty* or *many*; but without reſpect of perſons *execute* that which is equal and right even upon the greateſt Offender, Ver. 17. [*And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth:*] Of theſe four in their order: of the firſt firſt; in theſe words, *I put on righteouſneſs*, &c. 2. 3. 4.

This Metaphor of *cloathing* is much uſed in the Scriptures in this notion as it is applyed to *the ſoul*, and things appertaining to the ſoul. In Pſalm 109. *David* uſeth this imprecation againſt his enemies; [(*f*) *Let mine adverſaries be cloathed with ſhame, and let them cover themſelves with their own confuſion as with a Cloak.*] And the Prophet *Eſay* ſpeaking of Chriſt and his Kingdom, and the righteouſneſs thereof, *Chap.* 11. thus deſcribeth it, [(*g*) *Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.*] Likewiſe in the New Teſtament, Saint *Paul* in one place biddeth us (*h*) *put on the Lord Jeſus Chriſt*: in another exhorteth women to (*i*) *adorn themſelves, inſtead of broidered hair, and gold, and pearls, and coſtly aray, with ſhamefac'dneſs and ſobriety, and (as becoming women profeſſing godlineſs) with good works*: in a third, furniſheth the ſpiritual Souldier with (*k*) *Shooes*, *Girdle*, *Breaſtplate*, *Helmet*, and all neceſſary accoutrements from top to toe. In all which, and other places where the like *Metaphor* is uſed; it is ever to be underſtood with alluſion to one of the *three* ſpecial ends and *uſes* of Apparel. For we cloath our ſelves, either *firſt*, for *neceſſity*, and common *decency*, to cover our nakedneſs; or *ſecondly*, for *ſecurity*, and *defence* againſt enemies; or *thirdly*, for *ſtate* and *ſolemnity*, and for diſtinction of Offices and Degrees. Our Cloaks, and Coats, and ordinary ſuits, we all wear to *cover our nakedneſs*: and theſe are *Indumenta*, known by no other, but by the general name of *Cloathing* or *Apparel*. Souldiers in the wars wear *Morions*, and *Cuiraces*, and *Targets*, and other habiliments for *defence*: and theſe are called *Arma*, *Arms* or *Armour*. Kings and Princes wear *Crowns* and *Diadems*; inferiour Nobles, and Judges, and Magiſtrates, and Officers, their *Robes*, and *Furrs*, and *Hoods*, and other Ornaments fitting to their ſeveral Degrees and Offices, for *ſolemnity* of ſtate, and as enſigns or marks of thoſe places and ſtations wherein God hath ſet them: and theſe are *Infulæ*, Ornaments or *Robes*. It is true; *Juſtice*, and *Judgment*, and every other good vertue and grace is all this unto *the ſoul*; ſerving her both for *covert*, and for *protection*, and for *ornament*: and ſo ſtand both for the *garments*, and for *the Armour*, and for *the Robes* of the ſoul. But here I take it, *Job* alludeth eſpecially to the third uſe. The propriety of the very words themſelves give it ſo: for he ſaith he put righteouſneſs and judgment upon him as a *Robe* and *a Diadem*; and ſuch things as there are worn, not for *neceſſity*, but *ſtate*. *Job* was certainly a *Magiſtrate*, a *Judge* at the leaſt; It is evident from the ſeventh Verſe, 5.

f Pſal. 109.29.

g Eſay 11. 5.

h Rom. 13.14.

i 1 Tim. 2.9, 10.

k Eph. 6. 14, &c.

1. 2. 3.

and to me it ſeemeth not improbable that he was a (l) *King*; though not like ſuch as the Kings of the earth now are (whoſe *dominions are wider*, and *power* more abſolute.) yet poſſible ſuch as in thoſe ancient times, and in thoſe *Eaſtern parts* of the World were called *Kings*, *viz.* a kind of petty *Monarch*, and ſupreme *Governour* within his own Territories, though perhaps but of *one ſingle City* with the *Suburbs*, and ſome few neighbouring *Villages*. In the firſt Chapter it is ſaid that he was (m) *the greateſt man of all the Eaſt*: and in this Chapter he ſaith of himſelf, that (n) *When he came in preſence, the Princes and the Nobles held their tongues*: and that (o) *He ſate as chief, and dwelt as a King in the Army*, and in this verſe he ſpeaketh as one that wore a *Diadem*, or Ornament (p) proper to Kings. Now *Kings*, we know, and other *Magiſtrates*, place much of their outward glory and ſtate in their *Diadems*, and *Robes*, and peculiar *Veſtments*: theſe things ſtriking a kind of (q) *reverence* into the Subjects towards their *Superiour*; and adding in the eſtimation of the people, both glory and honour, and *Majeſty* to the *perſon*, and withal pomp and ſtate, and *ſolemnity* to *the actions* of the wearer. By this ſpeech then of *putting on Juſtice and Judgment as a Robe and Diadem*, *Job* ſheweth that the glory and pride which *Kings* and *Potentates* are wont to take in their *Crowns*, and *Scepters*, and *Royal Veſtments*, is not more, than the glory and honour which he placed in doing *juſtice and judgment*. He thought that was true *honour*, not which reflected from theſe empty *marks* and *enſigns* of Dignity, but which ſprang from thoſe *vertues*, whereof theſe are but dumb remembrances. If we deſire yet more light into the *Metaphor*, we may borrow ſome from *David*, (r) *Pſal.* 109. where ſpeaking of the wicked, he ſaith ver. 17. that *he cloathed himſelf with curſing like a garment*: and by that he meaneth no other than what he had ſpoken in the next verſe before, plainly and without a Metaphor, *His delight was in Curſing*. By the Analogy of which place we may not unfitly underſtand theſe words of *Job*, as intimating the great love he had unto *Juſtice*, and the great pleaſure and (ſ) *delight* he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious uſurper took more *pride* in his new gotten *Crown* or *Scepter*, never proud Minion took more *pleaſure* in her new and gorgeous *Apparel*, than *Job* did true (t) *glory* and *delight* in doing Juſtice and Judgment. He put on *Righteouſneſs*, and it *cloathed* him; and *Judgment* was to him what to others a *Robe* and a *Diadem* is: *honourable and delightful*.

6. Here then the *Magiſtrate* and every Officer of Juſtice may learn his *firſt* principle, and (if I may ſo ſpeak) his *Maſter-Duty*, (and let that be the *firſt Obſervation*:) namely, *to do Juſtice and Judgment with delight, and zeal, and cheerfulneſs*. I call it his *Maſter-duty*; becauſe where this is once rightly and ſoundly rooted in the Conſcience, the reſt will come on eaſily and of themſelves. This muſt be his *primum*, and his *ultimum*; *the foremoſt* of his *deſires*, and *the utmoſt* of his *endeavours*, to do Juſtice and Judgment. He muſt make it his chiefeſt *buſineſs*; and yet count it his lightſom *Recreation*: and make it *the firſt* and *loweſt* ſtep of his *care*; and yet withal count it *the laſt* and *higheſt* riſe of his *honour*. *The firſt thing* we do in the morning before we either eat or drink, or buckle about any worldly buſineſs, is to *put our clothes* about us: we ſay, we are not *ready* till we have done that. Even thus *ſhould* every *good Magiſtrate* do: before his *private*, he ſhould think of *the publick* Affairs; and not count himſelf *ready* to go about his own *profits*, his ſhop, his ſhip, his lands, his reckonings, much leſs about his vain *Pleaſures*, his jades, his curſs, his

l *Non dubito quin Job fuerit Rex.* Didac. Stan. in Job. 2. 3.

m Job 1. 3.

n Job 29. 9.

o Ibid. ver. 25.

p διάδημα, τὸ βασιλικὸν ἔνδυμα, Suid. in διαδ.

q *Cultus magnificus addit hominibus authoritatem.* Quintil. 8. Inſt.

Ἐκ γὰρ τοὶ τέτων φάτις ἀνθρώπες ἀναβαίνει Ἑλλὴ. Hom. ζ. Odyſſ. 19. *Hoc Priami geſtamen erat, cùm jura vocatis More dabat populis.* Virgil. Æn. 7. *See* Franc. Pollet. 3. Hiſt. fori. Rom. 6.

r Pſal. 109. 16, 17.

ſ It is joy to the juſt to do judgment, Prov. 21. 15.

t *Juris & æquitatis quæ virum principem ornant, ſtudioſiſſimus eram.* Vatabl. hic.

his kites, his any thing elſe, till firſt with *Job*, *he had put on righteouſneſs as a garment, and clothed himſelf with judgment as with a Robe and a Diadem.*

Nor let any man think his affection to *juſtice* to have been ſingular in *Job*: much leſs impute it to ſimplicity in him. For behold another like affectioned; and he a *greater*, and I may ſay too a *wiſer* than *Job*, for God himſelf hath witneſſed of him, that for (*t*) *wiſdom* there was never his like *before* him, nor ſhould come *after* him, *Solomon* the King. Who ſo much manifeſted his love and affection to *juſtice* and *judgment*, that when God put him to his choice to ask what he would, and he ſhould have it; he asked (*u*) not long *life*, or *riches*, or *victory*, or any other thing, but only *Wiſdom*; and that in this kind, *Prudentiam regitivam*, Wiſdom (*x*) *to diſcern between good and bad*, that he might go in and out before the people with skill, *and rule them prudently with all his might* in righteouſneſs and equity: And the Text ſaith, (*y*) *The ſpeech pleaſed the Lord, that* Solomon *had asked this thing.* Magiſtrates ſhould ſubſcribe to *Solomon*'s judgment, who is wiſer than the wiſeſt of them: and yet for farther conviction, behold *a wiſer than* Solomon *is here*, even *Jeſus Chriſt* the righteous, the God of *Solomon*, and the Saviour of *Solomon*, (*z*) in whom are *hidden all the treaſures of wiſdom* and knowledge. Of whom *David* having ſaid in Pſal. 45. that *the Scepter of his kingdom is a righteous Scepter*, he proceedeth immediately to ſhew, wherein eſpecially conſiſted the *righteouſneſs* of the Scepter of his Kingdom: Not ſo much in *doing* righteouſneſs, and *puniſhing* iniquity, (though that alſo,) as in *loving* righteouſneſs, and *hating* iniquity. [(a) *The Scepter of thy Kingdom is a righteous Scepter: thou haſt loved righteouſneſs, and hated iniquity; therefore God*, &c.] and you heard already out of the Eleventh of *Eſay*, that (*b*) *righteouſneſs was the girdle of his loyns, and faithfulneſs the girdle of his reins.* Magiſtrates from the examples of *Job*, of *Solomon*, of *Jeſus Chriſt* himſelf, ſhould learn to make *juſtice and judgment* their greateſt both glory and delight.

7.

t 3 Kings 3. 12.

u 3 Kings 3. 5—11.
x Ibid. ver. 9. to diſcern judgment, ver. 11.
y Ibid ver. 10.

z Col. 2. 3.

a Pſal. 45. 6, 7.

b Eſay 11. 5.

To bad things *Examples* will draw us on faſt enough; *without*, yea, many times *againſt* Reaſon: but in good things, it is well if *Examples*, and *Reaſons* together, can any thing at all prevail with us. And here if *Reaſon* may rule us; ſurely good Reaſon there is we ſhould be thus affectioned to *juſtice*, as hath been ſaid: whether we reſpect *the thing* it ſelf, or God, or *our ſelves* or *others*. The thing it ſelf, *Juſtice* both in the common conſideration of it, as it is a *vertue*, is, as every other vertue is, *honourable* and *lovely*, and to be deſired for its own ſake: and in the ſpecial nature of it, as it is Juſtice, is a vertue ſo neceſſary and profitable to humane ſociety, and withal ſo (*c*) *comprehenſive* of all other vertues, as that thoſe men who labour to pervert it do yet honour it, and even thoſe men (*d*) who themſelves will not uſe it, cannot yet but love it, at leaſtwiſe commend it in others. *Judgment, Mercy and Faithfulneſs* our Saviour Chriſt reckoneth as the (*e*) *weighteſt matters of the Law, Matt.* 23. And (*f*) *every man* (ſaith *Solomon*, Prov. 24.) *will kiſs his lips that giveth a right anſwer*: that is, Every man will love and honour him that loveth and honoureth *Juſtice*. Ought you to delight in any thing more than *Vertue*; or in any *Vertue* more than the *beſt*? and ſuch is *Juſtice*. Again, by due adminiſtration of *Juſtice* and judgment God is much glorified. Glorified in the encouragement of his *ſervants*; when for well-doing they are *rewarded*: glorified in the deſtruction of *the wicked*, when for offending they are *puniſhed*: glorified in the encreaſe, and in the Peace and Proſperity of his Kingdom,

8.

1.

c ἐν ᾗ δικαιοσύνη συλλήβδην πᾶσ' ἀρετή ἐστι. Ariſtot. Eth. Nicom. 3. ex Theogn.

d οὐδεὶς δὲ ἐπαινεῖ τὸς ἀδίκους, ἀλλὰ τὸς δικαίους, ᾗ ἀντὶ ὃ τὰ ἄδικα πράττοντας. Philop. in Prior. Ariſt.

e Matt. 23. 23.
f Prov. 24. 26.

2.

which hereby is both *preſerved* and *enlarged*: glorified in the expreſſion and *imitation* of his infinite perfections, when they who are his Miniſters and Deputies for this very thing, for the execution of *Juſtice*, do labour to reſemble him, whoſe Miniſters and Deputies they are, in this very thing, in being *juſt*, even as he is *juſt*. Ought you not to count it *your* greateſt glory to ſeek *His*? And can you do that more readily and effectually, than by doing *juſtice* and *judgment*? And as for *our ſelves*; What (g) *comfort* will it be to our Souls, when they can witneſs with us that we have even ſet our ſelves to do good, in thoſe Callings wherein God hath ſet us? Every man that hath a *Calling*, muſt (*h*) *wait* thereon, and do the duties belonging thereto, at his peril: and it will be much for his eaſe to be lightſom and cheerful therein. So ſhall he make of a (*i*) *Neceſſity* a *Vertue*; and do that with pleaſure, which he muſt do howſoever, or anſwer for the neglect: whereas otherwiſe, his *Calling* will be a continual *burden* and wearineſs unto him, and make his whole *life* no better nor other than a long and laſting *affliction*. And beſides, we much deceive our ſelves, if we think our own *private* good to be ſevered from the *publick*; and ſo neglect the *publick Employments* to follow our own *private* affairs. For the *private* is not diſtinguiſh'd from the *publick*; but (*k*) *included* in it: and no man knoweth what miſchiefs unawares he prepareth for his *private* eſtate in the end; whilſt thinking to provide well enough for himſelf, he *cheriſheth* in the mean time, or *ſuffereth* abuſes in the *publick*. Ought we not by making *juſtice* and *judgment* our glory and delight, to reap the *comfort* of it in our *Conſciences*, to (*l*) ſweeten the miſeries and travails of our Lives and Callings, and to *ſecure* our *private* in the *common* ſafety: rather than by or not doing *juſtice*, or doing it heavily and heartleſly, *wound* our own *Conſciences*, make the *Afflictions* of this life yet more *afflictive*, and in the decay of the *publick*, inſenſibly *promote* the ruine of our *private* ſtate and proſperity? And laſtly, if we reſpect *others*; what can be more glorious for us, than by our *zeal* and forwardneſs, firſt to *ſhame*, and then to *quicken up* the backwardneſs of others; that with joynt-hearts and hands they and we together may aim at the peace and proſperity, and good of the *Commonwealth*? It is not eaſie to ſay what manifold *benefits* redound to the *Commonwealth* from the due execution of *Juſtice*: or from the ſlacking thereof, what a world of *miſchiefs!* How honourable are we and glorious, if by our *zeal* we have been the *happy inſtruments* of thoſe ſo many, ſo great *benefits*? How inglorious and vile, if by our *negligence* we have made our ſelves guilty of theſe ſo many, ſo great *miſchiefs!* if we neglect *juſtice*, we countenance *diſorders*, which by Juſtice are *repreſſed*; we diſarm *innocency*, which by Juſtice is *protected*; we baniſh *Peace*, which by Juſtice is *maintained*; we are Traitors to the *King and his Throne*, which by Juſtice are (*m*) *Eſtabliſhed*; we pull upon us *Gods Plagues and Judgments*, which by Juſtice are *averted*. Ought we not much rather by our forwardneſs in doing Juſtice to *repreſs* diſorders, *protect* innocency, *maintain* peace, *ſecure* the King and State, and *turn away* Gods judgments from our ſelves and others? See now if we have not reaſon to love Juſtice and Judgment, and to make it our delight; to *put Righteouſneſs upon us*, and to cloath us with judgment as with a *Robe* and a *Diadem*: being a thing in it ſelf ſo *excellent*; and being from it there redoundeth ſo much *glory* to *God*, to *our ſelves* ſo much *comfort*, and ſo much *benefit* unto *others*. The *Inferences* of uſe from this *firſt Duty*, as alſo from the reſt, I omit for the preſent: reſerving them all to the latter end: partly, becauſe I would handle them all together; partly alſo, and eſpecially, for that I deſire to leave them freſh in your memory, when you depart

3.

g *Quid eſt ſuavius quam bene rem gerere bono publico?* Plaut. in Capt. 3. 2.

h Rom. 12. 7.

i *Faxis ut libeat quod eſt neceſſe.* Auſon. in Sent. Periand.

k σὺν γὰρ τῇ πόλει καὶ σώζεται καὶ ἀπόλλυται τὰ ἑκάστου ὀικεῖα. Xenoph. de venatione, apud Stobæum.

l *Quapropter edulcorare convenit vitam.* Cn. Marius in Mimiambis. apud A. Gell. 15. 25.

4.

m Prov. 16. 12.

depart the Congregation. And therefore without farther adoe, I proceed forthwith to the *next duty*, contained in these words, [*I was eyes to the blind, and feet was I to the lame; I was a father to the poor.*]

Wherein *Job* declareth his own *readiness* in his Place and Calling to be helpful to those that were any way distressed, or stood in need of him, by affording them such supply to his power, as their several necessities required. And like him should every Magistrate be in this also; which I propose as the *second Duty* of the good Magistrate: he must be forward to (*n*) *succour* those that are distressed and oppressed; and to help and relieve them to his power. Mens *necessities* are many, and of great variety: but most of them spring from one of these two defects, *ignorance*, or want of *skill*; and *impotence*, or want of *power*: here signified by *Blindness*, and *Lameness*. The *blind man* perhaps hath his *limbs* and strength to walk in the way, if he could see it: but because he wanteth his *Eyes*, he can neither find the right way, nor spy the rubs that are in it; and therefore he must either sit still, or put himself upon the necessity of a double hazard, of *stumbling*, and of *going wrong*. The *lame man* perhaps hath his *Eyes* and sight perfect, and knoweth which way he should go, and seeth it well enough; but because he wanteth his *limbs*, he is not able to stir a foot forward; and therefore he must have patience perforce, and be content to sit still, because he cannot go withal. Both the one and the other may perish, unless some good body *help* them: and become a *Guide* to the *blind*, a *Staff* to the *lame*; *leading* the one, and *supporting* the other. Abroad in the World there are many; in every Society, Corporation, and Congregation, there are some of both sorts: some *Blind*, some *Lame*. Some that stand in need of Counsel, and Advice, and Direction; as the *Blind:* others that stand in need of Help, and assistance, and support; as the *Lame*. If there be any other besides these, whose case deserveth pity, in what kind soever it be; the word *Poor* comprehendeth him, and maketh him a fit object for the *care* and *compassion* of the Magistrate. To each of these the *Magistrate* must be a succourer to his power. He must be, as here *Job* was, an *Eye* to the blind, (o) *ignorantem dirigendo*; by giving sound and honest counsel the best he can to them that are *simple*, or might without his help be easily overseen. And he must be, as here *Job* was, *feet* to the lame, *impotentem adjuvando*; by giving countenance and assistance in just and honest Causes the best he can to them that are of *meaner ability* or might without his help be easily *overborn*. If there be either of these, or any other defect, which standeth in need of a *supply* in any other man; he must be, as here *Job* was, a (*p*) *Father* to the poor, *indigentem sublevando*; by giving convenient safety and protection the best he can to them that are destitute of help, and fly unto him as to a *Sanctuary* for shelter and for refuge in any misery, grievance, or distress. Upon these he must both *have compassion inwardly*, and he must *shew* it too *outwardly*; *Affectu*, and *Effectu*; *pitying* them in his *heart*, and *helping* them with his *hand*. It is not enough for him to see the *Blind*, and the *Lame*, and the *Poor*, and to be sorry for them: but his compassion must be real. He must lend his *Eyes* to the *Blind* to *direct* them; and he must lend his *feet* to the *Lame* to *support* them; and he must pity the *Poor* as a father doth his children, so *pity* them, that he *do something* for them.

Princes, and *Judges*, and *Magistrates* were not (*q*) ordained altogether, nor yet so much for their *own sakes*, that they might have over whom to bear rule and to (*r*) *domineer* at pleasure; as for the *peoples* sakes, that the *people* might have to whom to *resort*, and upon whom to *depend* for help and *succour*,

9.

n ἐσθλὸν γὸ ἀνδρὸς τὰς πονοῦντας ὠφελεῖν. Sophocl.

o Lyran. hic.

10.

p See *Syrac.* 4. 10.

q *Non mihi sed populo.* Æ. Adrianus Imp. —τῳ ἀρχικῷ μὴ εἰς ὕβριν ἀλλ' εἰς εὐεργεσίαν καλαπέπτωκε. Arist. in Epist. ad Alex.

r *Ita magnæ vires gloriæ decorique sunt, si illis salutaris potentia est. Nam pestifera vis est, valere ad nocendum.* Seneca 1. de clem. 3.

cour, and relief in their *neceſſities*. And they ought to remember, that for *this end* God hath endued them with that *power* which others want; that they might by their *power* help them to right, who have not power to right themſelves. [(ſ) *Hoc reges habent magnificum & ingens, &c. Prodeſſe miſeris, ſupplices fido lare protegere, &c.*] This is the very thing wherein *the Preheminence* of Princes, and Magiſtrates, and great ones, above the ordinary ſort ſingularly conſiſteth, and wherein ſpecially they have the *advantage*, and whereby they hold the title of (t) *Gods*, that they are able to *do good*, and to help the diſtreſſed, more than others are. For which *ability* how they have *uſed* it, they ſtand *accountable* to him from whom they have *received* it: and woe unto them if the *Accounts* they bring in be not in ſome reaſonable proportion anſwerable to the *Receipts*, [u] *Potentes potenter:* into whoſe hand [x] *much hath been given*, from their hands *much will be required*; and the mighty ones, if they have not done a mighty deal of good withal, ſhall be mightily tormented. And as they have received *power* from God; ſo they do receive *honours*, and *ſervice*, and *tributes* from their people for the maintenance of that *power:* and theſe as *wages* by Gods righteous *Ordinance* for their care and pains for the peoples good. God hath imprinted in the natural Conſcience of every man notions of fear, and honour, and reverence, and obedience, and ſubjection, and contribution, and other Duties to be performed towards Kings and Magiſtrates, and other Superiours, [y] *not only for wrath, but alſo for conſcience ſake*: and all this for the maintenance of that power in them, by the right uſe whereof themſelves are again maintained. Now *the ſame Conſcience* which bindeth us who are *under Authority*, to the *performance*; bindeth you who are *in Authority* to the *requital*, of theſe Duties: I ſay, *the ſame Conſcience*, though not *the ſame Wrath:* for here is the difference: Both *Wrath* and *Conſcience* bind us to our duties; ſo that if we withdraw our ſubjection, we both wound our own *Conſciences*, and incur your juſt *Wrath:* but only *Conſcience* bindeth you to yours, and not *Wrath:* ſo that if ye withdraw your help, we may not uſe wrath, but muſt ſuffer it with *patience*, and permit all to the judgments of your own Conſciences, and of God the Judg of all mens Conſciences. But yet ſtill in Conſcience the obligation lyeth equally upon you and us: As we are bound to give you honour, ſo are you to give us *ſafety*; as we to *fear you*, ſo you to *help* us; as we to *fight* for you, ſo you to *care* for us; as we to *pay you tribute*, ſo you to do *us right*. For, [z] *For this cauſe pay we tribute* and other duties, unto you who are *Gods Miniſters*; even becauſe you ought to be attending continually upon *this very thing*, to approve your ſelves as [a] *the Miniſters of God to us for good*. Oh that we could all, ſuperiours and inferiours, both one and other, remember what we owed to each other; and by mutual ſtriving to pay it to the utmoſt, ſo endeavour our ſelves to [b] *fulfil the Law of God?* But in the mean time, we are ſtill injurious; if either *we* withdraw our *ſubjection*, or *you* your *help*; if either *we* caſt off *the duty of Children*, or *you the care of Fathers*. Time was, when *Judges*, and *Nobles*, and *Princes* delighted to be called by the name of *Fathers*. The *Philiſtines* called their King by a peculiar appellative, (c) *Abimelech*; as who ſay, *The King my Father*. In [d] *Rome* the Senators were of old time called *Patres, Fathers:* and it was afterwards accounted among the *Romans* the greateſt title of honour that could be beſtowed upon their *Conſuls*, *Generals*, *Emperors*, or whoſoever had deſerved beſt of the Commonwealth, to have this addition to the reſt of his ſtile, *Pater Patriæ*, a Father to his Country. *Naaman's*

ſ *Senec. in Medea*, 2. 2.

t Pſal. 82. 6. *Hoc tecum commune Deis, quod utrique rogati Supplicibus veſtris ferre ſoletis opem.* Ovid. 2. de Ponto. 9.

u Wiſd. 6. 6.

x Luk. 12. 48.

y Rom. 13. 5.

z Rom. 13. 6.

a Rom. 13. 4 διακόνου. Luke 22. 25.

b Rom. 13. 8.

c Gen. 20. 2. & 26. 1. & Pſal. 34. *in titulo.*

d — *ſed Roma parentem, Roma patrem patriæ Ciceronem libera dixit.* Juven. Satyr. 8. — *patrem patriæ appellavimus, ut ſciret datam ſibi poteſtatem patriam; quæ eſt, temperatiſſima, liberis conſuleas, ſuâque poſt illos ponens.* Senec. 1. de Clem. 14.

ſervants

ſervants in 4 *King.*5.13. call him Father, (e) *My Father, if the* Prophet *had commanded thee*, &c. And on the other ſide, *David* the King ſpeaketh unto his Subjects, as a Father to his Children in Pſal. 34. (f) *Come ye children*, &c. and *Solomon* in the Proverbs every where, *My Son:* even as *Job* here accounteth himſelf a *Father to the poor.* Certainly to ſhew that ſome of theſe had, and that all good *Kings* and *Governours* ſhould have, a (g) *fatherly care* over, and bear a *fatherly affection* unto thoſe that are under them.

All which yet, ſeeing it is intended to be done *in bonum univerſitatis*, muſt be ſo underſtood as that it may ſtand *cum bono univerſitatis*, with equity and juſtice, and with the *common good.* For (h) *Mercy* and *Juſtice* muſt go together, and help to *temper* the one the other. The Magiſtrate and Governour muſt be a *Father to the poor*, to *protect* him from injuries, and to *relieve* his neceſſities; but not to *maintain* him in idleneſs. All that *the Father* oweth to the Child is not *love* and *maintenance*: he oweth him too *Education*; and he oweth him *Correction.* A Father may *love* his Child too *fondly*, and make him a *Wanton*; he may *maintain* him too *highly*, and make him a *Prodigal:* but he muſt give him nurture too, as well as *maintenance:* leſt he be better fed than taught; and *correct* him too, as well as *love* him; leſt he bring him moſt *grief* when he ſhould reap moſt *comfort* from him. Such a *fatherly care* ought the civil *Magiſtrate* to have over *the poor.* He muſt carefully *defend* them from *wrongs* and *oppreſſions:* he muſt providently take order for their convenient *relief* and *maintenance:* But that is not all; he muſt as well make *proviſion* to ſet them on work, and ſee that they follow it; and he muſt give them ſharp *Correction* when they grow idle, ſtubborn, diſſolute, or any way out of order. This he ſhould do, and not leave the other undone. There is not any ſpeech more frequent in the mouths of *Beggars* and *Wanderers*, wherewith the Country now ſwarmeth, than that men would *be good to the poor*: and yet ſcarce any thing ſo much miſtaken as that ſpeech in both *the terms* of it: moſt men neither underſtanding aright who are *the poor*, nor yet what it is to be good to them. Not he only is *good to the poor* that *delivereth* him when he is *oppreſſed:* nor is he only *good to the poor*, that *relieveth* him when he is diſtreſſed: but he alſo is *good to the poor*, that *puniſheth* him when he is *idle.* He is *good to the poor*, that *helpeth* him when he *wanteth:* and he is no leſs *good to the poor*, that *whippeth* him when he *deſerveth.* This is indeed to be *good to the poor*; to give him that Alms *firſt* which he wanteth *moſt*; if he be *hungry*, it is Alms to feed him; but if he be idle and untoward, it is (i) Alms to whip him. This is to be *good to the poor:* But who then are *the poor* we ſhould be good to, as they interpret *goodneſs?* Saint *Paul* would have (k) *Widows honoured*; but yet thoſe that are *Widows indeed:* ſo it is meet *the poor* ſhould be relieved, but yet thoſe that are *poor indeed.* Not every one that *begs* is poor; not every one that *wanteth* is poor, not every one that is poor is *poor indeed.* They are the *poor*, whom we private men in *Charity*, and you that are Magiſtrates in *Juſtice* ſtand bound to relieve, who are old, or impotent, or *unable* to work; or in theſe hard and depopulating times are *willing*, but cannot be ſet on work; or have a greater *charge* upon them than can be maintained by their work. Theſe, and ſuch as theſe, are *the poor indeed:* let us all *be good* to ſuch as theſe. Be we that are *private men* as *brethren* to theſe *poor ones*, and ſhew them *mercy:* be you that are *Magiſtrates* as *Fathers* to theſe *poor ones*, and do them *juſtice*: But as for thoſe idle ſtubborn profeſſed *wanderers*, that can, and may, and will not work, and under the name and

e 4 King. 5. 13.
f Pſal. 34. 11.
g *Ut eos quaſi filios cerneret per amorem, quibus pater præerat per protectionem.* Gloſſ. interlin. hic τὸν ἄρχοντα ὅτῳ χρὴ προσέχειν ὑπηκόων, ὡς πατέρα παιδῶν, ἵνα, &c. Philo, de creat. Principis.

h Prov. 3. 3. Matth 23. 23. *Non auferat veritas miſericordiam, nec miſericordia impediat veritatem.* Auguſt. ſent. 110. apud Proſperum.

i *Non ſolum qui dat eſurienti cibum, ſitienti potum —— verùm etiam & qui emendat verbere in quem poteſtas datur, vel coercet aliquâ diſciplinâ in eo quod corripit, & aliquâ emendatoriâ pœnâ plectit, elemoſynam dat, quia miſericordiam præſtat.* Aug. in Enchir. c. 72.

k 1 Tim. 5. 3.

and habit of *poverty* rob the *poor indeed* of our *Alms* and their *Maintenance:* let us harden our *hearts* againſt them, and not give them; do you execute the ſeverity of *the Law* upon them, and not *ſpare* them. It is Saint *Paul's* Order; nay, it is the Ordinance of *the Holy Ghoſt*, and we ſhould all put to our helping hands to ſee it kept, (*l*) *He that will not labour, let him not eat.* Theſe Ulcers and *Drones* of the Commonwealth are ill worthy of any honeſt man's *Alms*, of any good Magiſtrates *protection.* Hitherto of the Magiſtrates *ſecond Duty*, with the reaſons and extent thereof, *I was eyes to the blind, and feet was I to the lame: I was a Father to the poor.* Followeth next *the third Duty*, in theſe words, *The cauſe which I knew not, I ſearched out.*

l 2 Theſ. 3. 10.

12. Of which words ſome frame *the Coherence* with the former, as if *Job* had meant to clear his *Mercy* to the poor from ſuſpicion of *partiality* and injuſtice: and as if he had ſaid, I was a *Father* indeed *to the poor*; pitiful and merciful to him; and ready to ſhew him any lawful favour: but yet not ſo, as (*m*) in *pity* to him, to forget or pervert *juſtice.* I was ever careful before I would either ſpeak or do for him, to be firſt aſſured his *cauſe* was right and good: for that purpoſe, if it were doubtful, (*n*) *I ſearched it out*, and examined it, before I would *countenance* either him or it. Certainly, thus to do is agreeable to the rule of *Juſtice*; yea and of *Mercy too:* for it is *one Rule* in ſhewing *Mercy*, that it be ever done *ſalvis pietate & juſtitiâ*, without prejudice done to *piety* and *juſtice.* And as to this particular, the commandment of God is expreſs for it in *Exod.* 23. (*o*) *Thou ſhalt not countenance* no not a *poor man in his cauſe.* Now if we ſhould thus underſtand *the coherence* of the words; the ſpecial duty which Magiſtrates ſhould hence learn, would be *indifferency:* in the adminiſtration of Juſtice not to make difference of *rich* or *poor*, *far* or *near*, *friend* or *foe*, one or other; but to conſider only and barely the equity and right of the *cauſe*, without any *reſpect of perſons*, or partial inclination this way or that way.

m *Ne crederetur quod faveret eis nimis in præjudicium juſtitiæ; ſubditur (& cauſam)* Lyran. hic.

n *Ne forte motu pietatis indiſcretæ condeſcenderem ei in præjudicium juſtitiæ.* Lyran. hic.

o Exod. 23. 3.

13. This is a very *neceſſary duty* indeed in a *Magiſtrate* of Juſtice; and I deny not but it may be gathered without any violence from theſe very words of my Text: though to my apprehenſion not ſo much by way of immediate *obſervation* from the neceſſity of any ſuch coherence; as by way of *conſequence* from the words themſelves otherwiſe. For what need all that care, and pains, and diligence in *ſearching* out *the cauſe*, if the condition of *the perſon* might *over-rule* the cauſe after all that *ſearch*; and were not the judgment to be given meerly according to the goodneſs or badneſs of *the cauſe*, without reſpect had to *the perſon?* But *the ſpecial duty*, which theſe words ſeem moſt naturally and immediately to impoſe upon the *Magiſtrate*, (and let that be the *third Obſervation*) is *diligence, and patience, and care to hear, and examine, and enquire* into the truth of things; and into the equity of mens cauſes. As *the Phyſician*, before he preſcribe *receipt* or *diet* to his *patient*, will firſt *feel* the pulſe, and *view* the urine, and *obſerve* the temper and changes in the body, and be *inquiſitive* how the diſeaſe began, and when, and what *fits* it hath, and where and in what manner it holdeth him, and *inform* himſelf every other way as fully as he can in *the true ſtate of his body*, that ſo he may proportion the remedies accordingly without error: ſo ought every *Magiſtrate*, in cauſes of Juſtice, before he pronounce *ſentence*, or give his determination, whether in matters (*p*) *judicial* or *criminal*, to hear both parties with equal patience, to examine *witneſſes* and other *evidences* adviſedly and throughly, to conſider and wiſely lay together all *Allegations* and *Circumſtances*, to put in *quæries* and doubts upon the by, and uſe all poſſible expedient means for the boulting out of *the truth*; that ſo he may do that which is equal and right without error.

p *Omnia judicia aut diſtrahendarum controverſiarum, aut puniendorum maleficiorum cauſa reperta ſunt.* Cic. pro Cecin.

A

A duty not without both *Precept* and *President* in holy Scripture. *Moses* prescribeth it in *Deut.* 17. in the case of Idolatry, (*q*) *If there be found among you one that hath* done thus or thus, &c. *And it be told thee, and thou hast heard of it, and inquired diligently, and behold it to be true, and the thing certain that such abomination is wrought in Israel, Then thou shalt bring forth that man*, &c. *The offender* must be stoned to death, and no eye *pity* him: but it must be done *orderly*, and in *a legal course*; not upon a bare *hear-say*, but upon diligent *examination* and *inquisition*, and upon such full *evidence* given in, as may render *the fact certain*, so far as such cases ordinarily are capable of (*r*) *certainty*. And the like is again ordered in *Deut.* 19. in the case of false witness, (*s*) *Both the men, between whom the controversie is, shall stand before the Judges, and the Judges shall make diligent inquisition*, &c. And in (*t*) *Judg.* 19. in the wronged *Levites* case, whose *Concubine* was abused to death at *Gibeah*; the Tribes of *Israel* stirred up one another to *do justice* upon the inhabitants thereof; and the *method* they proposed was this, first to *consider* and *consult* of it, and then to *give their opinions*. But the most famous example in this kind is that of King *Solomon* in 3 *Kings* 3. in the difficult case of *the* (*u*) *two Mothers*: Either of them *challenged* the living Child with a like *eagerness*; either of them *accused* other of the same *wrong*, and with the same *allegations*: neither was there *witness* or other *evidence* on either part to give light unto the matter: yet *Solomon* by that wisdom which he had obtained from God found a means to *search out the truth* in this difficulty, by making as if he would *cut the child* into halfs, and give either of them *one half*; at the mentioning whereof *the compassion* of the right mother betrayed *the falshood* of her clamorous competitor. And we read in the Apocryphal Story of *Susanna*, how *Daniel* by (*x*) examining *the two Elders*, severally and apart, found them to differ in one circumstance of their relation, and thereby *discovered* the whole accusation to be false. *Judges* for this reason were anciently called *Cognitores*, and in approved Authors (*y*) *Cognoscere* is as much as to do the office of a Judge: to teach *Judges*, that one chief point of there care should be to know *the Truth*. For if of *private men*, and in *things* of ordinary discourse, that of *Solomon* be true, (*z*) *He that answereth a matter before he heareth it, it is folly and shame unto him*; certainly much more is it true of publick *Magistrates*, and in *matters* of Justice and Judgment: by how much both *the men* are of better note, and *the things* of greater moment. But in difficult and intricate *businesses*, covered with darkness and obscurity, and perplexed with many windings and turnings, and cunning and crafty conveyances, to find a *fair issue out*, and to spy *light* at a narrow hole, and by wisdom and diligence to *rip up* a foul matter, and *search* a cause to the bottom, and make a *discovery* of all: is a thing worthy *the labour*, and a thing that will add to *the honour*, I say not only of *inferiour governours*, but even of *the Supreme Magistrate*, the King. (*a*) *It is the glory of God to conceal a thing; but the honour of Kings, is to search out the matter.*

14

q Deut. 17. 2, &c. *See also* Deut. 13. 14.

r-'Επὶ ϛοσῶ- ϛον τ' ἀκριβες ὁπιζητεῖν καθ, ἕκαστν γὰρ ⊙, ἐφ, ὅσον ἡ τᾶ πρά γματος φύσις ἐπιδέ- χεται. Arist. 2. Ethic. 1.

s Deut. 19. 17, &c.

t Judg. 19. 30.

u 3 Kings 3. 16. --28.

u Dan. 13. 16.

y *Si judicas, cognosce.* Sen. in Med. 2.

z Prov. 18. 13. *See* Syrac. 11. 7, 8.

a Prov. 25. 2.

15.

To understand the necessity of this duty; consider, *First*, that as sometimes *Democritus* said, the truth lyeth (*b*) *in profundo*, and *in abdito*, dark and deep as in the bottom of *a pit*; and it will ask some time, yea and cunning too, to find it out and to bring it to light. *Secondly*, that through *favour*, *faction*, *envy*, *greediness*, *ambition*, and otherwise, *innocency* it self is often laden with *false accusations*: You may observe in the Scriptures how (*c*) *Naboth*, (*d*) *Jeremy*, (*e*) S. *Paul*, and others; and you may see by too much *experience* in these wretched times, how many men of fair and honest conversation have been *accused* and *troubled* without cause: which if *the Magistrate*

1.

b Cic. 1. Acad. quæst. in fine. *Involuta veritas in alto latet.* en. 7. de benefic. 1.

2.

c 3 Kings 21. 13.

d Jer. 37. 13.

e Acts 24. 5. & 25. 7.

giſtrate by diligent inquiſition do not either *prevent* or *help* to the utmoſt of his endeavour, he may ſoon unawares wrap himſelf in the guilt of innocent blood. *Thirdly*, that *informations* are for the moſt part *partial*, every man making *the beſt* of his own tale: and he cannot but often (*f*) *erre in judgment*, that is eaſily carried away with *the firſt tale*, and doth not *ſuſpend* till he have heard both parties alike. Herein (*g*) *David* failed, when upon *Ziba*'s falſe information he paſſed a haſty and injurious decree againſt *Mephiboſheth*. *Solomon* ſaith, (*h*) *He that is firſt in his own tale ſeemeth righteous; but then his neighbour cometh and ſearcheth him out*, Prov. 18. as we ſay commonly, One tale is good, till another be told. *Fourthly*, that if in all other things *haſtineſs* and precipitancy be hurtful, then eſpecially matters of *juſtice* would not be *huddled up* hand over head, but handled with *mature* (*i*) deliberation, and juſt diligent diſquiſition. (*k*) *Cunctari judicantem decet*; *imo oportet*, ſaith *Seneca*: he that is to judge, it is *fit* he ſhould, nay it is neceſſary he ſhould proceed with convenient *leiſure*. Who judgeth otherwiſe, and without this *due ſearch*, he doth not *judge*, but *gueſs*. The good Magiſtrate had need of *patience* to hear, and of *diligence* to ſearch, and of *prudence* to ſearch out, whatſoever may make for *the diſcovery* of the truth in an intricate and difficult cauſe. *The cauſe which I knew not, I ſearched out.* That is the Magiſtrates *third duty*. There yet remaineth a *fourth* in theſe words, *I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.*

3. f Ὁ περιπατῶν σκιὰν διώκειν ἀνόητος σοφῶς. Αὐτὸς πονηρὸς ὅτι πρὸς κακῶς. Menand. apud Stob. Ser. 44.

g 2 Sam. 16. 34.

h Prov. 18. 17.

4. i *Take head what you do,* 2 Chr. 19. 5.

k *Senec. lib. 2. de ira, cap. 23.*

16. Wherein *Job* alludeth to ravenous and ſavage beaſts; *beaſts of prey*, that lie in wait for *the ſmaller Cattel*, and when they once catch them in their *paws*, faſten their *teeth* upon them, and tear them in pieces and devour them. Such *Lyons*, and *Wolfs*, and *Bears*, and *Tygres*, are the greedy (*l*) great ones of this world, who are ever *ravening* after the eſtates and the livelihoods of their meaner neighbours, *ſnatching*, and *biting*, and *devouring*, and at length eating them up and conſuming them. *Job* here ſpeaketh of *Dentes* and *Molares*; *Teeth* and *Jaws*: and he meaneth the ſame thing by both, *Power abuſed to oppreſſion.* But if any will be ſo curiouſly ſubtil, as to diſtinguiſh them, thus he may do it. *Dentes*, they are the long (*m*) *ſharp teeth*, the fore teeth; (*n*) *Dentes eorum arma & ſagittæ*, ſaith *David*, Their teeth are ſpears and arrows. *Molares à molendo*; ſo called from *grinding*; they are the great *double teeth*, the jaw-teeth. Thoſe are *the Biters*, theſe *the Grinders*: theſe and thoſe together *Oppreſſors of all ſorts*, *Uſurers*, and *prouling Officers*, and *ſly Merchants*, and *errant Informers*, and ſuch kind of *Extortioners* as ſell *time*, and truck for *expedition*, and ſnatch and catch at petty advantages; theſe uſe their *teeth* moſt, theſe are *Biters*. The firſt, I know not whether or no the worſt ſort of them, in the holy Hebrew tongue hath his name from biting. נשך *Naſchack*, that is to *bite*; and נשך *Neſcheck*, that is *Uſury*. Beſides theſe *Biters* they are *Grinders* too; men whoſe teeth are *Lapides Molares*, as the over and neither mill-ſtone: *depopulators*, and *racking Landlords*, and ſuch *great ones*, as by heavy preſſures and burdens, and *ſore bargains* break the backs of thoſe they deal withal. Thoſe firſt by little and little (*o*) *grind the faces of the poor*, as ſmall as duſt and powder; and when they have done, at length (*p*) *eat them up* one after another, *as it were bread*: as the Holy Ghoſt hath painted them out under thoſe very phraſes. Now how *the Magiſtrate* ſhould deal with thoſe *grinders* and *biters*, *Job* here teacheth him: he ſhould *break their jaws, and pluck the ſpoil out of their teeth*: that is, quell and cruſh the mighty *Oppreſſor*, and (*q*) deliver *the oppreſſed* from his injuries. For, to *break the jaw*, or the *cheek bone*, or the *teeth*, is in Scripture-phraſe as much as to abate *the pride*, and ſuppreſs

the

l *Quipote plus urget: piſces ut ſæpe minutos magnus comeſt, ut aves enecat accipeter.* Varro in Margopoli. *--factus præda majori minor.* Sen. in Hippol. act. 2.

m שן of שנן acuere.

n Pſal. 37. 4.

o Eſay 3. 15.

p Pſal. 14. 4.

q *Eripite nos ex faucibus eorum, quorum crudelitas,* &c. Craſſ. apud Cic. 1. de Oratore.

the power, and curb *the insolency* of those that use their *might* to overbear *right*. So *David* saith in the *third Psalm*, that God had saved him by (r) *smiting his enemies upon the cheek bone, and breaking the teeth of the ungodly*. And in *Psalm* 58. he desireth God to (s) *break the teeth of the wicked in their mouths, and to break out the great teeth of those young Lions*. In which place it is observable, that, as *Job* here, he speaketh both of *Dentes* and *Molares*, *teeth* and *great teeth*: and those wicked great ones, according as *Job* also here alludeth, he expressly compareth unto *young Lions*; lusty and strong and greedy after the prey.

r Psal. 3. 7.
s Psal. 58. 6. See also Prov. 30. 14. & Joel 1. 6.

Now to the doing of this, to *the breaking of the jaws* of the wicked, and *plucking the spoil* out of his teeth; there is required a stout heart, and an undaunted (t) *Courage*, not fearing *the faces of men*, should their faces be as *the faces of Lions* and their visages never so terrible. And this is *the good Magistrate's* last *Duty* in my Text; without fear to execute justice *boldly* upon the stoutest offender, and so to curb *the power* of great and wicked men, that *the poor* may live in peace, and keep *their own* by them. It was one part of *Jethro's* Character of a good Magistrate in *Exod.* 18. that he should be (u) *a man of courage*. And it was not for nothing that every (x) step up *Solomon's Throne* for judgment was supported with *Lions*: to teach Kings and all Magistrates, that *a Lion like courage* and resolution is necessary for all those that sit upon *the Throne* or *Bench* for Justice and for Judgment. When (y) *David* kept his Fathers sheep, and there came a *Lion* and a *Bear*, and took a *Lamb* out of the flock; he went out after *the Lion* and smote him, and took *the Lamb* out of his *Mouth*, and when *the Lion* rose against him, he took him by the beard, and smote him again, and slew him: and so he did with *the Bear* also. Every Magistrate is a kind of (z) *shepherd*: and the people they are his *flock*. He must do that then in the behalf of his *flock*, that *David* did. Those that begin to make a spoyl; though but of the poorest *Lamb* of the flock, be they as terrible as *the Lion* and *the Bear*, he must after them, and smite them, and *pluck the spoil* out of their teeth: and though they shew their *spleen*, and turn again at it, yet he must not *shrink* for that; but rather take fresh courage, and to them again, and take them by the beard, and shake them, and never leave them till he have brought them under, and *broken* their *jaws*, and in spite of their *teeth* made them past *biting* or *grinding* again in hast. He is a bare (a) *hireling*, and not worthy the name of a *Shepherd*, *who when he seeth the Wolf coming*, thrusteth his head in a bush, and *leaveth the poor cattel* to the spoil. The good *Magistrate* must put on his resolution, to go on in this course, and without fear of one or other to *do justice* upon whosoever dareth *do injustice*, and to *suppress oppression* even in the greatest. 17.

t *See* Syrac. 4. 9.
u Exod. 18. 21.
x 3 King. 10 20.
y 1 Sam. 17. 34, &c.
z Esay 44. 28. Ἀγαμέμνονα ποιμένα λαῶν, *sæpe apud* Homer.
a John 10. 12.

A resolution necessary; whether we consider *the Law*, *the Magistrate*, or *the offender*. Necessary, *First*, *in respect of the Laws*: which, as all experience sheweth, are far better *unmade*, than *unkept*. [b] *Quid vanæ sine moribus leges proficiunt?* The life of *the Law* is *the Execution*; without which *the Law* is but a *dead letter*: of less use and regard than *scar-crows* are in the corn-fields; whereof *the birds* are a little afraid at the first, but anon after a little use they grow so bold with them, as to *sit upon* their heads and *defile* them. We see the experience hereof but too much, in the too much suffered insolency of two sorts of people, [than against whom never were *Laws* either better made, or worse *executed*] *Rogues* and *Recusants*. Now we know *the Laws* are *general* in their intents, and include as well the great as the small. The *Magistrate* therefore who is [c] *Lex loquens*, and whose duty it is to see *the Laws* executed, must proceed as *generally*, and punish 18.

b Horat. 3. Od. 24.
c Νόμων ἔμψυχον. Arist. 5. Ethic. 7.

puniſh tranſgreſſors of the Laws, *the great* as well as *the ſmall.* It is an old complaint, yet groweth out of date but ſlowly; that, *Laws* are like (*d*) *Cobwebs*, wherein *the ſmaller flies* are caught, but *great ones* break through. Surely, Laws ſhould not be ſuch; *good Laws* are not ſuch of themſelves; they do or ſhould intend an (*e*) *univerſal* reformation: it is the abuſe of bad men, together with *the baſeneſs* or *cowardice* of *ſordid* or *ſluggiſh* Magiſtrates, that maketh them ſuch. And I verily perſwade my ſelf, there is no one thing that maketh *good* Laws ſo much contemned, even by *mean ones* too at the laſt, as the not executing them upon *the great ones* in the mean time. Let a *Magiſtrate* but take to himſelf that courage which he ſhould do, and now and then make a *great* man an example of *Juſtice*; he ſhall find that a few ſuch examples will breath more *life* into *the Laws*, and ſtrike more *awe* into *the people*, than the puniſhment of an hundred *underlings* and inferiour perſons.

d Anacharſi, *apud* Plutarch. in Solone: *nonnulli* Zaleuco *tribuunt.*

e *Inde latæ leges, ne fortior omnia poſſet.* Ovid. 3. Faſt.

19. Again, *in reſpect of the Magiſtrate himſelf*, this courage and reſolution is neceſſary; for the maintenance of that *dignity* and reſpect which is due to him in his place and calling. Which he cannot more ſhamefully betray, than by *fearing the faces* of men. Imagine you ſaw a *goodly tall* fellow, trick'd up with feathers and ribbands, and a glittering ſword in his hand, enter the liſts like a *Champion*, and challenge all comers: by and by ſtepeth in another man perhaps much of his own ſize, but without either ſword or ſtaff, and doth but ſhew his *teeth* and ſtare upon him: whereat my *gay Champion* firſt trembleth, and anon for very fear letteth his ſword fall, and ſhrinketh himſelf into the croud. Think what a ridiculous ſight this would be: and juſt ſuch another thing as this, is *a fearful Magiſtrate.* He is adorned with (*f*) *Robes*, the marks and enſigns of his *power*. God hath armed him with a (*g*) *ſword*; indeed as well to put *courage* into his heart, as *awe* into the people. And thus adorned and armed, he ſtandeth in the eye of the World, and as it were upon *the ſtage*; and raiſeth an expectation of himſelf, as if ſure this man would *do ſomething*: his very appearance threatneth *deſtruction* to whoſoever dareth come within his reach. Now if after all this *braving*, he ſhould be out-dared with *big looks* and *bug words* of thoſe that could do him no harm: how juſtly ſhould he draw upon himſelf ſcorn and contempt, (*h*) *parturiunt montes!* (*i*) *Wherefore is there a price*, ſaith *Solomon* of the ſluggard, *in the hands of a fool to buy Wiſdom, and he hath no heart?* So, wherefore is there a *Sword*, may we ſay of the fearful Magiſtrate, in the hands of a *Coward* to do juſtice, and he hath *no heart?* You that are Magiſtrates, remember the *promiſe* God hath made you, and *the Title* he hath given you. You have an honourable *promiſe*; [(*k*) *GOD will be with you in the cauſe and in the judgment*, 2 Chronicles 19.] If God be with you, what need you fear who ſhall be againſt you? You have an honourable *Tittle* too [(*l*) *I have ſaid, ye are Gods*, Pſalm 82.] If you be *Gods*, why ſhould you fear *the faces of men?* This is Gods faſhion: he (*m*) *giveth grace to the humble, but he reſiſteth the proud*; he (*n*) *exalteth the meek and lowly, but he putteth the Mighty out of their ſeats.* If you will deal anſwerably to that high name he hath put upon you, and be indeed as *Gods*; follow the example of God: *lift up* the poor oppreſſed out of the mire, and tumble down the confidence of the mighty and proud oppreſſour; when you (*o*) *receive the Congregation, judge uprightly*, and fear not to ſay *to the wicked*, be they never ſo great, *Lift not up your horn.* So ſhall you vindicate your ſelves from *contempt*; ſo ſhall you preſerve your *perſons* and *places* from being *baffled* and *blurted* by every lewd companion.

f *Conſidera qualia de te præſtes, qui tantâ authoritate ſubveheris.* Caſſiod. 6. Epiſt. 15.

g Rom. 13. 4.

h *Horat. de art Poet.*

i Prov. 17. 16.

k 2 Chro. 19. 6.

l Pſal. 82. 6.

m 1 Pet. 5. 5.

n Luke 1. 52.

o Pſal. 75. 2, 4.

Courage

Courage in the Magistrate, against these great Ones especially, is *thirdly* necessary *in respect of the Offenders.* These wicked ones of whom *Job* speaketh, *the longer teeth* they have, the deeper they *bite*; and *the stronger jaws* they have, the sorer they *grind*; and *the greater power* they have, the more *mischief* they do. And therefore these great ones of all other would be well hampered; and have their *teeth* filed, their *jaws* broken, their *power* curbed. I say not, *the poor* and the small should be spared when they offend: good reason they should be punished with severity. But you must remember I now speak of *Courage*; and a little *Courage* will serve to bring those under that are under already. So that if mean men scape unpunished when they transgress, it is oftner for want of *care* or *conscience* in the Magistrate, than of *Courage.* But here is the true trial of your *Courage*, when you are to deal with these *great Ones*: men not inferiour to your selves, perhaps your *equals*; yea, and it may be too, your Magistracy set aside, men much greater than your selves: men great in *place*, great in *wealth*, in great *favour*, that have great *friends*; but withal that do great *harm.* Let it be your *honour*, that you dare be *just*, when these dare be *unjust*; and when they dare smite others (p) *with the fist of violence*, that you dare smite them *with* (q) *the sword of Justice*; and that you dare *use your power*, when they dare *abuse theirs.* *All* Transgressours should be looked unto; but more, *the greater*, and *the greatest*, most: as a Shepherd should watch his Sheep even from *Flies and Maukes*; but much more from *Foxes*; most of all from *Wolves.* Sure, he is a sorry *Shepherd*, that is busie to kill *Flies and Maukes* in his Sheep, but letteth *the Wolf* worry at pleasure: Why, one Wolf will do more mischief in a night, than a thousand of them in a twelve-month. And as sure, he is a sorry *Magistrate*, that stocketh, and whippeth, and hangeth *poor Sneaks* when they offend (though that is to be done too) but letteth the *great Thieves* do what they list, and dareth not meddle with them: like *Saul*, who, when God commanded him to kill all *the Amalekites* both man and beast, slew indeed *the rascality* of both, but spared *the* (r) *greatest* of the men, and the *fattest* of the Cattel, and slew them not. The good Magistrate should rather with *Job* here, *break the jaws of the wicked*, and in the spight of his heart, *pluck the spoil out of his teeth.* 20.

p Esay 58. 4.

q Rom. 13. 4.

r Sam. 15. 3—9.

Thus have you heard the four *duties* or *properties* of a good Magistrate contained in this Scripture, with the *grounds* and *reasons* of most of them, opened. They are, 1. *A Love and Zeal* to justice. 2. *Compassion* to the poor and distressed. 3. *Pains and Patience* in examination of causes. 4. *Stoutness and Courage* in execution of justice. The *Uses and Inferences* of all these yet remain to be handled now in the last place, and altogether. All which for order and brevities sake, we will reduce unto *three heads*: accordingly as from each of the four mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there arise *Inferences* of three sorts. *First*, of *Direction*; for the choice and appointment of Magistrates according to these *four properties.* *Secondly*, of *Reproof*, for a just rebuke of such Magistrates as fail in any of these *four Duties.* *Thirdly*, of *Exhortation*, to those that are, or shall be Magistrates, to carry themselves therein according to these *four Rules.* Wherein what I shall speak of *Magistrates*, ought also to be extended and applied (the due proportion ever observed) to all kinds of *Offices* whatsoever, any way appertaining unto *Justice.* And first for *directions.* 21. 1. 2. 3.

S. *Paul*

22. S. *Paul* ſaith, (ſ) *The powers that are, are ordained of God:* and yet S. *Peter*, calleth the Magiſtracy an (t) *humane ordinance.* Certainly the holy Spirit of God, which ſpeaketh in theſe two great Apoſtles, is not contrary to it ſelf. The truth is, the *ſubſtance of the power* of every Magiſtrate is *the Ordinance of God*; and that is S. *Paul's* meaning: but *the Specification of the circumſtances* thereto belonging; as in regard of places, perſons, titles, continuance, juriſdiction, ſubordination and the reſt, is (as S. *Peter* termeth it) *an humane ordinance*, introduced by *Cuſtom*, or poſitive *Law*. And therefore ſome kinds of *Magiſtracy* are higher, ſome lower, ſome annual or for a ſet time, ſome during life; ſome after one manner, ſome after another, according to the ſeveral *Laws* or *Cuſtoms* whereon they are grounded. As in other circumſtances, ſo in this concerning the deputation of *the Magiſtrates perſon*, there is great difference: ſome having their power by *Succeſſion*, others by *Nomination*, and other ſome by *Election*. As amongſt us, the Supreme Magiſtrate, *the King*, hath his power by *Succeſſion*; ſome inferiour Magiſtrates theirs, by *Nomination*, or ſpecial appointment, either immediately, or mediately from the King; as moſt of our *Judges* and *Juſtices:* ſome again by the *elections* and voices of the multitude; as moſt *Officers* and *Governours* in our *Cities*, *Corporations*, or *Colleges*. The Directions which I would infer from my Text, cannot reach the *firſt* kind; becauſe ſuch *Magiſtrates* are *born* to us, not *choſen* by us. They do concern, in ſome ſort, the *ſecond*; but moſt nearly *the third kind*, *viz.* Thoſe that are *choſen* by ſuffrages and voices: and therefore unto this *third kind* only I will apply them. We may not think, becauſe our *voices* are our own, that therefore we may beſtow them as we liſt: neither muſt we ſuffer our ſelves in a matter of this nature to be carried by *favour*, *faction*, *ſpite*, *hope*, *fear*, *importunity*, or any other corrupt and partial reſpect, from thoſe rules which ought to level our choice. But we muſt confer our *voices*, and our beſt *furtherance* otherwiſe, upon thoſe whom, all things duly conſidered, we conceive to be *the fitteſt*: and the greater *the place* is, and the more *the power* is we give unto them, and from our ſelves; the greater ought our care in *voycing* to be. It is true indeed when we have uſed all our beſt *care*, and proceeded with the greateſt *caution* we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitneſs by any *demonſtrative* certainty: all we can do is to go upon probabilities, which can yield at the moſt but *a conjectural* certainty, full of uncertainty. Men (u) *ambitious* and in appetite, till they have obtained their deſires, uſe to *diſſemble* thoſe *vices* which might make a ſtop in their preferments; which, having once gotten what they iſhed for, they *bewray* with greater freedom: and they uſe likewiſe to make a *ſhew* of that *zeal* and forwardneſs in them to do good, which afterwards cometh to juſt nothing. *Abſalom* to ſteal away the hearts of the people (though he were even then moſt *unnaturally unjuſt* in his purpoſes, againſt a farther and ſuch a farther; yet he) made ſhew of much *compaſſion* to the injured, and of a great *deſire* to do juſtice. (x) O, ſaith he, *that I were made a Judge in the Land, that every man that hath either ſuit or cauſe might come unto me, and I would do him Juſtice.* And yet I doubt not, but if things had ſo come to paſs, he would have been as bad as the worſt. When *the Roman Soldiers* had in a tumult proclaimed *Galba* Emperor, they thought they had done a good days work; every man promiſed himſelf ſo much good of *the new Emperor:* But when he was in, he proved no better than thoſe that had been before him. One giveth this cenſure of him, (y) *Omnium conſenſu capax imperii, niſi imperaſſet:* he had been a man in every mans judgment worthy

ſ Rom. 13. 1.
t 1 Pet. 2. 13.

u *Fere maxima pars morem hunc homines habent: quod ſibi volunt, Dum id impetrant, boni ſunt; ſed id ubi jam penes ſeſe habent, ex bonis peſſimi & fraudulentiſſimi ſunt.* Plaut. in Capt. 2. 1. *Omnes candidatos, bonos civos dicimus.* Senec. Epiſt. 3.

x 2 Sam. 15. 4.

y *Tacit. lib. 1. Hiſtor.*

worthy to have been *Emperor*, if he had not been *Emperor*, and so shewed himself unworthy. (z) *Magistratus indicat virum*, is a common saying, and a true. We may guess upon *likelihoods* what they will be when we *choose* them: but the thing it self after they are chosen (a) sheweth *the certainty* what they are. But this *uncertainty* should be so far from making us *careless* in our choice; that it should rather add so much the more to our *care*, to put things so hazardous as near as we can out of hazard.

z Ἀρχὴ τὸ ἄνδρα δείξει. *dictum Biantis apud* Arist. 5. Ethic.

a ὃ δὲ λέγεται, μάλιστα τεύξῃ τὸν ἀνδρὸς ὅταν δείκνυσι ἄρχοντα καὶ βασιλεύοντα, ἐξουσίᾳ καὶ δόξῃ πᾶν πάθος ἀναπεφαλύπτουσα, καὶ πᾶσαν ἀποκαλύπτουσα κακίαν. Plutarch. in Cicerone.

Now those very *Rules*, that must direct them to *Govern*, must direct *us* also to *choose*. And namely an eye would be had to *the four Properties* specified in my Text. The *first*, a *zeal of justice*, and a delight therein. Seest thou a man careless of the *common good*; one that palpably preferreth *his own* before *the publick* weal; one that loveth his (b) *ease* so well, that he careth not which way things go, backward or forward, so he may sit still and not be troubled; one that would divide *honorem ab onere*, be proud of *the honour* and *Title*, and yet loth to undergo the *envy* and *burthen* that attendeth him; set him aside. Never think that mans *robes* will do well upon him. A *Justiceship*, or other *Office* would sit upon such a mans back as handsomly as (c) *Saul's armour* did upon *David's*: unweildly, and sagging about his shoulders; so as he could not tell how to stir and turn himself under it. He is a fit man to make a Magistrate of, that will *put on righteousness as a garment, and cloth himself with Judgment as with a Robe and a Diadem.* The *second property is*, *Compassion on the poor.* Seest thou a man distitute of *counsel* and understanding; a man of forlorn hopes or estate, and in whom there is *no help*; or one that having either *counsel* or *help* in him, is yet a *Churl* of either; but especially one that is *sore* in his bargains, *cruel* in his dealings, *hard* to his Tenants, or an *Oppressor* in any kind? Take none of him. Sooner commit a flock of Sheep to a (d) *Wolf*, than a Magistracy or Office of justice to an (e) *Oppressor*. Such a man is more likely to put out *the eyes* of him that seeth, than to be *eyes to the blind*; and to break *the bones* of the strong, than to be *legs to the lame*; and to turn *the fatherless* a begging, than to be *a Father to the poor.* The *third property* is *Diligence to search out the truth.* Seest thou a man hasty, and *rash*, and heady in his own business; a man *impatient* of delay or *pains*; one that cannot (f) *conceal* what is meet till it be seasonable to utter it, but poureth out all his heart at once, and before the time; one that is easily *possest* with what is first told him, or being once possest, will not with any reason be perswaded to the contrary; one that lendeth *ear* so much to some particular *friend* or *follower*, as to believe any *information* from him, not any but from him; one that, to be counted a man of *dispatch*, loveth to make an end of a business before it be ripe; suspect him. He will scarce have the *Conscience*: or if that, yet not *the wit*, or not *the patience*, to *search out the cause which he knoweth not.* The last *Property* is, *Courage to execute.* Seest thou a man *first*, of a (g) *timorous* nature, and cowardly disposition? or *secondly*, of a wavering and *fickle* mind: as we say of children; *won with an apple, and lost with a nut*? or *thirdly*, that is apt to be wrought upon, or moulded into any form, with fair words, friendly invitations, or complemental glozes? or *fourthly*, that *dependeth* upon some great man, whose vassal or creature he is? or *fifthly*, a taker, and one that may be dealt withal (for that is now the *periphrasis* of bribery?) or *sixthly*, guilty of the same *transgressions* he should punish, or of other as foul? Never a man of these is for the turn: not one of these will venture to *break the jaws* or *tusks* of an oppressing Tygre or Boar, and *to pluck the*

22. 1.

b--*Nec vulgi cura tyranni, Dum sua sit modo tuta salus.* Valer. Flacc. 5. Argonaut.

c 1 Sam. 17. 39.

2.

d *O praeclarum custodem ovium, ut ait, lupum! custos ne urbis, an direptor & vexator esset Antonius?* Cic. Philip. 3.

e ὁμοίως ἀσφαλὲς, μαινομένῳ δ' ἔναντα μάχασθαι, καὶ μοχθεῖν δύναμιν. *Jamblich. apud* Stob. Serm. 14.

3.

f Prov. 29. 11.

4.

g *Degeneres animos timor arguit.* Virgil. 3. Æneid.

the ſpoil out of his teeth. The *timorous man* is afraid of every ſhadow, and if he do but hear of *teeth*, he thinketh it is good ſleeping in a whole skin,
b James 1. 8. and ſo keepeth a loof-off, for fear of biting. (*b*) The *double minded man*, as S. *James* ſaith, *is unſtable in all his ways*: he beginneth to do ſomething in a ſudden heat, when the fit taketh him; but before one *jaw* can be half-broken, he is not the man he was, he is ſorry for what is done; and inſtead of *breaking* the reſt, falleth a *binding up* that which he hath broken; and ſo ſeeketh to ſalve up the matter as well as he can, and no hurt done. The *vain man*, that will be *flattered*, ſo he get *fair words* himſelf, he careth not who getteth *foul blows*: and ſo the *beaſt* will but now and then give him a lick with *the tongue*, he letteth him uſe his *teeth* upon others at his pleaſure. The *depending creature* is charmed with a letter or meſſage from his *Lord*, or his *honourable friend*; which to him is as good as a *Superſedeas* or *Prohibition*. The *taker* hath his fingers ſo *oyled*, that his hand *ſlippeth off*, when he ſhould *pluck away* the ſpoil, and ſo he leaveth it undone. The *guilty* man by no means liketh this *breaking of jaws*: he thinketh it may be his own caſe another day.

24. You ſee, when you are to *chooſe Magiſtrates*, here is *refuſe* enough, to be caſt by. But by that all theſe be diſcarded, and thrown out of the bunch; poſſibly the whole lump will be near ſpent, and there will be little or no choice left. Indeed if we ſhould look for abſolute perfection, there
i Pſal. 14. 3. would be abſolutely no choice at all: (*i*) *There is none that doth good, no not one.* We muſt not be ſo dainty in our *choice* then, as to find one in e-
k--*dicit enim tanquam in Platonis* πολιτείᾳ, *non tanquam in Romuli face, ſententiam,* de Catone, *Cic. 2. ad Artic. 1.* l *Vitiis nemo ſine naſcitur, optimus ille eſt, qui minimis urgetur.* Hor. 1 Serm. Sat. 3. very reſpect ſuch as hath been charactered. We live not (*k*) *in Republica Platonis*, but *in face ſeculi*; and it is well, if we can find one in ſome *good mediocrity* ſo qualified. Amid the common corruptions of mankind, he is to be accounted *a tolerably good* man, that it not *intolerably bad*: and among ſo many infirmities and defects, as I have now reckoned, we may well voice him for *a Magiſtrate*, not that is free from them all, but that hath *the* (*l*) *feweſt* and *leaſt*. And we make a happy *choice*, if from among thoſe we have to chooſe of, we take ſuch a one as is likely to prove in ſome reaſonable mediocrity *zealous* of Juſtice, *ſenſible* of the wrongs of poor men, *careful* to ſearch out the truth of cauſes, and reſolute to execute what he knoweth is juſt.

25. That for *Direction.* I am next to infer from *the four duties* in my Text, a juſt *reproof*, and withal a *complaint* of the common iniquity of theſe times; wherein men in *the Magiſtracy* and in *Offices of Juſtice*, are generally ſo faulty and delinquent in ſome, or all of theſe *duties*. And *firſt*, as for *zeal to juſtice*: alas that there were not too much cauſe to complain. It is grief to ſpeak it (and yet we all ſee it and know it) there is grown among us of this Land, within the ſpace of not many years, a general and ſenſible declination in our *zeal* both to *Religion and juſtice*; the two main Pillars and Supporters of *Church* and *State*. And it ſeemeth to be with us in theſe regards, as with *decaying Merchants* almoſt become deſperate; who when *Creditors* call faſt upon them, being hopeleſs of *paying all*, grow careleſs of all, and *pay none*: ſo abuſes and diſorders encreaſe ſo faſt among us; that hopeleſs to *reform all*, our *Magiſtrates* begin to *neglect all*, and in a manner reform nothing. How few are there of them that ſit in the ſeat of *Juſtice*, whoſe Conſciences can prompt them a comfortable anſwer to that Queſti-
m Pſal. 58. 1. on of *David*, Pſal. 58. (*m*) *Are your minds ſet on righteouſneſs, O ye congregation?* Rather are they not almoſt all of *Gallio*'s temper, *Acts* 18. who, though there were a foul outrage committed even under his noſe, and in
n Acts 18. 17. the ſight of *the Bench*, yet the Text ſaith, (*n*) *he cared for none of thoſe things?*

as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *manes à manendo*, because he would be now and then running away; so these *Justices à justitia*, because they neither do nor care to do *Justice*. Peradventure here and there one or two in a whole side of a Country to be found, that make a Conscience of their duty more than the rest, and are forward to do the best good they can: Gods blessing rest upon their heads for it. But what cometh of it? The rest, glad of their *forwardness*, make only this use of it to themselves; even to slip their own necks out of *the yoke*, and leave all *the burthen* upon them: and so at length even tire out them too, by making *common pack horses* of them. A little it may be is done by the rest, for *fashion*, but to little purpose; sometimes more to shew their *Justiceship*, than to do *Justice*: and a little more may be is wrung from them by *importunity*; as *the poor (o) widow* in the parable by her *clamorousness* wrung a piece of *Justice* with much ado from *the Judge that neither feared God, nor regarded man*. Alas, Beloved, if all were right within, if there were generally that *zeal* that should be in *Magistrates*, good *Laws* would not thus languish as they do for want of *execution*; there would not be that insolency of *Popish recusants*, that licence of *Rogues* and *Wanderers*, that prouling of *Officers*, that inhancing of *fees*, that delay of *suits*, that countenancing of *abuses*, those carcases of *depopulated Towns*, infinite other mischiefs; which are (*the sins* shall I say, or *the Plagues*? it is hard to say whether more, they are indeed both) *the sins* and *the Plagues* of this Land. And as for *Compassion to the distressed*; is there not now just cause, if ever, to complain? If in these hard times, wherein nothing aboundeth but *poverty* and *sin*; when *the greater ones* of the earth should most of all enlarge their *bowels*, and reach out *the hand* to relieve the extreme *necessity* of thousands that are ready to starve: if (I say) in these times, *great men*, yea and *men of Justice*, are as throng as ever in pulling down *houses*, and setting up *hedges*; in *unpeopleing* Towns and *creating* beggars; in racking *the backs*, and grinding *the faces* of the poor; how dwelleth the love of God, how dwelleth the spirit of *compassion* in these men? Are these *eyes to the blind, feet to the lame, and fathers to the poor*, as *Job* was? I know your hearts cannot but rise in detestation of these things, at the very mentioning of them. But what would you say, if as it was said to *Ezekiel*, so I should bid you (p) *turn again, and behold yet greater, and yet greater abominations*; of the lamentable *oppressions* of the poor by them and their instruments, who stand bound in all conscience, and in regard of their places, to *protect* them from the injuries and *oppressions* of others? But I forbear to do that; and choose rather out of one passage in the Prophet *Amos*, to give you some short intimation both of the faults, and of the reason of my forbearance. It is in *Amos* 5. v. 12, 13. *I know your manifold transgressions, and your (q) mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right: Therefore the prudent shall keep silence in that time; for it is an evil time.* And as for *searching out the truth in mens causes* which is *the third Duty: First*, those *Sycophants* deserve a rebuke, who by false accusations, and cunningly devised tales, ((r) δολιοδαλμένοις ψεύδεσι, ποικίλοις μύθοις) of purpose *involve* the truth of things to set a *fair colour* upon *a bad matter*, or to take away the righteousness of the innocent from him. And yet how many are there such as these in most of our *Courts* of justice? *informing*, and *promoting*, and *pettifogging* make-bates. Now it were a lamentable thing if these men should be *known*, and yet *suffered*, but what if *countenanced*, and encouraged, and under hand maintained by *the Ma-*

o Luke 18. 4, 5.

2.

p Ezek. 8. 6, 13, 15.

q Amos 5. 12, 13. *fortia peccata* vulg. ibid.

3.

r *Pindar Olymp.* 1.

giſtrates of thoſe Courts, of purpoſe to bring *Moulter* to their own *Mills*? *Secondly*, ſince *Magiſtrates* muſt be content (for they are but men, and cannot be every where at once) in many things to ſee with *other mens eyes*, and to hear with *other mens ears*, and to proceed upon *information*: thoſe men deſerve a rebuke, who being by their office to *ripen* cauſes for *judgment*, and to *facilitate* the Magiſtrates care and pains for *inquiſition*; do yet either for fear, or favour, or negligence, or a fee, *keep back* true and neceſſary informations, or elſe for ſpight or gain, *clog the Courts* with falſe or trifling ones. But moſt of all *the Magiſtrates* themſelves deſerve a rebuke, if either they be haſty to *acquit* a man upon his own bare *denial* or proteſtation (for, *ſi inficiari ſufficiet, ecquis erit nocens*? as the (*ſ*) Orator pleaded before *Julian* the Emperour; if *a denial* may ſerve the turn, none ſhall be guilty,) or if haſty to *condemn* a man upon anothers bare *accuſation* (for, *ſi accuſaſſe ſufficiet, ecquis erit innocens*? as the Emperour excellently replied upon that *Orator*; if an *accuſation* may ſerve the turn, none ſhall be *innocent*;) or if they ſuffer themſelves to be poſſeſſed with *prejudice* and not keep one *ear open* (as they write of *Alexander the great*) for the *contrary party* that they may ſtand *indifferent* till the truth be throughly canvaſſed; or if to keep cauſes long in their hands, they either delay to ſearch the truth out, that they may know it, or to *decide* the cauſe according to the truth, when they have found it. And as for *Courage to execute Juſtice*, which is the laſt Duty: what need we trouble our ſelves to ſeek out *the cauſes*, when we ſee the *effects* ſo daily and plainly before our eyes? whether it be through his own *cowardice* or inconſtancy, that he *keepeth* off; or that a fair word *whiſtleth* him off; or that a greater mans letter *ſtaveth* him off; or that his own guilty conſcience *doggeth* him off; or that his hands are *manacled* with a bribe, that he cannot faſten; or whatſoever other matter there is in it; ſure we are, *the Magiſtrate* too often letteth the wicked carry away *the ſpoil*, without *breaking a jaw* of him, or ſo much as offering to *pick his teeth*. It was not well in *David's* time, (and yet *David a Godly King*) when complaining he asked the Queſtion, [*t*] *Who will ſtand up with me againſt the evil doers*? It was not well in *Solomon's* time, (and yet *Solomon a peaceable King*) when, [*u*] *conſidering the Oppreſſions that were done under the Sun, he ſaw that on the ſide of the oppreſſors there was power*; but as for the oppreſſed, *they had no comforter*. We live under the happy government of a *godly* and *peaceable King*; Gods holy name be bleſſed for it: and yet God knoweth, and we all know, it is not much better now; nay, God grant, it be not generally even much worſe.

(*ſ*) *Delphidius Orator contra Numerium*; apud Ammian. Marcell. l. 18.

4.

[*t*] Pſal. 94. 16.
[*u*] Eccleſ. 4. 1.

26. Receive now in the laſt place, and as *the third* and laſt *inference*, a word of *Exhortation*; and it ſhall be but a word. You whom God hath called to any honour, or *office* appertaining to *juſtice*; as you tender the glory of *God*, and the good of the *Commonwealth*; as you tender the honour of *the King*, and the proſperity of *the Kingdom*; as you tender the peace and tranquillity of *your ſelves* and *neighbours*; as you tender the comfort of your own *conſciences*, and the ſalvation of your own *ſouls*: ſet your ſelves throughly, and cheerfully and conſtantly, and conſcionably, to diſcharge with faithfulneſs all thoſe *duties* which belong unto you in your ſeveral *ſtations* and *callings*, and to advance to the utmoſt of your power the due adminiſtration and *execution of juſtice*. Do not decline thoſe *burdens* which cleave to the *honours* you ſuſtain. Do not *poſt* off thoſe buſineſſes from your ſelves to others, which you ſhould *rather do* than they, or at leaſt may *as well do* as they. Stand up with *the zeal*

1.

of

of (x) *Phinees*, and by *executing judgment*, help to turn away those heavy *plagues*, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, we have all just cause to fear. Breathe fresh life into the languishing laws by mature, and severe, and discreet execution: *Put on righteousness as a Garment, and cloath your selves with Judgment, as with a Robe and Diadem.* Among so many *Oppressions*, as in these evil days are done under the Sun; to whom should *the fatherless*, and *the Widow*, and *the wronged* complain but to you? whence seek for relief but from you? Be not you wanting to their *necessities*. Let your *eyes* be open unto their *miseries*, and your *ears* open unto their *cries*, and your *hands* open unto their *wants*. Give friendly *Counsel* to those that stand need of your *Direction*: afford convenient *help* to those that stand need of your *assistance*: carry a *Fatherly affection* to all those that stand in need of any *comfort*, *protection*, or *relief* from you. *Be eyes to the Blind, and feet to the lame: and be you instead of Fathers to the poor.* But yet do not countenance, no not (y) *a poor man in his cause*, farther than he hath *equity* on his side. Remember one point of (z) *wisdom*, not to be *too credulous* of every suggestion and information. But do your best to spie out *the chinks*, and *starting holes*, and secret *conveyances* and *packings* of cunning and crafty companions: and when you have found them out, bring them to light, and do *exemplary justice* upon them. Sell not your *ears* to your *servants*: nor tie your selves to *the informations* of some one, or a few, or of him that cometh first; but let every party have a *fair* and an *equal* hearing. Examine *proofs*: Consider *circumstances*: be content to hear simple men (a) tell their tales in such *language* as they have: think no pains, no patience too much to *sift out the truth*. Neither by inconsiderate *haste*, *prejudice* any mans right: nor *weary* him out of it by torturing *delays*. *The cause which you know not*, use all diligence, and covenient both care and speed, *to search it out*. But ever withal remember your standing is slippery; and you shall have many and sore *assaults*, and very shrewd *temptations*: so that unless you arm your selves with invincible *resolution*, you are gone. The wicked ones of this world will conjure you by your old *friendship* and *acquaintance*, and by all the bonds of Neighhourhood and kindness; bribe your *Wives*, and *Children*, and *Servants*, to corrupt you; procure great mens *Letters*, or *Favorites*, as engines to move you; convey a *bribe* into your own bosoms, but *under* a handsomer *name*, and in some other shape, so cunningly and secretly sometimes, that your selves shall not know it to be a *bribe* when you receive it. Harden your faces, and strengthen your resolution with a *holy obstinacy*, against these and all other like *temptations*. Count him an *enemy*, that will alledge *friendship* to pervert *justice*. When you sit in *the place of justice*, think you are not now (b) *Husbands*, or *Parents*, or *Neighbours*; but *Judges*. Contemn *the frowns*, and *the favours*, and *the Letters* of great ones: in comparison of that trust, which greater ones than they, *the King* and *State*, and a yet Greater than they, the great *God* of heaven and earth, hath reposed in you, and expecteth from you. Chastise him with severe (c) *indignation*, if he begin: and if he continue, spit *defiance* in his face, who ere he be, that shall think you so *base* as to sell your (d) freedom for *a bribe*. Gird your *sword*, upon your thigh; and (keeping your selves ever within the compass of your *Commissions* and *Callings*, as *the Sun* in the *Zodiack*) go through stitch, right on in the course of *Justice*, as the *Sun* in *the firmament*, with unresisted violence; and as *a Giant* that rejoyceth to run his race, and who can stop him? Bear not the (e) *sword* in vain: but let your right hand teach you

[x] Psal. 106. 30.

2.

3.

[y] Exod. 23. 3. [z] μεμνησο απιστειν. Nervus est sapientiæ, non cito credere. *dictum Epicharmi, apud* Cic. 1. ad Attic. 16. οὐδεγὸν δ' ἀπιστίας Οὐκ ἔστιν ὑδὲν χρησιμώτερον βροτοῖς. *Eurip. in Hel.* The simple believe every word. Prov. 14. 15.

[a] τὸ ἀδικούμενον, δίκαιόν ἐστιν ἱκανῶς λέγειν ἃ ἔπαθε. Arist. 2. Elench. 10.

4.

[b] *Qui induit personam judicis, exuit amici.* Cicer.

[c] *Rejecit alto dona nocentium vultu.* Horat. 4. Od. 9.

[d] *Libertatem arguendi amittit, qui ab eo accipit qui ideo dat ne corrigatur.* Ambr. in 1 Cor. c. 19.

[e] Rom. 13. 4.

you *terrible things*. *Defend* the poor and fatherleſs; and *deliver* the oppreſſed from them that are *mightier* than he: *Smite* through the loyns of thoſe that riſe up to *do wrong*, that they riſe not again: *Break the jaws of the wicked, and pluck the ſpoil out of his teeth.* Thus if you do, *the wicked* ſhall fear you, *the good* ſhall bleſs you, *the poor* ſhall pray for you, *poſterity* ſhall praiſe you, your own *hearts* ſhall chear you, and the great *God of Heaven* ſhall reward you. This that you may do in ſome good meaſure, the ſame God of Heaven enable you: and give you and every of us grace in our ſeveral places and callings, to ſeek *his glory*, and to endeavour the diſcharge of a *good conſcience*. To which God, bleſſed for ever, *Father*, *Son*, and *Holy Ghoſt*, three Perſons, and one eternal, inviſible, and only wiſe God, be aſcribed all the *Kingdom*, *Power*, and *Glory*, for ever and ever. *Amen*.

AD MAGISTRATUM.

The Second Sermon.

At the Aſſiſes at *Lincoln*, 7 March, 1624. at the requeſt of *William Liſter*, Eſq;, then high Sheriff of the County.

EXOD. XXIII. ver. 1, 2, 3.

1. *Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.*
2. *Thou ſhalt not follow a multitude to do evil: neither ſhalt thou ſpeak in a cauſe, to decline after many to wreſt judgment.*
3. *Neither ſhalt thou countenance a poor man in his cauſe.*

THere is no one thing, (*Religion* ever excepted) that more *ſecureth* and *adorneth* the State, than *Juſtice* doth. It is both *Columna*, and *Corona Reipublicæ*: as a *Prop* to make it ſubſiſt *firm* in it ſelf; and as a *Crown*, to render it *glorious* in the eyes of others. As *the Cement* in a building, that (*a*) holdeth all together, ſo is *juſtice* to the publick Body: as whereunto it oweth a great part both of its *ſtrength*, (for *by it the* (*b*) *throne is eſtabliſhed*, in the ſixteenth) and of its *height* too; for *it* (*c*) *exalteth a Nation*, in the 14th of the Proverbs. As then in a *Building*, when for 1.

[a] *Juſtitia æquitas vincula civitatum.* Cic. Parad. 4.
[b] Prov. 16. 12.
[c] Prov. 14. 34.

for want of good looking to, *the Mortar* getting wet diſſolveth, and *the walls* (*d*) *belly out*; the houſe cannot but *ſettle* apace, and without ſpeedy repairs *fall* to the ground: ſo there is not a more certain *ſymptom* of a declining, and decaying, and tottering *State*, than is the general (*e*) *diſſolution of manners* for want of the due execution and adminiſtration of *Juſtice*.

The more cauſe have we, that are *Gods Miniſters*, by frequent exhortations, admonitions, obſecrations, expoſtulations, even *out of ſeaſon* ſometimes, but eſpecially upon ſuch *ſeaſonable* opportunities as this, *to be inſtant* with all them that have any thing to do in matters of *Juſtice*, but eſpecially with you, who are (*f*) *Gods Miniſters* too (though in another kind) you who are *in commiſſion* to ſit upon *the Bench* of Judicature, either for *Sentence* or *Aſſiſtance*, to do your God and King *ſervice*, to do your Country and Calling *honour*, to do your ſelves and others *right*, by advancing to the utmoſt of your powers the due courſe of *Juſtice*. Wherein as I verily think none dare (*g*) but *the guilty*, ſo I am well aſſured none can juſtly miſlike in us *the choiſe* either of our *Argument* that we beat upon theſe things; or of our *Method*, that we begin firſt with you. For, as we cannot be perſwaded on the one ſide, but that we are bound for the diſcharge of *our duties*, to put you in mind of *yours*: ſo we cannot be perſwaded on the other ſide, but that if there were generally in *the greater ones* that care and conſcience and zeal there ought to be of *the common good*, a thouſand corruptions rife among *inferiours*, would be, if not wholly *reformed*, as leaſtwiſe *practiſed* with leſs *connivence* from you, *confidence* in them, *grievance* to others,

But right and reaſon will, that (*h*) *every man bear his own burthen*. And therefore as we may not make you innocent, if you be faulty, by *tranſferring* your faults upon others: ſo far be it from us to *impute* their faults to you, otherwiſe than as by not doing your beſt to (*i*) *hinder* them, you make them yours. For *Juſtice* we know is an Engine, that turneth upon many hinges. And to the exerciſe of *judicature*, beſides *the Sentence*, which is properly *yours*, there are divers other things required; *Informations*, and *Teſtimonies*, and *Arguings*, and *Inqueſts*, and ſundry *Formalites*, which I am neither able to name, nor yet covetous to learn: wherein you are to reſt much upon the *faithfulneſs* of other men. In any of whom if there be, as ſometimes there will be, foul and *unfaithful dealing*, ſuch as you either cannot *ſpie*, or cannot *help*; *wrong ſentence* may proceed from out *your lips*, (*k*) without *your fault*. As in a curious *Watch* or *Clock*, that moveth upon many *wheels*, the finger may point *a wrong hour*, though *the wheel* that next moveth it be moſt exactly true: if but ſome little *pinn*, or *notch* or *ſpring* be out of order in or about any of the baſer and inferiour wheels. What he ſaid of old, (*l*) *Non fieri poteſt, quin Principes etiam valde boni iniqua faciant*; was then and ever ſince, and yet is, and ever will be, moſt true. For ſay *a Judge* be never ſo honeſtly minded, never ſo zealous of the truth, never ſo careful to do right: yet if there be *a ſpiteful Accuſer* that will *ſuggeſt* any thing, or an *audacious witneſs* that will *ſwear* any thing, or a *crafty Pleader* that will *maintain* any thing, or a *tame Jury* that will *ſwallow* any thing, or a *craving Clark* or *Officer* that for a bribe will *foiſt in* any thing; *the Judge* who is tied (as it is meet he ſhould) to proceed *ſecundùm allegata & probata*, cannot (*m*) with his beſt care and wiſdom prevent it, but that ſometimes juſtice ſhall be *perverted*, innocency *oppreſſed*, and guilty ones *juſtified*.

a *Ventroſi parietes.* P. Eleſ. Ep. 85.

ὑπαὶ δ' ὑβρίζειν, δεσπὸς ἁ βλέπει πλοῦ, Ταὐτὼ νόμιζε τὴν πολίνωχρὸν πόπτ, Ἐξ ἀρίαν δ' ἐρημώσαν, εἰς βυθὸν πεσεῖν.
Soph. in Ajac.

Ubi non eſt pudor, nec cura juris, Sanctitas, Pietas, Fides, Inſtabile regnum eſt.
Sen. in Thyeſt. Act. 2.

2.

f Rom. 13. 4.

g *Iraſci mihi nemo poterit, niſi qui ante de ſe voluerit confiteri.* Cic. pro lege Manil.

Frequenter culpa populi redundat in principem, quaſi de majorum negligentia obveniant errata minorum. Pet. Eleſ. Ep. 95.

3.

h Gal. 6. 5.

i *Qui non vetat peccare cum poteſt, jubet.* Senec. in Troad. *In cujus manu eſt ut prohibeat, jubet agi, ſi non prohibet admitti.* Salvian. 7. de provid.

k ἃ γὰρ ἐϛὶν ὅτι διαφέρῳ μόνῳ τὸ καλῶϛ ὑπηρετεῖσθαι τὸ κοινὸν ἔργον.
Ariſt. 8. Top. 11.

l ἀφροσύνη μεγάλη, τοὺς νῦν καθεσθῶτα βουλομένους, μὴ ἀλλὰ δικάζειν τὰϛ ἀρχὰϛ τινὰϛ, ἵν' ᾖ πάντα ἀγαθὰ ἔχωσιν.
apud Stob. Ser. 44.

m *Ipſos juſtitiarios, quos vulgariter Errantes, vel Itinerantes dicimus, dum errata hominum diligenter explorant, frequenter errare contingit. Exceſſus namque hominum abſconduntur, &c.* Pet. Eleſ. Epiſt. 25.

Out

Out of which consideration, I the rather desired for this *Assise-Assembly*, to choose a *Text* as near as I could of equal latitude with the *Assise-Business*. For which purpose I could not readily think of any other portion of Scripture, so proper and full to meet with all sorts of *persons* and all sorts of *abuses*, as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witness*, *Supinity* in the *Jurer*, or *Sophistry* in the *Pleader*, or *Partiality* in any *Officer*; or any close *corruption* any where lurking amid those many passages and conveyances that belong to *a Judicial proceeding*? my Text searcheth it out, and indicteth the *offender* at the tribunal of that impartial Judge that keepeth *a privy Sessions* in each mans breast. 4.

The words are laid down so distinctly in five *Rules* or *Precepts*, or rather (being all *negative*) in so many *Prohibitions*, that I may spare the labour of making other *division* of them. All that I shall need to do about them, will be to set out the several portions in such sort as that every man, who hath any part or fellowship in this business, may have his due share in them. Art thou *first* an *Accuser* in any kind: either as a party in *a Judicial controversie*; or bound over to prosecute for the King in a *criminal Cause*, or as a voluntary Informer upon some *penal Statute*? here is something for thee; *Thou shalt not raise a false report.* Art thou secondly a *Witness*: either fetched in by *Process* to give *publick testimony* upon oath; or come *of good or ill will*, privately to speak a *good word* for, or to cast out *a shrewd word* against any person; here is something for thee too; *Put not thine hand with the wicked to be an unrighteous witness.* Art thou thirdly returned to serve as a *sworn man*, in a matter of grand or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to do evil.* Comest thou hither fourthly to *advocate* the cause of thy *Client*, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his *State* and *suite* to thy care and trust? here is something for thee too; *Neither shalt thou speak in a cause to decline after many to wrest Judgment.* Art thou lastly in any *Office* of trust, or place of *service* in or about *the Courts*, so as it may sometimes fall within thy power or opportunity to do a suiter *a favour*, or *a spite*: here is something for thee too; *Thou shalt not countenance* (no not) *a poor man in his cause.* The two first in the *first*, the two next in the *second*, this last in *the third* verse. 5. 1. 2. 3. 4. 5.

In which distribution of *the Offices* of Justice in *my Text*, let none imagine, because I have shared out all among them that are *below the Bench*, that therefore there is nothing left for them that *sit upon it.* Rather as in *dividing* the land of Canaan, *Levi*, who had [*n*] no distinct *plot* by himself, having yet (by reason of the [*o*] universal use of his office) in *every Tribe* something, had in the whole, all things considered, a [*p*] far greater proportion, than any *other Tribe* had: So in this Scripture, *the Judge* hath by so much *a larger portion* than any of the rest, by how much it is more *diffused.* Not *concluded* within the narrow bounds of any one; but, as *the blood* in *the body*, temperately *spread* throughout *all the parts* and members thereof. Which cometh to pass not so much from the immediate construction of the words (though there have not wanted [*q*] *Expositors* to fit the words to such construction:) as from that general inspection, and (if I may so speak) *superintendency*, which *the Judge* or *Magistrate* ought to have over the carriage of all those other *inferiour ones.* A great part of whose *duty* it is, to observe how the rest do theirs: and to find them out, and *check* and *punish* them as they deserve, when they *transgress.* So that with your patience 6.

n Num 18 20, 21. Deut. 18. 1, &c.
o Deut. 33. 10.
p See Numb. 25. 2. 38. & Jos. 21. 1, &c.
q Lyran. hic.

patience (Honourable, Worſhipful, and dearly Beloved) I have allowance from my *Text* (if *the time* would as well allow it) to ſpeak unto you of *five* things. Whereof the firſt concerneth *the Accuſer*; the ſecond, *the Witneſs*; the third, *the Jurer*; the fourth, *the Lawyer*; the fifth, *the Officer*: and every one of them *the Magiſtrate, Judge*, and *Juſticer*. But having no purpoſe to exceed the hour, (as I muſt needs do if I ſhould ſpeak to all theſe to any purpoſe:) whilſt I ſpeak to *the firſt* only, I ſhall deſire *the reſt* to make application to themſelves, ſo far as it may concern them, of every material paſſage: which they may eaſily do, and with very little change for the moſt part; only if they be willing.

7. To our *firſt Rule* then, which concerneth *the Accuſer* and *the Judge*; in the firſt words of the Text, *Thou ſhalt not raiſe a falſe report.* The Original (*r*) verb ſignifieth to *take up*; as if we ſhould read it (*ſ*) *Thou ſhalt not take up a falſe report.* And it is a word of larger comprehenſion, than moſt Tranſlators have expreſſed. The full meaning is, (*t*) *Thou ſhalt not have to do with any falſe report*, neither by (*u*) *raiſing* it, as *the Author*, nor by ſpreading it, as *the Reporter*, nor by *receiving* it, as *an Approver*. But the firſt fault is in *the Raiſer*: and therefore our tranſlations have done well to retain that rather in the *Text*; yet allowing *the Receiver* a place in *the Margent*. Now falſe reports may be *raiſed* of our brethren by unjuſt ſlanders, detractions, back-bitings, whiſperings, as well *out of* the courſe of judgment, as *in it*. And the equity of *this Rule* reacheth even to thoſe *extrajudicial Calumnies* alſo. But for that I am not now to ſpeak of extrajudicial Calumny ſo much, as of that *quæ verſatur in foro & in judiciis*, thoſe falſe *ſuggeſtions* and *informations* which are give into *the Courts*, as more proper both to the ſcope of *my Text*, and the occaſion of this preſent *meeting*: Conceive the words for the preſent as ſpoken eſpecially, or at leaſtwiſe as not improperly appliable to *the Accuſer*. But *the Accuſer* taken (*x*) at large, for any perſon that impleadeth another *in jure publico vel privato*, in cauſes either *civil* or *criminal*; and theſe again either *capital* or *penal*. No not the *Accuſed* or *Defendant* excepted: who although he cannot be called in ſtrict propriety of ſpeech an *Accuſer*; yet if when he is juſtly accuſed, he ſeek to *defend* himſelf by falſe, unjuſt, or impertinent allegations, he is in our preſent intendment to be taken as an *Accuſer*, or as the *Raiſer* and *Taker up* of a falſe report.

8. But when is a *Report falſe*? or what is it to *raiſe* ſuch a report? and how is it done? As we may conceive of *falſhood* in a threefold notion; namely, as it is oppoſed, not only unto *Truth* firſt, but ſecondly alſo unto *Ingenuity*, and thirdly unto *Equity* alſo: accordingly falſe reports may be raiſed three ways. The *firſt* and groſſeſt way is, when we (*y*) feign and deviſe ſomething of our own heads to lay againſt our brother, without any foundation at all, or ground of *truth*: creating (as it were) a tale *ex nihilo*. As it is in the *Pſalm*, (*z*) *They laid to my charge things that I never did*: and as *Nehemiah* ſent word to *Sanballat*, (*a*) *There are no ſuch things as thou ſayeſt, but thou feigneſt them of thine own heart.* (*b*) *Crimen domeſticum, & vernaculum*; a meer device: ſuch as was that of *Jezebel*'s inſtruments againſt (*c*) *Naboth*, which coſt him his life; and that of *Zibah* againſt (*d*) *Mephiboſheth*, which had almoſt coſt him all he had. This firſt kind of *Report* is *falſe*; as devoid of *Truth*.

The ſecond way (which was ſo frequently uſed among the *Roman Accuſers* that (*e*) *Cuſtom* had made it not only *excuſable*, but (*f*) *allowable*; and is at this day of too frequent uſe both in *private* and *publick* calumniations) is, when upon ſome ſmall ground of truth, we run deſcant at pleaſure in our

9. own

r יצא H. A. *hic.*

ſ H. A. *hic.*

t Old Engliſh tranſlation *hic.*

u Conſentiendo vel loquendo, Gloſſ. interlin. hic. *Ne falſi rumoris author, vel adjutor eſto.* Jun. in Annot.

x Accuſatorem pro omni actore & petitore appello. Cic. in partit. orat.

y—ſtruunt de proprio calumnias innocentiæ. Bern. lib. 1. de Conſid. prope finem.

z Pſal. 35. 11.

a Nehem. 6. 8.

b Cic. act. 2. in Ver. lib. 3.

c 3 Reg. 21. 10.

d 2 Sam. 16. 3.

e Non utar iſta accuſatoria conſuetudine, &c. Cic. Act. 2. in Ver. lib. 5.

f—quæ quoniam accuſatorio more & jure ſunt facta reprehendere non poſſumus. Cic. pro Flacco.

own informations, *interweaving* many untruths among; or *preverting* the ſpeeches and actions of our adverſaries, to make their *matters ill*, when they are not; or otherwiſe *aggravating* them to make them ſeem worſe than they are. As tidings came to *David*, when *Ammon* only was ſlain, that (*g*) *Abſalom* had killed *all the Kings ſons*. It is an eaſie and a common thing, by *miſconſtruction* to (*h*) deprave whatſoever is moſt innocently *done* or *ſpoken*. The *Ammonitiſh* Courtiers dealt ſo with *David*, when he ſent (*i*) *Ambaſſadors* to *Hanun* in kindneſs, they informed the King as if he had ſent ſpies to diſcover the ſtrength of the City and Land. And *the* (*k*) *Jews* enemies dealt ſo with thoſe that of devotion repaired *the Temple* and the Wall of *Jeruſalem*, advertiſing *the State*, as if their purpoſe had been to fortifie themſelves for *a Rebellion*. Yea and the malicious *Jews* dealt ſo with *Chriſt* himſelf; taking hold of ſome words of his, about the deſtroying and building of *the Temple*, which he underſtood of *the* (*l*) *Temple of his body*, and ſo (*m*) wreſting them to the fabrick of *the Material Temple*, as to make them ſerve to give colour to one of the ſtrongeſt *accuſations* they had againſt him. This *ſecond* kind of *Report* is *falſe*, as devoid of *ingenuity*.

g 2 Sam. 13. 30
h *They daily wreſt my words.* Pſal. 56. 5. —*Nihil eſt Quin malè narrando poſſit depravarier.* Terent. in Phorm.
i 2 Sam. 10. 2.
k Neh. 6. 6, 7. & Ezra 4. 12.
l Joh. 2. 10. 21.
m Matth. 26. 61.

The *third* way is, when taking advantage of the *Law*, we proſecute *the extremity* thereof againſt our brother, who perhaps hath done ſomething contrary to *the letter of the Law*, but not violated *the intent of the Law giver*, or offended either againſt *common Equity*, which ought to be the (*n*) meaſure of juſt *Laws*, or againſt *the common good*, which is in ſome ſort the (*o*) meaſure of *Equity*. In that multitude of *Laws*, which for the repreſſing of *diſorders*, and for the maintenance of *peace* and *tranquillity* among men muſt needs be in every well-governed Common-wealth; it cannot be avoided, but that honeſt men, eſpecially if they have much dealings in the world, may have ſometimes juſt and neceſſary cauſe to do that, which in regard of *the thing done* may bring them within the compaſs of ſome *Statute* or branch of *a ſtatute*; yet ſuch as, *circumſtances* duly conſidered, no wiſe and indifferent man but would well approve of. Now, if in ſuch caſes always *rigour* ſhould be uſed, *Laws* intended for *the benefit*, ſhould by ſuch hard conſtruction become *the bane* of humane ſociety. As *Solomon* ſaith, [*p*] *Qui torquet naſum, elicit ſanguinem*; He that wringeth the noſe too hard forceth blood. Guilty this way are not only thoſe *contentious ſpirits*, whereof are too many in the world; with whom there is no more ado, but a *Word* and an *Action*, a *Treſpaſs* and a *Proceſs*: But moſt of our *common Informers* withal, *Sycophants* you may call them (for that was their old name) like *Verres* his (*q*) *blood hounds* in *Tully*, that lie in the wind for game, and if they can but trip any man upon any breach of a *penal ſtatute*, there they faſten their *teeth*, and tugg him into *the Courts* without help; unleſs he will *dare offam Cerbero*, (for that is it they look for) give them *a Sop*, and then they are charmed for that time, *Zacheus*, beſides that he was a *Publican*, was it ſeemeth ſuch a kind of *Informer*; (*r*) εἴ τινος ἐσυκοφάντησα, is the word *Luke* 19. If I have played the *Sycophant* with any man, If I have wronged any man by *forged cavilation*, or wrung any thing from him by *falſe accuſation*. A *report* of this *third* kind is *falſe*, as devoid of *equity*.

10.
n Νόμοι ἀληθέστατοι, οἱ δικαιότατοι. Epictet. apud Stob. Serm. 143. *Nos legem bonam à malâ nulla alia niſi naturali norma dividere poſſumus.* Cic. lib. 1. de legib. *Quod fit injuſtè nec jure fieri poteſt. Non enim jura dicenda ſunt, vel putanda, iniqua hominum conſtituta.* Aug. l. 9. de Civ. 21.
o *Atque ipſa utilitas juſti prope mater & aqui.* Horat. 1. ſerm. 3.—*ex æquo & bono jus conſtat, quod ad veritatem & utilitatem communem videtur pertinere.* Cic. ad Herenn. lib. 2.
p Prov. 30. 33.
q *Canes venatici.* Cic. in Verrinis. ſæpe
r Luk. 19. 8. *Si quid cui per calumniam eripui.* Apud Tert. 4. cont. Marc. 37.

But it may be thought I injure theſe men, in making them *raiſers of falſe reports*; and am my ſelf a *falſe accuſer* of them, whilſt I ſeek to make them *falſe accuſers* of others: when as they dare appeal to the world, they report not any thing but what is *moſt true*, and what they ſhall be well able to *prove* ſo to be. At once to anſwer them, and clear my ſelf, know that in Gods eſtimation, and *to common intendment* in the language of *Scripture*, it is all

11.

one to ſpeak an *untruth*, and to ſpeak a *truth*, in undue time, and place,
f 1 Sam. 21. 7. and manner, and with *undue circumſtances.* One inſtance ſhall make all this moſt clear. *Doeg* the Edomoite, one of the (*f*) ſervants of the houſe of *Saul*, ſaw when *David* went into the houſe of *Ahimelech* the Prieſt, and how *Ahimelech* there entertained him, and what kindneſs he did for him:
t 1 Sam. 22. 9, &c. of all which he (*t*) afterwards gave *Saul* particular *information*, in every point according to what he had ſeen. Wherein, though he ſpake no more than what was *true*, and what he had *ſeen* with his own eyes: yet becauſe he did it with an intent to bring miſchief upon *Ahimelech*, who had done nothing but what well became an honeſt man to do, *David* chargeth him with telling of *lyes*, and telleth him he had a *falſe tongue* of his own for it,
u Pſal. 52. 2, 4. *Pſal.* 52. [(u) *Thy tongue imagineth wickedneſs, and with lies thou cutteſt like a ſharp raſor: Thou haſt loved unrighteouſneſs more than goodneſs, and to talk of lies more than righteouſneſs: Thou haſt loved all words that may do hurt, O thou falſe tongue.*] Conclude hence; he that telleth *the truth* where it may *do hurt*, but eſpecially if he tell it with that purpoſe, and to that end that it may *do hurt*, he hath a *falſe tongue*, and he telleth a *falſe lye*, and he muſt pardon us if we take him for no better than *the raiſer of a falſe report.*

12. We ſee what it is to *raiſe a falſe report*: let us now ſee what a fault it is: The *firſt Accuſer* that ever was in the world, was *a falſe Accuſer*: and that
x Joh. 8. 44. was the *Devil.* Who as he began betimes, for he was a (*x*) *lyer from the beginning*: ſo he began *aloft*; for, the firſt *falſe report* he raiſed, was of *the*
y Gen. 3. 1, 4, 5. *moſt High.* Unjuſtly *accuſing* God himſelf unto our mother *Eve* in a (*y*) few words, of no fewer than three great crimes at once, *Falſhood*, *Tyranny*, and *Envy*. He was then a *ſlanderous accuſer* of his *Maker*; and he hath con-
z Apoc. 19. 6, 10. tinued ever ſince a *malicious accuſer* of his (*z*) *Brethren*: *Satan*, διάβολος, &c. he hath his name from it is moſt languages. *Slanderers*, and *Backbiters*, and *falſe Accuſers* may here hence learn to take knowledge of *the rock* whence they were hewn: here they may behold the top of their Pedigree. We may not deny them the ancienty of their deſcent; though they have ſmall cauſe to boaſt of it; *ſemen ſerpentis*, the ſpawn of the old Serpent;
a John 8. 44. (a) *children of their father the Devil.* And they do not ſhame the ſtore they come of; for *the works of their Father they* readily *do.* That Helliſh *Aphoriſm* they ſo faithfully practiſe, is one of his *Principles*: it was he firſt
b Jer. 18. 18. inſtilled it into them, *Calumniare fortiter, aliquid adhærebit*, (*b*) *Smite with the tongue*, and be ſure to ſmite home; and then be ſure either *the grief*, or *the blemiſh* of the ſtroke will ſtick by it.

13. A *Deviliſh* practice, hateful both to *God* and *man.* And that moſt juſtly; whether we conſider *the ſin*, or *the injury*, or *the miſchief* of it: the Sin in *the Doer*, the injury to *the Sufferer*, the miſchief to *the Common-wealth.* Every *falſe report* raiſed in judgment, beſides that it is a lye; and every
c Wiſd. 1. 11. lye is a ſin againſt *the truth*, (*c*) *ſlaying* the *ſoul* of him that maketh it, and
d Apoc. 22. 15, (*d*) *excluding* him from heaven, and binding him over unto (*e*) *the ſecond*
e Apoc. 22. 8. *death*: it is alſo a *pernicious lye*, and that is the worſt ſort of *lies*; and ſo a ſin both againſt *Charity* and *Juſtice.* Which whoſo committeth, let him never
f Pſal. 15. 1, 3. look to (*f*) *dwell* in the Tabernacle of God, or to reſt upon his holy Mountain: God having threatned, *Pſal.* 50. to take ſpecial knowledge of this ſin; and though he ſeem for a time to diſſemble, yet at leaſt to *reprove* the bold offender to his face, [(*g*) *Thou ſateſt and ſpeakeſt againſt thy brother:*
g Pſal. 50. 19—21. *yea and haſt ſlandered thine own mrothers Son. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I was even ſuch an one as thy ſelf; but I will reprove thee, and ſet before thee the things that thou haſt done.*]

And

And as for the *Injury* done hereby to the *grieved* party, it is incomparable. If a man have his *houſe* broken, or his *purſe* taken from him by the high way, or ſuſtain any wrong or loſs in his *perſon*, *goods*, or *ſtate* otherwiſe, by *fraud*, or *violence*, or *caſualty*: he may poſſibly either by *good fortune* hear of his own again, and recover it, or he may have reſtitution and ſatisfaction made him by thoſe that wronged him, or by his good *induſtry* and *providence* he may live to ſee that loſs repaired, and be in as *good ſtate* as before. But he that hath his *Name*, and *Credit*, and *Reputation* cauſeleſly called into queſtion, ſuſtaineth a loſs by ſo much greater than any Theft, by how much (*h*) *a good Name is better than great Riches.* A man may *out-wear* other Injuries, or *out-live* them: but a defamed perſon no *Acquittal* from the *Judg*, no *ſatisfaction* from the *Accuſer*, no following *Endeavours* in *himſelf* can ſo reſtore *in integrum*, but that when the *Wound* is healed, he ſhall yet carry the marks and the *ſcars* of it to his dying day. 14.

h Prov. 22. 1.

Great alſo are the *miſchiefs* that hence redound to the *Commonwealth*. When no *innocency* can protect an honeſt quiet man, but every buſie baſe fellow that oweth him a ſpite, ſhall be able to *fetch* him into the *Courts*, *draw* him from the neceſſary charge of *his family* and *duties of his calling*, to an unneceſſary expence of money and time, *torture* him with endleſs *delays*, and expoſe him to the pillage of every *hungry Officer*. It is one of the grievances God had againſt *Jeruſalem*, and, as he calleth them, *Abominations*, for which he threatneth to judge her, *Viri detractorès in te.* (*i*) *In thee are men that carry tales to ſhed blood.* 15.

i Ezek. 22. 9.

Beware then all you whoſe buſineſs or lot it is at this *Aſſizes*, or hereafter may be, to be *Plaintiffs*, *Accuſers*, *Informers*, or any way *Parties* in any Court of Juſtice, this or other, *Civil* or *Eccleſiaſtical*: that you ſuffer not the guilt of this Prohibition to cleave unto your Conſciences. If you ſhall hereafter be *raiſers of falſe Reports*, the words you have heard this day ſhall make you inexcuſable another: You are by what hath been preſently ſpoken, diſabled everlaſtingly from pleading any *Ignorance* either *Facti* or *Juris*; as having been inſtructed both *what it is*, and how great a *Fault* it is to raiſe a falſe Report. Reſolve therefore, if you be free, never to enter into any *Action* or *Suit*, wherein you cannot proceed with *Comfort*, nor come off without *Injuſtice*: or, if already *engaged*, to make as good and ſpeedy an end as you can of a *bad matter*, and to *deſiſt* from farther proſecution. Let that *Golden Rule*, (commended by the wiſeſt (*k*) *Heathens* as a fundamental *Principle* of Moral and Civil *Juſtice*; yea and propoſed by our bleſſed Saviour himſelf as a full abridgment of the (*l*) *Law and Prophets*,) be ever in your eye, and ever before your thoughts, to meaſure out all your *Actions*, and *Accuſations*, and *Proceedings* thereby: even to *do ſo to other men*, and no otherwiſe, than as you could be content, or in right reaſon ſhould be content, *they ſhould do to you* and yours, if their caſe were yours. Could any of you take it well at your Neighbours hand, ſhould he ſeek your *life* or *livelihood* by ſuggeſting againſt you things which you never had ſo much as the thought to do? or bring you into a peck of Troubles, by *wreſting* your *Words* and *Actions*, wherein you meant nothing but well, to a dangerous conſtruction; or *follow the Law* upon you, as if he would not leave you worth a groat, for every *petty Treſpaſs*, ſcarce worth half the money? or fetch you over the hip upon a *branch* of ſome blind, uncouth and *pretermitted Statute*? He that ſhould deal thus with you and yours, I know not what would be ſaid and thought; *Griper*, *Knave*, *Villain*, *Devil incarnate*; all this and much more 16.

k ἃ παθεῖν οὐ θέλεις ὑπ' ἐτέρων ἀμάρτανε, ταῦτα τοῖς ἄλλοις μὴ ποίει, apud Stob. Serm. 2. *Idque per præconem, cum aliquem emendaret, dici jubebat, Quod tibi fieri non vis, alteri ne feceris. Quam ſententiam uſq; adeo dilexit, ut & in palatio, & in publicis operib. præſcribi jubaret. de Alex. Severo* Lamprid. in Alex.

l Matth. 7. 12.

more would be too little for him. Well, I ſay no more but this, *Quod tibi fieri non vis, &c.* Do as you would be done to. There is your *general rule.*

17. But for more *particular direction*, if any man deſire it; ſince in every *evil* one good ſtep to ſoundneſs is to have diſcovered the right Cauſe thereof: I know not what better courſe to preſcribe for the preventing of this ſin of *Sycophancy* and falſe accuſation, than for every man carefully to avoid the *inducing Cauſes* thereof, and the *Occaſions* of thoſe *Cauſes*. There are (God knoweth) in this preſent wicked World, to every kind of evil, *inducements* but too too many. To this of *falſe Accuſation* therefore it is not unlikely, but there may be more: yet we may obſerve that there are *four* things, which are the moſt ordinary and frequent *Cauſes* thereof; viz. *Malice, Obſequiouſneſs, Coverture*, and *Covetouſneſs.*

18. The firſt is *Malice.* Which in ſome men (if I may be allowed to call them *men*, being indeed rather *Monſters*) is univerſal. They love no body: *glad* when they can do any man any *miſchief* in any matter: never at ſo good *quiet*, as when they are moſt *unquiet*. It ſeemed *David* met with ſome
m Pſal. 120. 6, 7. ſuch; men that were [*m*] *Enemies to peace: when he ſpake to them of peace, they made themſelves ready to battel.* Take one of theſe men, it is *meat* and *drink* to him, which to a well-minded Chriſtian is as *Gall* and *Wormwood*,
n Virg. Eclog. 3. to be in continual ſutes. [*n*] *Et ſi non aliqua nociſſet, mortuus eſſet:* he could not have kept himſelf in *breath* but by keeping *Terms*; nor have lived to this hour, if he had not been in *Law*. Such cankered diſpoſitions as theſe, without the more than ordinary mercy of God, there is little hope to reclaim: unleſs very *want*, when they have ſpent and undone themſelves with *wrangling* (for that is commonly their end, and the reward of all their toyl) make them hold off, and give over. But there are beſides theſe, others alſo; in whom, although this *malice* reigneth not ſo univerſally, yet are they ſo far carried with private ſpleen and hatred againſt ſome particular men for ſome perſonal reſpect or other, as to ſeek their *undoing* by all means they can. Out of which hatred and envy they *raiſe falſe reports* of them: that being in their judgments (as it is indeed) the moſt *ſpeedy*, and the moſt *ſpeeding* way,
o Quare ſolent inimici mentiri? ut potentiam cujuſque minuant de quo mentiuntur, Aug. Pſal. 65. to [*o*] do miſchief with ſafety. This made the Preſidents and Princes of *Perſia* to [*p*] *ſeek an Accuſation againſt Daniel*; whom they envied becauſe the King had *preferred him above them.* And in all Ages of the World, wicked and prophane men have been buſie to *ſuggeſt* the worſt they could, againſt thoſe that have been faithful in their Callings; eſpecially in the callings of
p Dan. 6. 3, 5. the *Magiſtracy* or *Miniſtry*; that very *faithfulneſs* of theirs being to the other a ſufficient ground of *malice.* To remedy this, take the Apoſtles rule,
q Heb. 12. 15. Heb. 12. [*q*] *Look diligently leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled.* Submit your ſelves to the *Word* and *Will* of *God* in the *Miniſtry*; ſubmit your ſelves to the *Power* and *Ordinance* of God in the *Magiſtracy*; ſubmit your ſelves to the good pleaſure and *Providence* of God in *diſpoſing* of yours and other mens Eſtates: and you ſhall have no cauſe by the grace of God, out of Malice or Envy to any of your brethren, to *raiſe falſe Reports* of them.

19. The *ſecond* Inducement is *Obſequiouſneſs.* When either out of a baſe *fear of diſpleaſing* ſome that have power to do us a diſpleaſure, or out of a baſer *Ambition* to ſcrue our ſelves into the ſervice or favour of thoſe that may advance us; we are content, though we owe them no private grudge otherwiſe, yet to become *officious Accuſers* of thoſe they hate, but would not be ſeen ſo to do: ſo making our ſelves as it were *bawds* unto their *luſt*, and
r 3 Kings 21. 11. open inſtruments of their ſecret *malice.* Out of that baſe *fear*, the [*r*] Elders of *Jezreel*, upon the Queens Letter, whom they durſt not diſpleaſe, cauſed

an

an Accuſation to be framed againſt innocent *Naboth*. And out of this baſe *Ambition*, [ſ] *Doeg* to pick a thank with *his Maſter*, and to endear himſelf farther into his good opinion, told tales of *David* and *Abimelech*. To remedy this, remember, the *Service* and *Offices* you owe to the greateſt *Maſters* upon Earth, have their *bounds* ſet them which they may not paſs. [t] *Uſque ad aras*: the *Altar-ſtone* that is the *Meere-ſtone*; and *Juſtice* hath her *Altars* too, as well as *Religion* hers. Go as far then as you can in Offices of love and ſervice to your friends and betters, *ſalvis pietate & juſtitiâ*: but not a ſtep farther for a world. If you ſeek to [u] *pleaſe men* beyond this, you cannot be the *ſervants of God*.

ſ 2 Sam. 22. 9.

t δεῖ μὴ συμπερᾶναι πᾶς φίλοις, ἀλλὰ μέχρι βωμῶν. Pericles apud Agel 1. Noct. 3.

u Gal. 1. 10.

Coverture is the *third* Inducement. And that is, when either to make *our own* cauſe the *better*, we ſeek to bring envy and prejudice upon our adverſaries, by making his ſeem *worſe*: or, when being our ſelves *guilty*, we think to [x] cover our own crimes, and to prevent the *Accuſations* of others by getting the ſtart of them, and *accuſing* them firſt. As (y) *Potiphar's* Wife accuſed *Joſeph*, and the (z) *Elders Suſannah*, of ſuch crimes, as they were *innocent* of, and themſelves *guilty*. An old trick, by which *C. Verres*, like a cunning Colt, often holp himſelf at a pinch, when he was *Prætor of Sicily*; as (a) *Cicero* declareth againſt him by many inſtances, and at large. For ſithence the *Laws* in moſt caſes rather favour the *Plaintiff*, becauſe it is preſumed men ſhould not *complain* without grievance: we may think perhaps to get this advantage to our ſelves, and ſo rather chooſe to be *Plaintiffs* than *Defendants*, becauſe (as *Solomon* ſaith) (b) *He that is firſt in his own tale ſeemeth righteous*. To remedy this; Do nothing but what is *juſt*, and *juſtifiable*: be ſure, your matters be good and right: they will then bear out themſelves well enough, without ſtanding need to ſuch damned ſhifts for ſupport.

20.

x *Scelere tegendum eſt ſcelus.* Sen. *in* Hippol. Act. 2.

y Gen. 39. 17.

z Dan. 13.

a Cic. in Verr. *paſſim.*

b Prov. 18. 7.

But the *fourth* thing is that, which cauſeth more miſchief in this kind, than all the reſt. That which the Apoſtle calleth (c) *the root of all evil*; and which were it not, there could not be the hundredth part of thoſe ſuits, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worm of *Covetouſneſs*, and the thirſt after *filthy lucre*. For though men be wicked enough, and prone to miſchief of themſelves but too much: yet are there even in *corrupt nature* ſuch impreſſions of the *common principles* of juſtice and equity, that men would not often do great wrongs (d) *gratis*, and for nothing. If *Zibah* ſlander his Maſter falſly and treacherouſly; it is in hope of getting the living from him. And it was *Naboth's Vineyard*, not *blaſphemy*, that made him guilty. Thoſe ſinners that conſpired againſt the innocent, Prov. 1. [e] *Come let us lay wait for blood, let us lurk privily for the innocent without a cauſe: Let us ſwallow them up, &c.*] They had their end in it: and what that was the next following words diſcover, *We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil.* And moſt of our prouling *Informers*, like thoſe Old *Sycophants* in *Athens*, or the *Quadruplatores* in *Rome*; do they aim think you ſo much at the execution of *good Laws*, the puniſhment of *Offenders*, and the reformation of *Abuſes*, as at the *prey*, and the *booty*, and to get a piece of money to themſelves? For let the Offence be what it will, deal but with them; and then no more ſpeech of *Laws* or *Abuſes*, but all is huſht up in a calm ſilence, and no harm done. To remedy this; as *John Baptiſt* ſaid to the Soldiers in Luke 3. (f) *Accuſe no man falſly* (συκοφαντήσητε, is the word there too) *and be content with your wages*: ſo if you would be ſure not to accuſe your Neighbour falſly, *content* your ſelves with your own Eſtates, and covet not (g) *his Ox or his Aſs*, his land or his money, or *any thing that is his*. Reckon nothing *your own*, that is not yours by fair and juſt means: nor think that can *proſper* with you and yours, that was *wrung* from another by *Cavil* or *Calumny*.

21.

c 1 Tim. 6. 10. *---ſcelerum matrem.* Claud. 2. de laud. Stillic. *Inde fere ſcelerum cauſæ--* Juv. Sat. 14.

d *Maximam partem ad injuriam faciendam aggrediuntur nemulli, ut adipiſcantur ea quæ concupiverunt: In quo vitio latiſſime patet avaritia.* Cic. li. 1. de offic. Sic *vita hominum eſt, ut ad maleficium nemo conetur ſine ſpe atque emolumento accedere.* Cic. pro Sex. Roſcio. *Pars viliſſima rerum Certamen noviſtis opes.* Bucan. lib. 3. εἰ μὴ τὸ λαβεῖν ἦν, ἃ δὲ εἰς πονηρὸς ἦν. Diphilus apud Stob. Serm. 8.

e Pro 1. 12, 13.

f Luke 3. 14.

g Exod. 20. 17.

22. I have now done with you that are *Accuſers:* whoſe care muſt be, according to the *Text reading*, not to *raiſe* a *falſe Report.* But the *Margent* remembers me, there are others whom this prohibition concerneth *beſides* you, or rather above you; whoſe care it muſt be, not to *receive* a falſe report. A thing ſo weighty, and withal ſo pertinent to the general argument of this Scripture, that ſome (*h*) *Tranſlations* have paſſed it in the *Text.* And the Original word comprehendeth it. For albeit the *Raiſer* indeed be the *firſt taker up*; yet the *Receiver taketh it up* too, at the ſecond hand. As it is commonly ſaid of *ſtollen goods*, There would be no *Thieves*, if there were no *Receivers*; and therefore ſome *Laws* have made the *Receiver* (*i*) equal Thief with the *Stealer*, καὶ ὁ κλέψας μὲν καὶ ὁ λήψας: ſo certainly there would be fewer *falſe reports raiſed* in judgment, if they were more ſparingly *received.* And therefore in this caſe alſo the *Receiver* muſt go *pari paſſu* with the *Raiſer:* who, if he give way or countenance to a *falſe Report* when he may refuſe or hinder it, by being an *Acceſſary* maketh himſelf a *Party*; and becometh (*k*) guilty of the ſame *ſins*, the ſame *wrongs*, the ſame *miſchiefs*, with the firſt Offender, the *falſe Accuſer.* *David* as he envieth againſt *Doeg* in the (*l*) Pſalm for *telling*, ſo he (*m*) elſewhere expoſtulateth with *Saul* for *hearing* unjuſt Reports of him. The *Raiſer* and *Receiver* are both poſſeſſed with the ſame evil ſpirit: they have the ſame (*n*) *Devil*, the ſame *Familiar*; only here is the difference, the *Raiſer* hath his *Familiar* in his *Tongue*, the *Receiver* in his *Ear.* Whoſoever then ſitteth in the place of *Magiſtracy* and publick judicature *in foro externo*, or is by virtue of his Calling otherwiſe inveſted with any juriſdiction or power to hear and examine the Accuſations of others: I know not how he ſhall be able to diſcharge himſelf *in foro interno* from a kind of *Champerty* (if my ignorance make me not abuſe the Word) or at leaſtwiſe from *miſpriſion of Calumny* and unjuſt Accuſations; if he be not reaſonably careful of *three things.*

First, let him beware how he taketh *private informations.* Men are *partial*, and will not tell their own Tales but with *favour*, and unto advantage. And it is ſo with moſt men; the (*o*) *firſt Tale* poſſeſſeth them ſo, as they hear the next with *prejudice:* than which there is not a (*p*) ſorer enemy to right and indifferent judgment. A point ſo material, that ſome *Expoſitors* make it a thing principally intended in this firſt branch of my Text, (*q*) *Ut non audiatur una pars ſine alia*, ſaith *Lyra.* Suiters will be impudent, to foreſtal the publick hearing by *private informations:* even to the *Judg* himſelf, if the acceſs be eaſie; or at leaſtwiſe (which indeed maketh leſs noiſe, but is nothing leſs pernicious) to his *Servant* or *Favorite* that hath his ear, if he have any ſuch noted *Servant* or *Favorite.* He therefore that would reſolve not to *receive* a *falſe report*, and be ſure to hold his Reſolution, let him reſolve (ſo far as he can avoid it) to receive no Report in private; (for a thouſand to one that is a *falſe* one) or, where he cannot well avoid it, to be ready to receive the Information of the adverſe part withal; either (r) *both* or *neither*, but indeed rather neither, to keep himſelf by all means equal and entire for a publick hearing. Thus much he may aſſure himſelf; there is no man offereth to poſſeſs him with a Cauſe before-hand, be it right, be it wrong; who doth not either *think* him unjuſt, or *would have* him ſo.

23.

h ἢ παραδέξῃ Septuag. *Non ſuſcipies vocem mendacii.* Vulg. edit. *Thou ſhalt not receive a falſe report.* Genev. *--hunc ſenſum ſequitur Chaldæus*, Vatabl.

i Ἀμφότερος κλῶπες καὶ ὁ δεξάμενος, καὶ ὁ κλέψας. Phocyl.

k *Non ſolum ille reus eſt qui falſum de aliquo profert; ſed & is qui cito aurem criminibus præbet.* Iſid. l. 3. de ſummo bono.

l Pſal. 52.

m 1 Sam. 24. 9.

n διαβολὰς ὅτε χαλᾷν πρὸς ἄλλους, ὅτε ἀκούειν. Thucyd. apud Stob. Ser. 40.

o Prov. 18. 17. *Eſt vitium, cujus ſi te immunem ſentis, inter omnes quos novi, ex his qui Cathedras aſcendunt, ſedebis me judice ſolitarius. Facilitas credulitatis hæc eſt: cujus callidiſſimæ vulpeculæ Magnorum neminem comperi ſatis caviſſe verſutias.* Bern.

p ——*inde eis ipſis pro nihilo ira multa, inde innocentium frequens addictio, inde præjudicia in abſentes.* Bernard. Ibid.

q *Lyr. hic.*

r Τὸ ὁμοίως ἀμφοῖν ἀκροᾶσθαι. Demoſth. de Cor.

Secondly

Secondly, let him have *the conſcience* firſt, and then *the patience* too (and yet if he have *the* (*ſ*) *conſcience*, certainly he will have *the patience*) to make *ſearch* into the truth of things: and not be dainty of his pains herein, though matters *be intricate*, and the labour like to be *long* and *irkſom*, to find out if it be poſſible *the bottom* of a buſineſs; and where indeed the fault lieth *firſt* or *moſt*. It was a great overſight in a good King, for (*t*) *David* to give away *Mephiboſheth*'s living from him to his *Accuſer*, and that upon the bare credit of *his accuſation*. It had been more for his honour to have done (*u*) as *Job* did before him, to have *ſearched out the cauſe he knew not*; and as his ſon (*x*) *Solomon* did after him in the cauſe of the two mothers. *Solomon* well knew, what he hath alſo taught us, *Prov.* 25. that it was (*y*) *the honour of Kings to ſearch out a matter*. God as he hath vouchſafed Princes and Magiſtrates his own (*z*) *name*; ſo he hath vouchſafed them his own *example* in this point. An *example* in the ſtory of the *Law*, *Gen.* 18. where he did not preſently give judgment againſt (*a*) *Sodom* upon the cry of their ſins, that was come up before him: but he would *go down* firſt *and ſee whether they had done altogether according to that cry*; *and if not, that he might know it*. An *example* alſo in the *Goſpel ſtory*, *Luk.* 16. under the Parable of *the rich man*: whoſe firſt work, when his *Steward* was accuſed to him for embezeling his good, was not to turn him out of doors, but to (*b*) *examine* his accounts. What through *Malice*, *Obſequiouſneſs*, *Coverture*, and *Covetouſneſs*, counterfeit reports are daily raiſed: and there is much cunning uſed by thoſe that raiſe them, much odd *ſhuffling*, and *packing*, and *combining*, to give them the *colour* and face of perfect *truth*. As then a plain Country-man, that, would not willingly be coſened in his pay, to take a *ſlip* for a *currant piece*, or *braſs* for *ſilver*, leiſurely turneth over every piece he receiveth; and if he ſuſpect any one more than the reſt, *vieweth* it, and *ringeth* it, and *ſmelleth* to it, and *bendeth* it, and *rubbeth* it, ſo making up of all his ſenſes as it were one *natural touch-ſtone*, whereby to try it: ſuch *jealouſie* ſhould the Magiſtrate uſe, and ſuch *induſtry*, eſpecially, where there appeareth cauſe of ſuſpicion, by all means to *ſift* and to bolt out *the truth*, if he would not be cheated with a *falſe report* inſtead of a true.

Thirdly, let him take heed he do not give countenance or encouragement, more than right and reaſon requireth, to *contentious perſons*, known *Sycophants*, and common *informers*. If there ſhould be no *Accuſers*, to make complaints, *Offenders* would be no *offenders*, for want of due *Correction*; and *Laws* would be no *Laws*, for want of due *Execution*. *Informers* then are (*c*) neceſſary in a Common-wealth, as *Dogs* are about your houſes and yards. If any man miſlike the compariſon, let him know it it (*d*) *Cicero*'s ſimile, and not mine. It is not amiſs, ſaith that great and wiſe Orator, there ſhould be ſome ſtore of *Dogs* about the houſe, where many *goods* are laid up to be kept ſafe, and many falſe *knaves* haunt to do miſchief; to *guard thoſe*, and to *watch theſe* the better. But if thoſe (*e*) *Dogs* ſhould make at *the throat* of every man that cometh near the houſe, at honeſt mens hours, and upon honeſt mens buſineſs: it is but needful they of the houſe ſhould ſometimes *rate* them off, and if that will not ſerve the turn, well favouredly *beat* them off, yea, and if (after all that they ſtill continue mankeen) *knock* out their *teeth*, or *break their legs*, to prevent a worſe miſchief. *Magiſtrates* are *petty Gods*, God hath lent them his name. [*f*] *Dixi Dii, I have ſaid ye are Gods*, *Pſa.* 82. and *falſe Accuſers* are *petty Devils*; the Devil hath borrowed their (*g*) name, *Sathan*, διάβολος, *the Accuſer of his brethren*. For a *Ruler* then or *Magiſtrate*, to countenance a *Sycophant*, what is it elſe, but as it were to pervert the courſe of nature, and to make *God* take the *Devils* part? And then

24.

f The righteous conſidereth the cauſe of the poor: but the wicked regardeth not to know it. Prov. 29. 7.

t 2 Sam. 16. 4.

u Job 29. 16.

x 3 King. 3. 23.

y Prov. 25. 2.

z Pſal. 82. 6.

a Gen. 18. 20, 21.

Quo exemplo moniti, ne ad proferendam ſententiam aut temere indiligenterque indiſcuſſa quæque quoquo modo judicemus: ſed exemplo Domini deſcendamus, videamus, & juſto examine criminoſos diligenter perſcrutemur. Concil. Trid. c. 22.

b Luk. 16. 1.

25.

c *Accuſatores multos eſſe in civitate utile eſt, ut metu contineatur audacia: veruntamen hoc ita eſt utile, ut non plane illudamur ab accuſatoribus.* Ibid.

d *Nihil mali eſt, Canes ibi quamplurimos eſſe, ubi permulti obſervandi, multaq; ſervanda ſunt.* Cic. pro Sex. Roſcio.

e *Canes aluntur in Capitolio, ut ſignificent ſi fures venerint. Quod ſi luce quoq; canes latrent, cum Deos ſalutatum aliqui venerint: opinor iis crura ſuffringantur,* Ibid. &c.

f Pſal. 82. 6.

g Apoc. 12. 9, 10.

De ipſo etiam nomine Diaboli delatorem. de anima, c. 35

then beſides, where ſuch things are done; what is *the common cry*? People as they are ſuſpicious, will be talking parlouſly, and after their manner: Sure, ſay they, the *Magiſtrates* are *ſharers* with theſe fellows in the adventure; theſe are but their *ſetters*, to bring them in gain, their Inſtruments and *Emiſſaries* to toll griſt to their mills for the increaſing of their moulter. He then that in the place of *magiſtracy* would decline both *the fault* and *ſuſpicion* of ſuch unworthy *Colluſion*; it ſtandeth him upon, with all his beſt endeavours, by *chaining* and *muzling* theſe beaſts to prevent them from *biting* where they ſhould not; and, if they have *faſtned* already, then by delivering the oppreſſed (with *Job*) (*h*) *To pluck the prey from between their teeth*, and by exerciſing juſt ſeverity upon them *to break their jaws* for doing farther harm.

I am not able to preſcribe (nor is it meet I ſhould to my Betters) by what means all this might beſt be done. For I know not how far the *ſubordinate Magiſtrates* power, which muſt be bounded by his *Commiſſion*, and by the *Laws*, may extend this way. Yet ſome few things there are, which I cannot but propoſe, as likely *good Helps* in all reaſon and in themſelves, for the diſcountenancing of *falſe accuſers*, and the leſſening both of their number and inſolency. Let every good *Magiſtrate* take it into his proper conſideration; whether his *Commiſſion* and the *Laws* give him power to uſe them all, or no, and how far.

And *firſt*; for the avoiding of *Malicious ſutes*, and that men ſhould not be brought into trouble upon *ſlight informations*, I find that among the (*i*) *Romans*, the Accuſer in moſt caſes might not be admitted to put in *his libel*, until he had firſt taken his *corporal oath* before *the prætor*, that we was free from all malicious and *Calumnious* intent. Certain it is, as dayly experience ſheweth, that many men who make no conſcience of a *lye*, do yet take ſome (*k*) bog at an *Oath*. And it cannot but open a wide gap to *the raiſing* and *receiving* of falſe reports, and to many other abuſes of very noiſom conſequence in the common weal; if *the Magiſtrate* when he may help it, to enrich himſelf or his Officers, or for any other indirect end, ſhall ſuffer men to be impleaded and brought into trouble upon *Bills* and *Preſentments* tendered without Oath.

Secondly, ſince *Laws* cannot be ſo conceived, but that through the infinite variety of humane occurrences, they may ſometimes fall heavy upon *particular men:* and yet for the preventing of more *general inconveniences* it is neceſſary there ſhould be *Laws* [for better a *miſchief* ſometimes, than always an *Inconvenience:*) there hath been left, for any thing I find to the contrary, in all well governed Policies, a kind of *latitude* more or leſs, and *power* in the Magiſtrates, even in thoſe Courts that were *ſtrictiſſimi juris*, upon fit occaſion to qualifie and to (*l*) mitigate ſomething the *rigour* of the *Laws* by the *Rules* of *Equity*. For I know not any extremity of (*m*) *wrong* beyond the extremity of *Right:* when *Laws* intended for *fences*, are made *ſnares*, and are calumniouſly wreſted to *oppreſs* that innocency which they ſhould *protect*. And this is moſt properly [*n*] *Calumny* in the prime notion of the word, for a man upon a meer trick or quillet from the [*o*] *letters* and ſyllables of the *Law*, or other writing, or evidence preſſed with advantage, to bring his *Action*, or lay his *Accuſation* againſt another man; who yet *bonâ fide*, and in Equity and Conſcience, hath done nothing worthy to bring him into ſuch trouble. Now if the *Magiſtrate* of Juſtice ſhall uſe his *full power*, by interpreting the *Law* in *rigour* where he ſhould not, to ſecond *the boldneſs* of a calumnious Accuſer: or if he ſhall not uſe his *full power*, by affording his lawful *favour* in due time and place, to ſuccour *the innocency* of

b Job 29. 17.

i Cæl. ad Cicer. 8. Fam. Epiſt. 8. *vide* l. 7. & l. 13. Sect. qui damni ff. de damno infect. *In omnibus cauſis, ſive-ſancimus non aliter-- Niſi prius qui eas expoſcunt, juramentum de calumnia præſtiterint, quod non*, &c. l. Unic. Cod. de jurejurando propter calum.

26.

k Nam ſacramenti timore contentioſa litigantium inſtantia compeſcitur. Ibidem. ὅρκῳ γὰρ πρὸς δεινῶν ὀμωμοσμένος ἐλευθερία ψυχῆς κατέσθη. Sophocl.

27.

l Solio audire in poteſtate eſſe judicis mollire ſententiam, & mitius vindicare quam jubeant leges. Aug. Ep. 158.

m Summum jus ſumma injuria. Ib. ἔστι δὲ ἀρχὴν, φύλαξ τοῦ δικαίου, εἰ δὲ τοῦ δικαίου, καὶ τοῦ ἴσου. Ariſt. 5. Eth. 10.

28.

n Exiſtunt etiam ſæpe injuriæ calumnia quadam, & nimis callida ſed malitioſa interpretatione. Cic. l. 1. de offic. *Scriptum ſequi calumniatoris eſſe: boni judicis, voluntatem ſcriptoris authoritatemque defendere.* Id. pro A. Cecin. *o Aucupia verborum, & literarum tendicula.* Cic. pro. A. Cecin.

of the ſo *accuſed*; he ſhall thereby but give encouragement to the *Raiſers*, and he muſt look to anſwer for it one day, as *the Receiver of a falſe report*.

Thirdly, ſince that *Juſtice* which eſpecially ſupporteth *the Common-weal*, conſiſteth in nothing more than in the right diſtribution of *rewards* and *puniſhments*: many Law-givers have been careful, by propoſing *rewards*, to encourage men to give in *true* and *needful* Informations, and on the contrary, to ſuppreſs thoſe that are *falſe* or *idle*, by propoſing *puniſhments*. For, *the Informers* Office, though it be (as we heard) a *neceſſary*, yet it is in truth a very *thankleſs* office; and men would be loth, without ſpecial grievance, to undergo *the hatred* and *envy*, which commonly attendeth ſuch as are *officious* that way; unleſs there were ſome *profit* mixt withal to ſweeten that *hatred*, and to countervail that *envy*. For which cauſe, in moſt *penal Statutes*, a *moiety*, or a *third*, or (*p*) *fourth* (which was the uſual proportion in *Rome*, whence the name of (*q*) *quadruplatores* came) or ſome other greater or leſſer part of the *fine*, *penalty*, or *forfeiture* expreſſed in the *Law*, is by the ſaid Law allowed to *the Informer*, by way of recompence for *the ſervice* he hath done *the State* by his information. And if he be *faithful* and *conſcionable* in his Office, good reaſon he ſhould have it. For he that hath an *office* in any *lawful Calling* (and *the Informers calling* is ſuch, howſoever through the iniquity of thoſe that have uſually exerciſed it, it hath long laboured of an (*r*) *ill name*:) but he that hath ſuch *an office*, as it is meet he ſhould *attend* it, ſo it is meet it ſhould *maintain* him; for, (*s*) *Who goeth to warfare at any time of his own coſt?* But if ſuch an Informer ſhall *indict one man* for an offence, pretending it to be done to the great hurt of the Common-weal, yet for favour, fear, or fee, *balk* (*t*) *another man*, whom he knoweth to have committed the ſame offence, or a greater; or, if having entred his complaint in the *open Court*, he ſhall afterwards let the ſuit fall, and take up the matter in a *private Chamber*, this is (*u*) *Colluſion*; and ſo far forth a *falſe report*, as every thing may be called *falſe* when it is *partial*, and ſhould be *entire*. And *the Magiſtrate*, if he have power to chaſtiſe ſuch an *Informer*, ſome ſemblance whereof there was in that (*x*) *Judicium Prævaricationis* in *Rome*, he ſhall do the Common-weal good ſervice, and himſelf much honour, now and then to uſe it. 29.

(*p*) *Quartam accuſatoribus ſecundum neceſſitudinem legis* Tacit. lib. 4. Annal.

(*q*) *Quadruplatores, accuſatores, ſeu delatores criminum publicorum ſub pœna quadrupli, ſive quod ipſi ex damnatorum bonis quos accuſaverant, quartam partem conſequebantur.* Aſcon. in Ver. *See* Feſt. in Quadruplatore, Turneb. 3. Adver. 9. Lipſ. in lib. 4. Ann. Taciti Biſciol. 14. ſubſeq. 15.

(*r*) *Quadruplator, ut breviter deſcribam, capitalis eſt. Eſt enim improbus & peſtifer civis.* Cic. lib. 2. ad Heren. (*s*) 1 Cor. 9. 7. (*t*) *Æquitas in paribus cauſis paria jura deſiderat.* Cic. in Top. *Quis hoc ſtatuit, quod æquum ſit in Quintium, id iniquum eſſe in Nevium?* Id. pro Quin. (*u*) *Prævaricatio eſt accuſatoris corruptela ab reo.* Cic. in partit. orat.—*Prævaricatorem eum eſſe oſtendimus, qui colludit cum reo, & tranſlatitiè munere accuſandi defungitur.* Mar. in lib. 1. ff. ad Senatuſc. Turpil. (*x*) V. Plin. 3. Epiſt. 9. lib. 1. ff. ad Senatuſc. Turpil. Roſin. 9. Antiq. Rom. 25.

Fourthly, ſince nothing is ſo powerful to repreſs audacious *Accuſers*, as ſevere *puniſhment* is; it is obſervable, what care and caution was uſed among the *Romans* whilſt that ſtate flouriſhed, to deter men from unjuſt Calumniations. In *private and civil Controverſies*, for trial of right between party and party, they had their (*y*) *Sponſiones*; which was a Sum of Money in ſome proportionable rate to the value of the thing in Queſtion; which the *Plaintiff* entred Bond to pay to *the Defendant* in caſe he ſhould not be able to *prove* his *Action*; *the Defendant* alſo making the like *Sponſion*, and entring the like Bond, in caſe he ſhould *be caſt*. But in *publick and criminal matters*, whether *Capital* or *Penal*, if, for want of due proof on the *Accuſers* part, the party *accuſed* were quit in judgment; there went a Trial upon the *Accuſer*, at the ſuit of *the accuſed*, which they called *Judicium Calumniæ*, wherein they examined the original ground and foundation of *the accuſation*; (*z*) which if it appeared to have proceeded from ſome juſt error or miſtake *bonâ fide*, it excuſed him; but if it ſhould appear, *the Accuſation* to have proceeded from ſome *left handed* reſpect, as 30.

(*y*) V. Aſcon. in Vertin. 3.

(*z*) V. lib. 1. Sect. 2. &c. ff. ad Senatuſc. Turpil. Roſin. 9. Antiq. Rom. 25.

Malice, Envy, Gain, &c. he was then condemned of *Calumny*. And his ordinary puniſhment then, was, whereunto he had virtually bound himſelf by ſuſcribing his Libel, *Pœna talionis*, the ſame kind of puniſhment, whatſoever it was, which by *the Laws* had been due to the party accuſed, if *the libel* had been proved againſt him. Yea, and for his farther ſhame it was provided by (a) *one Law*, that he ſhould be burnt in the forehead with the Letter *K.* to proclaim him a *Calumniator* to the world; that in old Orthography, being the firſt letter of the word *Kalumnia*. The ſame letter would ſerve the turn very well with us alſo, though we uſe it to ſignifie another thing; and yet not ſo much another thing, as a thing more general, but comprehending this as one ſpecies of it. But, as I ſaid, I may not preſcribe, eſpecially beyond Law. The thing for which I mention all this, is this; If all that *care* and *ſeverity* in them could not prevent it, but that ſtill *unjuſt actions* would be brought, and *falſe accuſations* raiſed, what a world of unconſcionable *Suits* and *wrongful Informations* may we think there would be, if contentious *Plantiffs*, and calumnious *Sycophants*, when they have *failed* their proof, ſhould yet *get off* eaſily, and eſcape out of the Courts without *Cenſure* or *Puniſhment*, or at the moſt but with ſome *light check*; and the poor *injured innocent* the while be held in as in a priſon, till he have paid *the utmoſt farthing*? I ſay not of what is *due*, but of what ſhall be *demanded* by every man that hath but a piece of an Office about the Courts. It is a ſtrong heartning to *Accuſers*, and multiplieth *falſe reports* beyond belief, when they that are *wrongfully accuſed*, though the cauſe go with them, ſhall yet have *the worſt* of the day, and ſhall have cauſe to anſwer the congratulations of their friends, as (b) *Pyrrhus* did his, after he had gotten two famous *victories* over the *Romans*, that if they ſhould get a few more ſuch *victories*, it would be to their utter *undoing*. If the *Magiſtrate* had power to make the wronged party *full reſtitution*, allowing him all *coſts* and *damages* to a half penny; nay, if he had power to allow him *double* or *treble* out of his unjuſt adverſaries eſtate, it were all little enough, and but too little. *Zacheus* took himſelf bound to do more, when for this very ſin of *falſe accuſation*, he impoſed upon himſelf, as a kind of ſatisfactory penance, (c) *a four-fold reſtitution*, Luk. 19. Here was a right *Quadruplator* indeed, and in the beſt ſence; you ſhall not lightly read of ſuch another.

Laſtly, men have not (d) *feneſtrata pectora*, that we can ſee them throughly and within, yet there want not means of probable diſcovery. Of ordinary private men we make conjecture by their *geſtures*, by their *ſpeeches*, by their *companions*; but *Magiſtrates*, and great ones, who live more in the eye of the world, and are ever, as it were, upon *the ſtage*, and ſo do *perſonati incedere*, walk under a continual diſguiſe, in reſpect of their *outward deportment*, are not ſo well diſcoverable by thoſe means. They are beſt known by their (e) *ſervants* and *retinue*, by their *Favorites* and *Officers*, by thoſe they *keep* about them, or *employ* under them. If theſe be plain and down-right, if theſe be juſt and upright, if theſe be free and conſcionable, *Sycophants* will pluck in their horns, and be out of heart and hope to find *the Maſters* of ſuch ſervants facile to give way to their *falſe Calumniations*. But if theſe be inſolent and hungry companions, if theſe be impudent and ſhameleſs exactors, it is preſently (f) thought they are then but brokers for *the Maſters*; and there is no queſtion then made, but that *falſe reports* will be *received* as faſt as they can be *raiſed*, and *entertained* with both arms. We have learned from (g) *Solomon*, Prov. 29. that *if a ruler hearken to lies*, then *all his ſervants are wicked*. They durſt not be ſo openly *wicked*, if they were not firſt ſure of him. It was but a (h) *ſorry* one, when it was at beſt, but is now withal grown a *ſtale excuſe*; for

(a) *Lege Romnia* v. l. 1. ſect. 2. ff. ad Senatuſc. Turpil. & Gothifred. in annot. ibid. Roſin. 8. Antiqu. Rom. part. 2. cap. 22. --*literam illam ita vehementer ad caput affigent*, &c. Cic. pro Sext. Roſ.

(b) Ἂν ἔτι μίαν μάχην Ῥωμαίους νικήσωμεν, ἀπολώμεθα παντελῶς. Plutarch. in Pyrrho.

(c) Luk. 19. 8.

31.

(d) *Lucian in ſermnt.*

(e) Syrac. 10. 2.

(f) εἰς ἀρχὴν καταβεῖς μηδενὶ χρῶ πρῶτος πρὸς τὰς διοικήσεις· ὧν γὰρ ἂν ἐκεῖνος ἁμάρτῃ, σὺ τὰς αἰτίας ἀναδήσῃ. Ifocr. apud Stob. Ser. 44.

Si innocentes exiſtimari volumus non ſolum nos abſtinentes, ſed etiam noſtros comites præſtare debemus. Cic. 2. in Ver. 2.

(g) Prov. 29. 12.

(h) *Nemo unquam tam reus, tam nocens adducitur, qui iſta defenſione non poſſit uti.* Cic. 2. in Verr. 2.

for *great ones* to impute their own wilful overſights to the faults or negligence of their *Servants*. *Caius Verres* (whom I cannot but now and then mention, becauſe there is ſcarce to be found ſuch another *complete* Exemplar of a wicked Magiſtrate;) would uſually (*i*) *complain*, that he was unjuſtly oppreſſed, not with his *own*, but with the crimes of his *followers*. But why then did he keep ſuch a *kennel of Sharks* about him? why did he not either ſpeedily *reform* them, or utterly *diſcard* them? It were indeed an unrighteous thing to condemn *the Maſter* for *the Servants* fault, and an uncharitable inference, becauſe *the Servant* is naught, to conclude ſtraight *the Maſter* is little better. For a *juſt Maſter* may have an *unconſcionable Servant*; and if he have a (*k*) *numerous* family, and keep *many*, it is a rare thing if he have not *ſome bad*; as in a great herd there will be ſome *raſcal Deer*. But then it is but *one* or a *few*, and they play their priſes *cloſely*, without their *Maſters* privity; and they are not a little ſollicitous to carry matters ſo fairly outward, that their *Maſter* ſhall be the (*l*) *laſt man* ſhall hear of their falſe dealing; and when he heareth of it, ſhall ſcarce believe it for the good opinion he hath of them. But when in *the generality* they are ſuch, when they are openly and *impudently* ſuch; when every body ſeeth, and ſaith, *the Maſter* cannot chuſe but know they are ſuch: it cannot be thought, but *the Maſter* is well enough content they ſhould be ſuch. (*m*) *Even their Servants bear rule over the people*, ſaith good *Nehemiah* of the Governours that were before him; *but ſo did not I, becauſe of the fear of God*, Neh. 5. What? did not *Nehemiah* bear rule over the people? yes, that he did; there is nothing ſurer. His meaning then muſt be, (*ſo did not I*) that is, I did not ſuffer *my Servants* ſo to do, as they did theirs: implying, that when *the Servants* of the former Governours *oppreſſed* the people, it was their *Maſters doing*, at leaſtwiſe their *Maſters ſuffering*: [*Even their Servants bare rule over the people; but ſo did not I, becauſe of the fear of God.*] *The Magiſtrate* therefore that would ſpeedily ſmoke away theſe *Gnats* that ſwarm about *the Courts of Juſtice*, and will be offering at his ear, to *buz falſe reports* thereinto: he ſhall do well to begin his reformation *at home*; and if he have a *Servant* that heareth not well deſervedly, to pack him away out of hand, and to get an honeſter in his room. Say he be of never ſo ſerviceable qualities, and uſeful abilities otherwiſe, ſo as the *Maſter* might almoſt as well ſpare his *right eye*, or his *right hand*, as forgo his ſervice; yet in this caſe he muſt not ſpare him. Our Saviours ſpeech is peremptory (*n*) *Erue, abſcinde, projice*; if either *eye* or *hand* cauſe or tempt thee to offend, *pull out* that *eye*, *cut off* that *hand*, *caſt them* both from thee with indignation, rather want both, than *ſuffer* corruption in either. *David*'s reſolution was excellent in *Pſal.* 101. and worthy thy imitation: (*o*) *Whoſo privily ſlandereth his Neighbour, him will I deſtroy: whoſo hath a proud look, and high ſtomach, I will not ſuffer him. Mine eyes look to ſuch as be faithful in the land, that they may dwell with mē: whoſo leadeth a godly life, he ſhall be my Servant. There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.* He that will thus reſolve, and thus do, it may be preſumed, he will not knowingly give either *way* to a *falſe report*, or *countenance* to *the reporter*. And ſo much for our *firſt* Rule, *Thou ſhalt not raiſe a falſe Report.*

My firſt purpoſe, I confeſs, was to have ſpoken alſo to the *Witneſs*, and to *the Juror*, and to *the Pleader*, and to *the Officer*, from the other four *Rules* in my Text, as punctually and particularly as to *the Accuſer*, from this *firſt*: for I therefore made choice of *a Text* that taketh them all in, that I might ſpeak to them all alike. But if I ſhould enlarge my ſelf upon

(*i*) *Aiunt eum queri ſolere nonnunquam, ſe miſerum, quod non ſuis, ſed ſuorum comitum peccatis & criminibus prematur.* Cic. ibid.

(*k*) *In tanta felicitate nemo poteſt eſſe in magnâ familiâ, qui neminem neque ſervum, neque libertum, improbum habeat.* Cic. pro Sex. Roſcio.

(*l*) *Dedecus ille domûs ſciet ultimus.* Juvenal. Satyr. 10.

(*m*) Neh. 5. 15.

(*n*) Matth. 29, 30.

(*o*) Pſal. 101. 5. &c.

32.

the reſt, as I have done in this, my Meditations would ſwell to the proportion rather of a *Treatiſe* than a Sermon; and what patience were able to ſit them out? therefore I muſt not do it. And indeed, if what I have ſpoken to this *firſt point* were duly conſidered, and conſcionably practiſed, I ſhould the leſs need to do it. For it is *the Accuſer* that layeth *the firſt ſtone*, the reſt do but *build* upon his *Foundation*. And if there were no *falſe* reports *raiſed* or *received*, there would be the leſs uſe of, and the leſs work for falſe and ſuborned *Witneſſes*, ignorant or pack'd *Juries*, crafty and ſly *Pleaders*, cogging and extorting *Officers*: but unto theſe I have no more to ſay at this time, but only to deſire each of them to lay that portion of *my Text* to their hearts, which in the firſt diviſion was allotted them as their proper ſhare; and withal, to make application (*mutatis mutandis*) unto themſelves, of whatſoever hath been preſently ſpoken to *the Accuſer*, and to *the Magiſtrate*, from this *firſt Rule*. Whereof, (for the better furtherance of their *Application*, and relief of our *memories*) the ſumm in brief is thus. *Firſt*, concerning *the Accuſer*, (and that is every party in a Cauſe or Trial) he muſt take heed he do not *raiſe a falſe report*; which is done, *firſt*, by forging a meer *untruth*; and *ſecondly*, by perverting or aggravating *a truth*; and *thirdly*, by taking advantage of *ſtrict Law* againſt Equity: any of which whoever doth, he *firſt* committeth a heinous *ſin* himſelf, and *ſecondly* grievouſly *wrongeth* his neighbour, and *thirdly*, bringeth a great deal of *miſchief* to the Commonwealth. All which evils are beſt avoided, *firſt*, by conſidering how we would others ſhould deal with us, and reſolving ſo to deal with them; and *ſecondly*, by avoiding, as all other inducements and occaſions, ſo eſpecially thoſe *four things*, which ordinarily engage men in unjuſt quarrels, *Malice*, *Obſequiouſneſs*, *Coverture* and *Greedineſs*. Next concerning the *Judge* or *Magiſtrate*; he muſt take heed he do not *receive a falſe report*: which he ſhall hardly avoid, unleſs he beware, *firſt*, of taking private informations; *ſecondly*, of paſſing over Cauſes ſlightly without mature diſquiſition; and *thirdly*, of countenancing accuſers more than is meet. For whoſe diſcountenancing and deterring, he may conſider, whether or no theſe *five* may not be good helps; ſo far as it lyeth in his power, and the Laws will permit; *firſt*, to reject *informations* tendered without Oath; *ſecondly*, to give ſuch *Interpretations* as may ſtand with *Equity* as well as Law; *thirdly*, to chaſtiſe *Informers* that uſe partiality or colluſion; *fourthly*, to allow the wronged party a liberal *Satisfaction* from his Adverſary; *fifthly*, to carry a ſharp *Eye*, and a ſtrait *Hand* over his own *Servants*, *Followers*, and *Officers*. Now what remaineth, but that the ſeveral Premiſes be earneſtly recommended to the godly *conſideration*, and conſcionable *practice* of every one of you whom they may concern; and all your *perſons* and *affairs* both in the preſent weighty buſineſſes, and ever hereafter to the good *guidance* and *providence* of Almighty God: we ſhould humbly beſeech him of his gracious goodneſs to give a Bleſſing to that which hath been ſpoken agreeably to his Word, that it may bring forth in us the fruits of *Godlineſs*, *Charity*, and *Juſtice*, to *the Glory* of his Grace, *the Good* of our Brethren, and *the Comfort* of our own Souls; even for his bleſſed Son's ſake, our bleſſed Saviour Jeſus Chriſt: To whom with, *&c.*

AD

AD MAGISTRATUM.

The Third Sermon.

At the Aſſiſes at *Lincoln*, *Auguſt* 4th. 1625. at the Requeſt of the High-Sheriff aforeſaid, *William Liſter*, Eſquire.

Pſal. cvi. 30.

Then ſtood up Phinees, *and executed Judgment: and the Plague was ſtayed.*

THE Abridgment is ſhort, which ſome have made of *the whole Book of Pſalms*, but into two words, (*a*) *Hoſannah*, and *Hallelujah*: moſt of *the Pſalms* ſpending themſelves as, in their proper Arguments, either in *Supplication*, praying unto God for his Bleſſings, and that is *Hoſannah*; or in *Thankſgiving*, bleſſing God for his goodneſs, and that is *Hallelujah*. This Pſalm is of the latter ſort. The word *Hallelujah*, both prefixed in *the Title*, and repeated in the *cloſe* of it, ſufficiently giveth it to be a *Pſalm of Thankſgiving*, as are alſo the three next before it, and the next after it. All which *five* Pſalms together, as they agree in the ſame *general Argument*, the magnifying of God's holy Name, ſo they differ one from another in choice of thoſe *ſpecial* and *topical Arguments*, whereby the Praiſes of God are ſet forth therein. In the reſt, the Pſalmiſt draweth his Argument from other *Conſiderations*; in this, from the *Conſideration* of God's merciful *removal* of thoſe *Judgments* he had in his juſt wrath brought upon his own People *Iſrael* for their *Sins*, upon their *Repentance*.

1. *The Argument*, (*a*) Cited out of *Guevara*.

For

2. *and matter of this Pſalm.*

For this purpoſe there are ſundry *inſtances* given in *the Pſalm*, taken out *of the Hiſtories* of former times; out of which there is framed, as it were, a *Catalogue*, though not of all, yet of ſundry the moſt famous *rebellions* of that people againſt their God, and of Gods both *Juſtice* and *Mercy* abundantly manifeſted in *his proceedings* with them thereupon. In all which we may obſerve *the paſſages* betwixt God and them, in the ordinary courſe of things, ever to have ſtood in this order. Firſt, *he preventeth* them with *undeſerved favours*; they, unmindful of his benefits, *provoke* him by their *rebellions*: *he* in his juſt wrath *chaſtiſeth* them with heavy *Plagues*; *they*, humbled under the rod, *ſeek* to him for eaſe: *he*, upon their ſubmiſſion, *withdraweth* his *judgments* from them. The Pſalmiſt hath wrapped all theſe five together in *Verſ.* 43, 44. *Many times did he deliver them, but they provoked him with their Counſels, and were brought low for their iniquity*: the three firſt. *Nevertheleſs he regarded their affliction when he heard their cry*: the other two.

3. *The Coherence, Scope,*

The particular *rebellions* of the people in this *Pſalm* inſtanced in, are *many*; ſome *before*, and ſome *after* the verſe of my *Text*. For brevity ſake, thoſe that are in the following verſes I wholly omit, and but name the reſt: which are, their wretched *Infidelity and Cowardice* upon the firſt approach of danger at the Red Sea, *verſ.* 7. Their *tempting of God* in the deſert, when, loathing *Manna*, they luſted for fleſh, *verſ.* 13. Their *ſeditious conſpiracy* under *Corah* and his confederates againſt *Moſes*, verſ. 16. Their *groſs Idolatry* at *Horeb*, in making and worſhipping *the golden Calf*, *ver.* 19. Their *diſtruſtful murmuring* at their portion, in thinking ſcorn of the promiſed *pleaſant land*, ver. 24. Their *fornicating* both *bodily* with the daughters, and *ſpiritually* with the Idols of *Moab* and of *Midian*, ver. 28. To the proſecution of which laſt mentioned ſtory, the words of *my Text* do appertain. The original ſtory it ſelf, whereto this part of the *Pſalm* refereth, is written at full by *Moſes* in *Numb.* 25. and here by *David* but (*b*) briefly touched, as the preſent purpoſe and occaſion led him: yet ſo, as that the moſt obſervable paſſages of *the Hiſtory* are here remembred, in three verſes three ſpecial things, *the Sin*, *the Plague*, *the Deliverance*. *The Sin*, with *the Agravation* thereof, *ver.* 28. [*They joyned themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.*] *The Plague*, with *the efficient* cauſe thereof, both *Impulſive* and *Principal*, *verſ.* 29. [*Thus they provoked him to anger with their inventions, and the Plague brake in upon them.*] *The Deliverance*, with the ſpecial means and *Inſtrument* thereof is this 30th. *verſe*. [*Then ſtood up* Phinees *and executed judgment, and the Plague was ſtayed.*]

1. 2. 3. 4. 5. 6.

(*b*) *Breviter totum dixit, quia non hic neſcientes docet, ſed commemorat ſcientes.* Aug. hic.

4. *and diviſion of the Text.*

In which words are *three things* eſpecially conſiderable. *The Perſon*; *the Action* of that *Perſon*; and *the Succeſs* of that *Action*. The Perſon, *Phinees*: His action *two-fold*: the one preparatory, *he ſtood up*; the other completory, *he executed judgment*: *The Succeſs*, and Iſſue of both, *the Plague was ſtayed*. The Perſon *holy*, the Action *zealous*, the Succeſs *happy*. Of each of theſe I ſhall endeavour to ſpeak ſomething applyable to the preſent *condition* of theſe heavy *times*, and the preſent *occaſion* of this frequent *Aſſembly*. But becauſe the argument of the whole verſe is a *Deliverance*, and that Deliverance ſuppoſeth a *Plague*, and every Plague ſuppoſeth a *Sin*, I muſt take leave before I enter upon *the particulars* now propoſed from the Text, firſt a little to unfold *the original ſtory*, that ſo we may have ſome more diſtinct knowledge both what *Iſrael's ſin* was, and how they were *plagued*, and upon what occaſion, and by what means *Phinees* wrought their *Deliverance*.

When

When *Iſrael*, travelling from *the land of Bondage* to *the land of Promiſe* through *the wilderneſs*, were now come as far as (c) *the plains of Moab*, and there encamped: *Balak* the then King of *Moab*, not (d) daring to *encounter* with that people, before whom (e) *two* of his greateſt neighbour Princes had lately fallen, (f) conſulted with the *Midianites*, his neighbours and allies, and after ſome advice, reſolved upon this concluſion, to hire (g) *Balaam* a famous *Sorcerer* in thoſe times and quarters, to lend them his aſſiſtance; plotting with all their *might*, and his *art*, by all poſſible means to withdraw *God's protection* from them; wherein they thought (and they thought right) *the ſtrength* and *ſafety* of that people lay. But there is no *Counſel* againſt the Lord, nor (h) *inchantment* againſt his people. Where he will *bleſs*, (and he will *bleſs* where he is faithfully obeyed and depended upon;) neither *power* nor *policy* can prevail for a *Curſe*. *Balaam* the wicked wretch, though he (i) *loved the ways of unrighteouſneſs* with his heart; yet God not ſuffering him, he could not pronounce a *Curſe* with his lips againſt *Iſrael*, but inſtead of curſing them, (k) *bleſſed them altogether*.

5. *Balak's Plot*; (c) Num. 22. 1. (d) Ibid. 2. 3. (e) *Sihon King of the Amorites*, and *Og King of Baſan*. Num. 21. (f) *Aſcitos ſentires Madiani, qui proximi regno ejus erant, & amici; conſuluit, quid facto opus eſſet.* Hiſt. Scholaſt. in Num. c. 32. (g) Num. 22. 5.... 7. (h) Num. 23. 23 (i) 2 Pet. 2. 15. (k) Num 23. 11. & 24 10.

But angry at *Iſrael*, whom, when fain he would, he could not *curſe*; yea, and angry at God himſelf, who, by reſtraining his *tongue*, had voided his *hopes*, and (l) withheld him from *pay* and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of *him* and *them*, imagineth a miſchievous device againſt them, full of curſed villainy. He giveth *the Moabites* and *the Midianites* (m) counſel to ſmother their *hatred* with pretenſions of *peace*, and by ſending the faireſt of their *daughters* among them to inveigle them with their *beauty*, and to entice them firſt to *corporal*, and after, by that, to *ſpiritual whoredom*; that ſo *Iſrael* ſhrinking from *the Love*, and *Fear*, and *Obedience* of their God, might forfeit the intereſt they had in his *Protection*, and by *ſin* bring themſelves under that *wrath* and *curſe* of God, which neither thoſe great *Princes* by their *power*, nor their wiſeſt *Counſellors* by their *Policy*, nor *Balaam* himſelf by his *Sorcery*, could bring upon them.

6. *and Balaam's policy againſt Iſrael*; (l) Num. 14. 11. (m) Num. 13. 16. Revel 2. 14. *See alſo* Joſeph. 4. Antiq. Jud. 5.

This damned counſel was followed but too ſoon, and *proſpered* but too well. The daughters of *Moab* come into the Tents of *Iſrael*, and by their blandiſhments put out *the eyes*, and ſteal away *the hearts* of God's people; whom, beſotted once with *luſt*, it was then no hard matter to lead whither they liſted, and by wanton inſinuations to draw them to ſit with them in *the Temples*, and to accompany them at *the* (n) *feaſts*, and to eat with them of *the Sacrifices*, yea, and to bow the knees with them to *the honour* of their *Idols*: Inſomuch as Iſrael (o) *joyned themſelves to Baal-peor, and ate the Sacrifices* of that *dead* and *abominable* Idol at the leaſt (for all Idols are ſuch) if not, as moſt have thought, a (p) *beaſtly* and *obſcene* Idol withal: That was their *Sin*.

7. *with the ſucceſs thereof, both in their ſin,* (n) Num. 25. (o) Pſal. 106. 28. (p) *Quem Graeca Priapum dixit* Hiſt. Scholaſt. in Num. 34. *& alii ſecuti Hieronym. in* c. 9. *Oſee; & 1. cont. Jo.* 12. See *Vatabl. in* Num. 25. 3. *Selden Syn.* 1. *de Dis Syr.* c. 5. *Lel. Biſciol.* 3. *hor. ſubceſ.* 20.

And now may *Balak* ſave his *Money*, and *Balaam* ſpare his *pains*; there is no need of hiring, or being hired to curſe *Whoremongers* and *Idolaters*. Theſe are *two plaguy* ſins, and ſuch as will bring a *curſe* upon a people without the help of a *Conjurer*. When that God, who is a (q) *jealous God*, and jealous of nothing more than his (r) *honour*, ſhall ſee that people, whom he had made (s) *choice of from among all the nations of the earth* to be his own *peculiar people*, and betrothed to himſelf by an *everlaſting* (t) *covenant*, to (u) *break* the Covenant of *Wedlock* with him, and to ſtrumpet it with *the daughters* and *Idols of Moab*: what can be expected other, than that his *jealouſie* ſhould be turned into *fury*, and that his *fierce wrath* ſhould (x) *break in upon* them as a deluge, and overwhelm them with a ſudden deſtruction? His *patience* ſo far tempted, and with ſuch an unworthy *provocation*, can ſuffer

8. *and puniſhment.* (q) Exod. 20. 5. (r) Eſa. 42. 8. (s) Deut. 7. 6. (t) Ezek. 16. 8. (u) Ibid. 38. (x) Pſal. 106. 29.

no

(y) Num. 25. 4, 5. (z) 1 Cor. 10. 8, 9. *the other thouſand* (Num. 25. 9.) *it ſeemeth, were thoſe that were hanged up by Moſes, and ſlain by the Rulers.*

no longer; but at his command (y) *Moſes* ſtriketh the *Rulers*; and at *Moſes* his command, the *under-rulers* muſt ſtrike each in their ſeveral regiments thoſe that had offended, and he himſelf alſo ſtriketh with his own hand, by a *Plague*, deſtroying of them in one day (z) *three and twenty thouſand.*

If that *Plague* had laſted many days, *Iſrael* had not laſted many days: but the People, by their *plague*, made ſenſible of their ſin, humbled themſelves (as it ſhould ſeem the very *firſt day* of the Plague) in a ſolemn and (a) general Aſſembly, *weeping* and mourning both for *Sin* and *Plague*, *before the door of the Tabernacle of the Congregation.* And they were now in the heat of their holy ſorrow and devotions; when lo, (b) *Zimri, a prince of a chief houſe* in one of their Tribes, in the heat of his *pride* and *luſt*, cometh openly in *the* (c) *face of Moſes and all the Congregation*, and bringeth his Minion with him, *Cosbi* the daughter of one of the (d) *five Kings of Midian*, into his Tent, there to commit filthineſs with her.

9. *Zimri's provocation,* (a) Num. 25. 6. (b) Ibid. 14. (c) Ibid. 6. (d) *Compare* Num. 25. 15. *with* Num. 31. 8.

Doubtleſs, *Moſes* the Captain, and *Eleazar* the Prieſt, and all *Iſrael*, that ſaw this ſhameleſs prank of that lewd couple, ſaw it with *grief* enough. But *Phinees* enraged with a pious *indignation* to ſee ſuch a foul affront given to *God*, and *the Magiſtrate*, and *the Congregation*, at ſuch a *heavy time*, and in ſuch *open manner*, and for *that very ſin*, for which they then lay under Gods hand, thought there was ſomething more to be done than *bare weeping*; and therefore his *blood* warmed with an holy *zeal*, he (e) *ſtarteth* up forthwith, *maketh* to the Tent where theſe two great Perſonages were, and as they were in *the act* of their filthineſs, ſpeedeth them both at once, and *naileth* them to the place with his Javelin. And the next thing we hear, is, God well-pleaſed with *the* (f) *zeal* of his *Servant*, and *the Execution* of thoſe *Malefactors, is appeaſed towards all his people*, and withdraweth his *hand* and his *plague* from them. And of that deliverance my Text ſpeaketh, (*Then ſtood up* Phinees *and executed judgment, and ſo the Plague was ſtayed.*)

10. *and his execution.* (e) Num. 25. 7, 8. (f) Ibid. 11.

The Perſon, the inſtrument to work this deliverance for *Iſrael*, was *Phinees*. He was the Son of *Eleazar*, who was then *High-Prieſt* in immediate ſucceſſion to his father *Aaron*, not long before deceaſed; and did himſelf afterward ſucceed in the *High-prieſthood* unto *Eleazar* his Father. A wiſe, a godly, and a zealous man, employed afterward by the *State of Iſrael* in the greateſt affairs, both of (g) *War* and (h) *Embaſſy*. But it was this *Heroical Act* of his, in doing *execution* upon thoſe two great *audacious Offenders*, which got him the firſt, and the greateſt, and the laſtingeſt Renown. Of which *Act* more anon, when we come to it. In his *Perſon*, we will conſider only what his *Calling* and *Condition* was; and what congruity there might be between what he *was*, and what he *did*. He was of *the Tribe of Levi*; and that whole *Tribe* was ſet apart for *the* (i) *ſervice of the Tabernacle*. And he was of *the Sons of Aaron*, and ſo ἐκ γένους ἀρχιερατικῆς, of the Family and Linage of the High-Prieſts: and the *Prieſts* Office was to *offer Sacrifices*, and to *burn Incenſe*, and to *pray, and make atonement* for the People. Neither *Levite* nor *Prieſt* had to intermeddle with matters of *Judicature*, unleſs in ſome few cauſes, and thoſe for the moſt part concerning matters either *meerly*, or *mixtly Eccleſiaſtical*; but neither to give *ſentence*, nor to do *execution* in matters and cauſes *meerly Civil*, as by any right or virtue of his *Levitical* or *Prieſtly* Office.

11. *The perſon of Phinees conſidered.* (g) Num. 31. 6. (h) Joſh. 23. 13, 31, 32. (i) Num. 1. 19, &c.

The more unreaſonable is the *High-Prieſt of Rome*, to challenge to himſelf any temporal or *Civil Juriſdiction*, as virtually annexed to his *ſpiritual power*, or neceſſarily derived thence, *Templum* and *Prætorium*, *the Chair* and *the Throne*, *the Altar* and *the Bench*, *the Sheephook* and *the Scepter*, *the*

12. *The Spiritual power doth not include the Temporal.*

Keys

Keys and *the Sword*; though they may sometimes concur upon *the same person*, yet the *Powers* remain perpetually distinct and independant, and such as do not of necessity infer the one the other. Our Saviours (*k*) *Vos autem non sic*, hath fully decided the controversie; and for ever cut off all claim of *temporal Jurisdiction*, as by any virtue annexed to *the Keys*. If *the Bishops of Rome* could have contented themselves to have enjoyed those *Temporalities*, wherewith the bounty of *Christian Emperours* had endowed that *See* (whether *well* or *ill*, whether *too much* or *no*, I now inquire not,) but if they could have been content to have holden them upon the same terms they first had them, without seeking to change *the old tenure*; and to have acknowledged them, as many of their *fellow-Bishops* do, to have issued not at all by necessary derivations from their *Spiritual Power*, but meerly and altogether from the (*l*) *free and voluntary indult* of temporal Princes: *the Christian Church* had not had so just cause of complaint against the unsufferable tyrannies and usurpations of *the Papacy*; nor had *the Christian world* been embroyled in so many unchristian and bloody quarrels, as these and former ages have brought forth. Yet *the Canonists*, and they of *the Congregation of the Oratory*, like downright flatterers, give *the Pope the Temporal Monarchy* of the world, *absolutely* and (*m*) *directly*, as adhereing inseparably to his *See*, and as a branch of that Charter which *Christ gave to Peter*, when he made him *Head of the Church*, for himself and his successors for ever. *The Jesuites* more subtil than they, not *daring* to deny *the Pope* any part of that *Power*, which any other profession of men have dared to give him, and yet *unable* to assert such *a vast power* from those inconveniences which follow upon *the Canonists* opinion; have found out a means to put into the *Popes* hands the exercise of as much *temporal power* as they bluntly and grosly give him, and that to all effects and purposes as full, and in as ample manner as they: yet by a more learned and refined flattery, as resulting from his *Spiritual Power*, not *directly* and *per se*, but (*n*) *obliquely* and *indirectly* and *in ordine ad spiritualia*. *The man* himself, though he pretend to be *supreme infallible judge* of all Controversies, yet heareth both parties, and taketh advantage of what either give him, as best forteth with his present occasions, and suffereth them to fall foul each upon other, these accounting them *gross flatterers*, and they again these (*o*) *wicked Politicians*, but dareth not for his life determine whether side is in the right; lest, if he should be put to make good his determination by sufficient proof, both should appear to be in the wrong, and he lose all; which, whilst they quarrel, he still holdeth. It is a certain thing; *The Spiritual Power* conferred in *Holy Orders*, doth not include *the Power of Temporal jurisdiction*. If *Phinees* here execute judgment upon *a Prince of Israel*; it is indeed a *good fruit* of his *zeal*, but no *proper act* of his *Priesthood*.

Let it go for a *non sequitur* then, as it is no better; because *Phinees*, a Priest, or Priests son, executes judgment, that therefore *the Priestly* includeth a *Judicatory* Power. Yet from such an *act*, done by such a *Person*, at least thus much will follow, that *the Priesthood* doth not exclude *the exercise of Judicature*; and that there is no such repugnancy and inconsistency between *the Temporal* and *Spiritual Powers*, but that they may without incongruity concur and reside both together in *the same Person*. When I find anciently, that not only among the (*p*) *Heathens*, but even among *Gods own people*, the same man might be a *King* and a *Priest* (*q*) (*Rex idem hominum Phœbique Sacerdos*,) as *Melchisedec* was both a (*r*) *Priest of the most high God*, and *King of Salem*: When I see it consented by all that so long as

k Luke 21. 26.

l Nec in quenquam presbyterum, Episcopum, sive Papam convenit coactivam in hoc seculo jurisdictionem sibi habere, nisi eadem sibi per humanum legislatorem concessa fuerit, in cujus potestate est hanc ab ipsis semper revocare. Marsil. Patav. 2. defens. Pacis. 5.

m Papa jure divino est directe dominus orbis. Pesant. de immunit. Eccles p. 45. idem defendunt Baronius, Bossii duo, Zecchus, Carerius, alii.

n See Bellarm. 5. de Rom. Pontif. 6.

o Adversus impios Politicos. Cater. de potest. in titulo libri.

13. nor yet exclude it.

p i e Regis quidem hæc munia esse jussit, primum, ut sacrorum & sacrificiorum principatum haberet. Dionys. Halicar. lib. 2. See also Cic. 1. de divin. οἱ βασιλεῖς καὶ ἱερεῖς ὄντες, de Ægyptiis Plutarch. lib. de Is. & Osi.

q Virg. 3. Æneid.

r Gen. 14. 27.

as the Church was *Patriarchal, the Prieſtly* and the *Judicatory* Power were both ſetled upon one and *the ſame Perſon*, the Perſon of *the* (*s*) *firſt born*: when I read of *Eli the Prieſt*, of the ſons of *Aaron* (*t*) judging *Iſrael* 40 years, and of *Samuel*, (*u*) certainly a *Levite* (though not as ſome have thought, (*x*) a *Prieſt*) both going circuit, as a (*y*) *Judge itinerant* in *Iſrael*, and doing execution too with his own hands upon [*z*] *Agag*; and of [*a*] *Chenaniah* and his ſons, *Izharites*, and *Haſhabiah* and his brethren *Hebronites*, and others of the families of *Levi*, appointed by King *David* to be Judges and Officers, not only in all *the buſineſs of the Lord*, but alſo for [*b*] *outward buſineſs over Iſrael*, and in things that concerned *the ſervice of the King*: when I obſerve in the Church-ſtories of all ages, ever ſince the world had Chriſtian Princes, how *Eccleſiaſtical perſons* have been employed by their *Sovereigns* in their weightieſt conſultations and *affairs* of State; I cannot but wonder at the inconſiderate raſhneſs of ſome forward ones in theſe days, who yet think themſelves (and would be thought by others) to be of the wiſeſt men, that ſuffer their tongues to run riot againſt *the Prelacy* of our Church, and have ſtudied to approve themſelves eloquent in no other argument ſo much, as in inveighing againſt *the Courts*, and *the Power*, and *the Juriſdiction*, and *the Temporalities* of Biſhops and other Eccleſiaſtical perſons. I ſpeak it not to juſtifie *the abuſes of men*, but to maintain *the lawfulneſs of the thing*. If therefore any Eccleſiaſtical perſon *ſeek* any *Temporal office or power* by indirect, ambitious, and prepoſterous courſes: if he *exerciſes* it otherwiſe than well; inſolently, cruelly, corruptly, partially; if he *claim* it by any other than the right title, the free bounty and grace of *the Supreme Magiſtrate*; let him bear his own burden: I know not any honeſt Miniſter that will plead for him. But ſince there is no incapacity in a *Clergy man*, by reaſon of his *ſpiritual Calling*, but he may exerciſe *temporal Power*, if he be called to it by his *Prince*, as well as he may enjoy *temporal land* if he be heir to it from his *Father*: I ſee not but it behoveth us all, if we be good *Subjects*, and ſober *Chriſtians*, to pray that ſuch as have the power of *Judicature* more or leſs in any kind or degree committed unto them, may exerciſe that power wherewith they are entruſted, with *zeal*, and *prudence* and *equity*, rather than out of envy at the preferment of a *Church-man* take upon us little leſs than to quarrel the diſcretion of *our Soveraign*. *Phinees* though he could not challenge to *execute judgment* by virtue of his *Prieſthood*; yet his *Prieſthood* diſabled him not from *executing judgment*.

14. Phinees *his fact examined;*

That for *the perſon*. Followeth his *Action*: and that twofold: *He ſtood, up, he executed judgment*. Of the former firſt; which though I call it an *Action*, yet is indeed a *Geſture* properly, and not *an Action*. But, being no neceſſity to bind me to ſtrict propriety of ſpeech, be it *Action*, or *Geſture*, or what elſe you will call it; *the circumſtance* and phraſe, it ſeemeth to import ſome *material thing*, may not be paſſed over without ſome conſideration, [*Then ſtood up Phinees.*] Which clauſe may denote unto us either that *extraordinary ſpirit* whereby *Phinees* was moved to do judgment upon thoſe ſhameleſs offenders; or that *forwardneſs of zeal*, in the heat whereof he did it; or both. *Phinees* was indeed the *High-Prieſts ſon*, as we heard; but yet a *private man* and no ordinary *Magiſtrate*: and what had any *private man* to do, to draw the ſword of juſtice, or but to *ſentence* a malefactor to die? Or, ſay he had been a *Magiſtrate*; he ought yet to have *proceeded* in a legal and judicial courſe, to have *convented* the parties, and when they had been *convicted* in a fair trial and by ſufficient witneſs, then to have *adjudged* them according to *the Law*; and not to have come ſuddenly upon them ἐπιτροφῶ,

as

ſ *Sacerdotium fuit annexum primogenituræ uſque ad legem datam per Moſen.* Lyran. in Gen. 14. 18. See *alſo* Lyr. in Num. 3. 12. & 8. 16. &c.

r 1 Sam. 4. 18.

u Aug. 17. de civit. 4. & in Pſal. 98. Sulpit. Sever. lib. 1. Hiſt. ſacra.

x *Levi, Samuel, non Sacerdos, non Pontifex fuit.* Hier. lib. cont. Jovin. v. Druſ. not. ad Sulpit. Hiſt. p. 154.

y 1 Sam. 7. 16. z 1 Sam. 15. 33.

a 1 Chro. 26. 29, 32.

b *In omni negotio divino & humano.* Vatab. in 1. Parab. 26.

as they were acting their villainy, and thruſt them thorow *uncondemned.* I have [c] elſewhere delivered it as a collection not altogether improbable from the circumſtances of the original ſtory, that *Phinees* had *warrant* for this execution from the expreſs command of *Moſes* the ſupreme Magiſtrate, and namely by virtue of that *Proclamation*, whereby he authoriſed the [d] *Under-Rulers to ſlay every one his man that were joyned unto Baal-Peor*, *Num.* 25. 5. And I ſince find that conjecture confirmed by the judgment of ſome learned men: inſomuch as an eminent Writer in our Church ſaith, that [e] *by virtue of that Commiſſion every Iſraelite was made a Magiſtrate* for this execution. But looking more nearly into the *Text*, and conſidering that *the Commiſſion Moſes* there gave, was *firſt* only to *the Rulers*, and ſo could be no warrant for *Phinees*, unleſs he were ſuch a *Ruler*, which appeareth not; and *ſecondly*, concerned only thoſe men that were under *their ſeveral governments*, and ſo was too ſhort to reach *Zimri*, who being himſelf *a Prince*, and that *of another Tribe* too, *the Tribe of* [f] *Simeon*, could not be under the government of *Phinees*, who was of the *Tribe of Levi*: how probable ſoever that other collection may be, yet I hold it the ſafer reſolution which is comonly given by Divines for the juſtification of this fact of *Phinees*, that he had an *extraordinary motion*, and a peculiar ſecret inſtinct of *the ſpirit of God*, powerfully working in him and prompting him to this *Heroical Act.*

c *Serm.* 2. *ad Cler. Sect.* 30.

d Num. 25. 5.

e *Hall* 7. Contempl 4.

f Num. 25. 5.

Certainly, God will not *approve* that work which himſelf hath not *wrought.* But to this action of *Phinees* God hath given large approbation, both by *ſtaying* the plague thereupon, and by rewarding *Phinees* with an [g] *everlaſting Prieſthood* therefore, and by giving expreſs teſtimony of his zeal and righteouſneſs therein: as it is ſaid in the next verſe after my *Text*, [[h] *And it was accounted to him for righteouſneſs*] Which words in the judgment of learned Expoſitors, are not to be underſtood barely of *the righteouſneſs of Faith*, as it is ſaid of *Abraham*, that [i] *he believed God, and it was imputed to him for righteouſneſs* (as if the zeal of *Phinees* in this act had been a good evidence of that faith in Gods promiſes, whereby he was *juſtified*, and his *Perſon* accepted with God;) though that alſo: but they do withal import *the juſtification of the Action*, at leaſt thus far, that howſoever meaſured by *the common rules* of life it might ſeem *an unjuſt action*; and a *raſh attempt* at the leaſt, if not *an heinous murder*, as being done by *a private man* without the Warrant of *authority*; yet was it indeed not only in regard of *the intent* a *zealous* action, as done for the honour of God, but alſo, for the ground and *warrant* of it, as done by the ſpecial *ſecret direction* of Gods holy Spirit, a *juſt* and a *righteous* action. Poſſibly, this very word of *ſtanding up*, importeth that *extraordinary ſpirit.* For of thoſe *Worthies*, whom God at ſeveral times endowed with *Heroical ſpirits*, to attempt ſome *ſpecial work* for the delivery of his Church, the Scriptures uſe to ſpeak in words and phraſes much like this. It is often ſaid in the book of *Judges*, that God [k] *raiſed up* ſuch and ſuch to judge *Iſrael*, and that *Deborah*, and *Jair*, and others [l] *roſe up* to defend *Iſrael*: that is, (m) *The ſpirit of God came upon them*, as is ſaid of *Othoniel Judg.* 3. and by a ſecret, but powerful *inſtinct*, put them upon thoſe brave and *noble attempts*, they undertook and effected for the good of his Church. Raiſed by the impulſion of that *powerful Spirit*, which (n) admitteth no ſlow debatements, *Phinees ſtandeth up*, and feeling himſelf called not to *deliberate*, but *act*; without *caſting* of *ſcruples*, or *fore-caſting* of *dangers*, or *expecting Commiſſion* from men when he had his *warrant* ſealed within, he taketh his weapon, diſpatching his errand, and leaveth the event to the providence of God.

15. *and juſtified*;

g Num. 25. 12, 13.

h Pſal. 106. 31.

i Gen. 15. 6. *applied by St. Paul* Rom. 4. 3.

k Jud. 3. 9, 15. &c. & 2. 16, 18.

l Jud. 5. 7. & 10. 1, 2, &c.

m Jud. 3. 10.

n *Neſcit tarda molimina Spiritus Sancti gratia.* Ambr. 2. in Luc. 3.

16. *yet not to be imitated,*

Let no man now, unleſs he be able to demonſtrate *Phinees ſpirit*, preſume to imitate his *fact*. Thoſe *Opera liberi ſpiritus*, as Divines call them, as they proceed from *an extraordinary ſpirit*, ſo they were done for *ſpecial purpoſes*: but were never intended, either by *God* that inſpired them, or by thoſe *Worthies* that did them, for *ordinary* or *general* examples. The error is dangerous, from *the privileged examples* of ſome few exempted ones to take liberty to tranſgreſs *the common rules* of Life and of Laws. It is moſt true indeed, the Spirit of God is a *free ſpirit*, and not tyed to ſtrictneſs of *rule*, nor limited by any bounds of *Laws*. But yet that *free ſpirit* hath aſtricted thee to a *regular* courſe of life, and bounded thee with *Laws*: which if thou ſhalt *trangreſs*, no pretenſion of *the Spirit* can either *excuſe* thee from *ſin*, or *exempt* thee from *puniſhment*. It is not now every way, as it was before *the coming of Chriſt*, and the ſealing up of *the Scripture Canon*: God having now ſettled a perpetual form of *government* in his Church, and given us a perfect and *conſtant rule*, whereby to walk, even his *holy word*. And we are not therefore now vainly to *expect*, nor boaſtingly to *pretend a private ſpirit*, to lead us againſt, or *beyond*, or but *beſide* the common rule: nay we are commanded to try all pretenſions of *private ſpirits*, by that common rule, (*o*) *Ad legem & ad teſtimonium*, To the Law and to the Teſtimony: at this Teſt, examine and (*p*) *Try the ſpirits whether they are of God*, or no. If any thing *within us*, if any thing *without us*, exalt it ſelf againſt the obedience of *this Rule*; it is no ſweet *impulſion* of the holy *Spirit of God*, but a ſtrong *deluſion* of the lying *ſpirit of Satan*.

o Eſay 8. 20.
p 1 Joh. 4. 1.

17. *but with limitation*

1. *q* Rom. 15. 4.

2. *r* 1 Cor. 10. 11.

3.

But is not all that is written, written for our *Example*? or why elſe is *Phinees* act recorded and commended, if it may not be followed? Firſt indeed Saint *Paul* ſaith (*q*) *All that is written, is written for our learning*: but *Learning* is one thing, and *Example* is another: and we may learn ſomething from that which we may not *follow*. Beſides, there are *examples* for (*r*) *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wiſh the by-ſtanders to *take example* by them, bequeath them not *the Imitation* of their courſes, what to do; but *Admonition* from their puniſhments, what to *ſhun*: yea *thirdly*, even the commended actions of good men are not ever *exemplary* in the very *ſubſtance* of *the action* it ſelf; but in ſome vertuous and gracious *affections*, that give life and luſtre thereunto. And ſo this act of *Phinees* is imitable: Not that either any *private man* ſhould dare by his example to uſurp *the Magiſtrates* office, and to do juſtice upon *Malefactors* without a *Calling*: or that any *Magiſtrate* ſhould dare by his *Example*, to cut off *graceleſs offenders* without a due *judicial courſe*: but that every man who is by virtue of his *Calling* endued with lawful *authority* to execute juſtice upon tranſgreſſors, ſhould ſet himſelf to it with that *ſtoutneſs* and *courage* and *zeal*, which was in *Phinees*.

18. *unto his zeal.*

ſ Num. 25. 11.

t Ibid. 13.

u Syrac. 45. 23.

If you will needs then *imitate Phinees*, imitate him in that for which he is *commended* and *rewarded* by God, and for which he is *renowned* amongſt men: and that is not barely *the action*, the thing done; but *the affection*, the zeal wherewith it was done. For that *zeal* God *commendeth* him, *Numb.* 25. *verſ.* 11. (*ſ*) Phinees *the ſon of* Eleazer, *the ſon of* Aaron *the Prieſt*, *hath turned away my wrath from the children of Iſrael, whilſt he was zealous for my ſake among them*. And for that *zeal* God *rewardeth* him, *Ibid.* 13. (*t*) *He ſhall have, and his ſeed after him, the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God*. And for that *zeal* did Poſterity *praiſe* him: the wiſe (*u*) *ſon of Syrac*, *Eccl.* 45. and

good

good old(x) *Matthias* upon his death bed, 1 *Macc.* 2. And may not this phraſe of ſpeech, *he ſtood up*, and executed judgment, very well imply that forwardneſs and heat of *zeal*? To my ſeeming, it may. For whereas *Moſes* and all the congregation *ſate weeping* (a (y) geſture often accompanying *ſorrow*,) or perhaps, yet more to expreſs their ſorrow *lay grovelling* upon the earth, mourning and ſorrowing for their *ſin*, and for the *Plague*: it could not be but the bold lewdneſs of *Zimri* in bringing his ſtrumpet with ſuch impudence before their noſes, muſt needs add much *to the grief*, and bring freſh *vexation* to the ſouls of all that were righteous among them. But the reſt continued, though with *double grief*, yet in the ſame courſe of humiliation, and in the *ſame poſture* of body, as before. Only *Phinees*, burning with an holy *indignation*, thought it was now no time to *ſit ſtill*, and *weep*: but rowzing up himſelf and his ſpirits with *zeal* as hot as fire(z) *he ſtood up* from the place where he was, and made haſte to *execute judgment*.

x 1 Macc. 2. 54.

y *As* Neh. 1. 4. Job 2. 13. Pſal. 137. 1. Eſay 47. 1, 8.

z *Verbum ipſum ſolliditatem mentis oſtendit.* Caſſiodorus. *Conſtanter.* Lyranus. *Conſtantiâ mentis & audacia operis.* Ludolfus hic. *He had zeal in the fear of the Lord, and* ſtood up *with good courage of heart.* Syrac. 45. 23.

Here is a rich *example* for all you to *imitate*, whom it doth concern: I ſpeak not only nor indeed ſo much, to you the Honourable and Reverend *Judge* of this Circuit; of whoſe zeal to do juſtice and judgment, I am by ſo much the better perſwaded, by how much *the eminency* of your *place*, and *the weight* of your *charge*, and *the expectation* of the *people* doth with greater importunity (a) exact it at your hands: But I ſpeak withal, and moſt eſpecially to all you, that are in *Commiſſion of the peace*, and whoſe daily and continual care it ſhould be, to ſee the wholſome *laws of the Realm* duly and ſeaſonably *executed*. Yea, and to all you alſo that have any *office* appertaining to *juſtice*, or any *buſineſs* about *theſe Courts*, ſo as it may lie in you to give any kind of furtherance to the ſpeeding either of *Juſtice* in *Civil*, or of *judgment* in *Criminal* cauſes. Look upon the *zeal* of *Phinees*: obſerve what *approbation* it had from God; what a *bleſſing* it procured to his ſeed after him; what glorious *renown* it hath won him with all after-ages; what *eaſe* it did, and what *good* it wrought for *the preſent State*: and think if it *be* not worthy your imitation. (b) *It is good*, ſaith the Apoſtle, *to be zealouſly affected always in a good thing*. And is it not a good thing to do *juſtice*, and to execute *judgment*? nay, *Religion* excepted (and then care of that is a branch of *juſtice* too) do you know any better thing? any thing you can do, more acceptable to *God*, more ſerviceable to the *State*, more comfortable to your own *ſouls*? If you be called to *the Magiſtracy*; it is (c) *your own buſineſs*, as the proper work of your *Calling*; and men account him no wiſer than he ſhould be, that ſluggeth in his *own buſineſs*, or goeth heartleſly about it. It is the *Kings buſineſs*, who hath entruſted you with it: and he is ſcarce *a good ſubject* that ſlacketh *the Kings buſineſs*, or doth it to the halves. Nay, it is (d) *the Lords buſineſs*; for [*Ye judge not for man, but for the Lord, who is with you in the cauſe and in the judgment:*] and (e) *Curſed is he that doth the Lords buſineſs negligently*. That you may therefore do (all under one) *your own* buſineſs, and *the Kings* buſineſs, and *the Lords* buſineſs, with that zeal and forwardneſs which becometh you in ſo weighty an affair; lay this *pattern* before your eyes and hearts! *See* what *Phinees* did: and thereby both *examine* what hitherto you *have done*, and *learn* what henceforth you *ſhould do*.

19. *manifeſted by executing Judgment*; a *Majora populus ſemper à ſummo exigit.* Senec. in Octav. Act. 2.

b Gal. 4. 18.

c 3 King. 9.

d 2 Chro. 19. 6.

e Jer. 48. 10.

Firſt, *Phinees* doth not poſt off the matter to *others*: the fervency of his *zeal* made him willing to be *himſelf* the Actor. He harboured no ſuch *cool thoughts* as too many *Magiſtrates* do. [Here is *a ſhameful crime* committed, by *a ſhameleſs perſon*, and in *a ſhameleſs manner*: pity ſuch *an audacious offender* ſhould go unpuniſhed. My heart riſeth againſt him; and

20. 1. *Perſonally*;

and much ado I have to refrain from being my ſelf his *executioner*, rather than he ſhould carry it away thus. But why ſhould I derive *the envy* of the fact upon my ſelf, and but gain the imputation of a *buſie officious* fellow, in being more *forward* than others? A thouſand more ſaw it as well as I; whom it concerneth as nearly as it doth me: and if none of them will ſtir in it, why ſhould I? Doubtleſs my Uncle *Moſes*, and my father *Eleazer*, and they that are in place of *Authority*, will not let it paſs ſo; but will call him to an account for it, and give him condign puniſhment. If I ſhould do it, it would be thought but the attempt of a *raſh young fellow*. It will be better *diſcretion* therefore to *forbear*, and to give my betters leave to go before me.] Such pretenſions as theſe would have kept off *Phinees* from this noble Exploit, if he had been of the temper of ſome of ours: who owe it to nothing ſo much as their *lukewarmneſs*, that they have at leaſt ſome reputation of being *moderate* and *diſcreet men*. But true *zeal* is more *forward* than *mannerly*: and will not loſe *the opportunity* of doing what it ought, for waiting till others begin. Alas, if every man ſhould be ſo *ſqueamiſh* as many are; nothing at all would be done. And therefore *the good Magiſtrate* muſt conſider, not what others *do*, but what both he and they are in conſcience *bound to do*: and though there ſhould be many more joyned with him in *the ſame common care*, and with *equal power*, yet he muſt reſolve to take that *common affair* no otherwiſe into his *ſpecial care*, than if he were left *alone* therein, and the whole burden lay upon his ſhoulders. As when ſundry perſons are ſo bound in one *common bond* for the payment of one entire ſum *conjunctim & diviſim*, every one *per ſe in toto & in ſolidum*, that every particular perſon by himſelf is as well liable to the payment of the whole, as they all together are. Admit looſe or idle people (for who can hold their tongues?) ſhall for thy diligence ſay, thou art an *hard* and *auſtere man*, or *buſieſt* thy ſelf more than thou haſt thank for thy labour.

1. *Firſt*, that man never cared to do well, that is afraid to hear ill, (*f*) *He that obſerveth the wind*, ſaith *Solomon ſhall not ſow*; and the words (eſpecially of idle people) are no better.

f Eccleſ. 11. 4.

2. *Secondly*, He maketh an ill purchace, that fore-goeth the leaſt part of his *duty*, to gain a little *popularity*: the breath of the people being but a ſorry plaſter for a wounded conſcience.

3. *Thirdly*, what a man by ſtrict and ſevere *execution of Juſtice* loſeth in the *breadth*, he commonly gaineth it all and more in *the weight*, and in *the length* of his Credit. *A kind quiet man*; that carrieth it *for the preſent*, and in the voice of *the multitude*: but it is more *ſolid*, and the more *laſting praiſe*, to be reputed, in the opinion of the better and the wiſer ſort, a *Juſt man*, and a *good Patriot*, or Commonwealthsman.

4. *Fourthly*, if all ſhould condemn thee for that wherein thou haſt done but (*g*) well, thy comfort is, thine own conſcience ſhall beſtead thee more than a *thouſand witneſſes*, and ſtand for thee againſt ten thouſand tongues, at that laſt day, when (*h*) *the hearts of all men ſhall be made manifeſt, and every man* that hath deſerved well, *ſhall have praiſe of God*, and not of man.

g *Regium eſt, cùm rectè feceris audire malè.*

h 1 Cor. 4. 5.

2 I. *Secondly*, *Phinees* as he did not poſt off this execution to *other men*, ſo he did not put it off *to another day*. *Phinees* might have thought thus, [We are now in a *religious* work, humbling our ſelves in a publick, ſolemn, and frequent aſſembly, *before the face of God*, to appeaſe his juſt wrath againſt us for our ſins: (*i*) *Et quod nunc inſtat agamus*. It would be unſeaſonable leaving this work now; *another time* may ſerve as well to inflict deſerved *puniſhment* upon that wicked miſcreant. But *zeal* will admit no (*k*) *put offs*; it is all *upon the ſpur*, till it be doing what it conceiveth fit to be done. There are no *paſſions* of the mind ſo impetuous, and ſo impatient of

2 *Speedily*;

i Virgil. Eclog. 9.

k *Qui tardè facit, diu nolait.* Senec. 1. de benef. 1.

of delay as [l] *Love* and [m] *Anger*, and [n] theſe *two* are the prime ingredients of true *zeal*. If any man ſhould have interpoſed for *Zimri*, and taken upon him to have mediated with *Phinees* for his *reprival*: I verily think, in that heat he might ſooner have *provoked his own*, than have *prorogued Zimri's execution*. Delays in any thing that is good, are ill: and in the beſt things worſt. As *Wax* when it is *chafed*, and *Iron* when it is *hot*, will take impreſſions: but if *the Seal* or *Stamp* be not ſpeedily put to, the heat abateth, and they return to their former hardneſs: ſo the *beſt affections* of the *beſt men*, if they be not taken in the heat, *abate*, and *leſſen*, and die. In the adminiſtration then of *Juſtice*, and the execution of *Judgment*, where there is *Zeal*, there will be *Expedition*: and the beſt way to preſerve *Zeal* where it is, is to uſe *Expedition*. I am not able to ſay where the want is, or where ſpecially: but certainly a great want there is generally in this Kingdom of *Zeal* to *Juſtice*, in ſome that ſhould have it, if that complaint be as juſt, as it is common among men that have had ſutes in the Courts, that they have been [o] *wronged* with far leſs damage than they have been *righted*: there have been ſo many [p] *fruſtratoriæ* and *venatoriæ dilationes* (as St. *Bernard* in his time called them) ſo many lingring and coſtly delays uſed. And for *Executing Judgment* upon Malefactors; if *Phinees* had ſuffered *Zimri* to have lived but a day longer, for any thing we know *the plague* might have laſted alſo a day longer: and why might not *to morrow* have been as *yeſterday* with them, and leſſened the peoples number *twenty three thouſand* more? eſpecially their former crying ſins having received a new acceſſion of a *double guilt*, the guilt of *Zimri's fact*, and the guilt of *their connivance*. No rack ſhould make me confeſs that man to be truly *zealous of judgment*, who when he hath power to cut him ſhort, ſhall but ſo much as *reprieve* a foul and notorious *Malefactor*; or grant him any reſpite or liberty to make his friends, and to ſue a pardon. *Solomon* hath told us, and we find it but too true, [q] *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.*

l *Odit verus amor, nec patitur moras.* Senec. in Herc. fur. Act. 2.
m *Dum pœnas odio per vim feſtinat inultè.* Horat. 1. Ep. 2.
n *Nunc ira amorque cauſam junxere; quid ſequetur?* Senec. in Med. act. 4.
o *Sæpè cauſas tantum differunt, quod litigantibus plus quam totum auferunt; quia major eſt expenſarum ſumptus quam ſententiæ fructus.* Innocent.
p Bern. lib. 1. de conſid.
q Eccl. 8. 11.

Third; *Phinees* was nothing retarded in his reſolution by fore-caſting what *ill will* he might purchaſe, or into what dangers he might caſt himſelf, by executing judgment upon two ſuch *great Perſonages*. The times were ſuch, as wherein ſin had gotten head, and was countenanced both with *might* and *multitude*: *Zimri* was a mighty man, a [r] *Prince of a chief houſe*; and he that ſhould dare to touch him, ſhould be like to pull upon himſelf the enmity of the whole *Tribe of Simeon*. It ſeemeth he was confident that his might and popularity in his own *Tribe*, would privilege him from the enquiry of *the Magiſtrate*; how durſt he elſe have ſo braved *Moſes*, and the whole *Congregation*; And the woman alſo was the daughter of one of *the* [ſ] *Five Kings of Midian*: And could *Phinees* think that the death of two ſuch *great perſons* could go unrevenged? All this either *Phinees* either *fore-caſteth* not, or *regardeth* not. His eye was ſo fixed upon *the glory of God*, that it did not ſo much as reflect upon his *own ſafety*: and his thoughts ſtrongly poſſeſſed with zeal of *the common good*, had not any leiſure to think of *private dangers*. Zeal is [t] ever *couragious*; and therefore *Jethro* thought none worthy to be *Magiſtrates*, but ſuch as were [u] *Men of courage*: And he hath neither *Courage* nor *Zeal* in him befitting a *Magiſtrate*, that is afraid to do juſtice upon a great offender. [x] *The ſluggard ſaith, there is a Lyon in the way*: and then he ſteppeth backward and keepeth aloof off. But *the worthy Magiſtrate* would meet with ſuch a *Lyon* to chooſe; that he might win awe to *Gods ordinances*, and make the way paſſable

22.
3 *Reſolutely*
r Num. 25. 14.
ſ Num. 25. 15. *compared with* Num. 31. 8.
t *Amor timere neminem verus poteſt.* Seneca in Med. Act. 3.
u אנשי חיל *viros virtutis.* Exod. 8. 21.
Juſtum eſſe facile eſt cui vacat pectus metu. Senec. in Oct. Act. 2.
x Prov. 22. 13. & 26. 13.

paſſable for others, by tearing *ſuch a beaſt* in pieces: and would no more fear to make a *Worſhipful thief*, or a *Right Worſhipful murderer* (if ſuch a one ſhould come in his Circuit) an example of Juſtice, than to twitch up a poor *ſheep-ſtealer*. *Great ones* will ſoon preſume of *impunity*, and *mean ones* too by their example in time learn to kick at *authority*, if *Magiſtrates* be not forward to maintain *the dignity* of their places by executing *good Laws* without *favour* or *fear*. Hitherto of *the ſpirit* and *zeal* of *Phinees*; by occaſion of this his former *Action* or geſture of *ſtanding up*: There yet remain to be conſidered the other *Action*, and *the ſucceſs* of it; *He executed judgment, and the plague was ſtayed.* Both which, becauſe I would not be long, I will joyn together in the handling; when I ſhall have firſt a little cleared *the tranſlation.*

23. *Executing of Judgment*

"The Hebrew פלל here uſed, is a word that hath three different ſignifications: to *Judge*, to *Pray*, to *Appeaſe*. And Interpreters have taken liberty to make choice of any of the three in tranſlating this place. "The *Greek* rendreth it [ἐξιλάσατο] and *the vulgar Latine*, which for the "moſt part followeth *the Septuagint*, [*Placavit*:] as if we ſhould read it "thus, *Then ſtood up Phinees and made an atonement*, or appeaſed God. "And the thing is true, God himſelf teſtifying of *Phinees*, *Num.* 25. that (y) *By being zealous for God he had turned away his wrath*, and (z) *Made "atonement for the Children of Iſrael. The Chaldee* interpreteth it by *Vetſalle*; and the ordinary Engliſh tranſlation of the Pſalms uſually read "in our Churches, accordingly [*Then ſtood up Phinees, and prayed.*] But "*Hierom*, and *Vatablus*, and the beſt tranſlators render it, according to "the moſt proper ſignification of the word, and moſt fully to the ſtory it "ſelf, (*Dijudicavit, he executed judgment.*) Verily, *prayer* is a ſpecial "means to *appeaſe* Gods wrath, and to remove his Plagues; and *prayer* is "as the *ſalt of the Sacrifice*, ſanctifying and ſeaſoning every action we undertake: and I doubt not but *Phinees*; when he lift up his hand "to execute *judgment* upon *Zimri* and *Cosbi*, did withal lift up his *heart* "to God, to bleſs that action, and to turn it to good. In which reſpects, (eſpecially if the word withal will bear it, as it ſeemeth it will,) ſome men "ſhould have done well not to have ſhewn ſo much willingneſs to quarrel "at the Church tranſlations in our *Service-Book*, by being clamorous a"gainſt this very place as a *groſs corruption*, and ſufficient to juſtifie their "*refuſal of ſubſcription* to the book.

y Num. 25. 11. z Ibid. 13.

But I will not now trouble either you or my ſelf, with farther curioſity in examining Tranſlations: becauſe howſoever other Tranſlations, that render it, *praying*, or *appeaſing*, may be allowed either as *tolerably* good or at leaſt, *excuſably ill*; yet this that rendreth it by *Executing Judgment*, is certainly the beſt, whether we conſider the courſe of *the Story* it ſelf, or the propriety of *the word* in the Original, or *the intent* of the *Holy Ghoſt* in this Scripture. And this *Action* of *Phinees* in doing judgment upon ſuch a pair of great and bold offenders was ſo well pleaſing unto God, that his *wrath* was *turned away* from *Iſrael*, and the *plague* which had broken in upon them in a ſudden and fearful manner, was immediately *ſtayed* thereupon.

24. *Of appeaſing the wrath of God, &c. Rom. 13. 4.*

O how acceptable a *ſacrifice* to God, above the blood of Bulls and of Goats, *the death of a Malefactor* ſlaughtered by the hand of *Juſtice!* When the Magiſtrate, who is (a) λειτουργὸς θεοῦ, the *Miniſter* and *Prieſt* of God for this very thing, putteth his *knife* to *the throat* of the beaſt, and with *the fire of a holy zeal* for GOD, and againſt ſin, offereth him up *in Holocauſtum*, for a *Whole burnt-Offering*, and for a *peace-Offering*, unto the Lord.

Samuel

Samuel ſaith, that (*b*) *to obey is better than Sacrifice:* and *Solomon*, that (*c*) *to do juſtice and judgment is more acceptable to the Lord than ſacrifice. Obedience*, that is the *prime*, and the *beſt ſacrifice*: and the *ſecond beſt* is the puniſhment of *Diſobedience*. There is no readier way to appeaſe Gods wrath againſt *ſin*, than is the rooting out of *ſinners:* nor can his deputies by any other courſe turn away his *juſt judgments* ſo effectually, as by faithful executing of *Juſtice* and *Judgment* themſelves.

b 1 Sam. 15. 22.
c Prov. 21. 3.

When *Phinees* did this act, the publick *body* of *Iſrael* was in a *weak* ſtate, and ſtood in need of a *preſent* and *ſharp* remedy. In ſome former *diſtempers* of the *State*, it may be they had found ſome eaſe by *diet*, in (*d*) *humbling their ſouls by faſting*; or by an *iſſue* at the *Tongue* or *Eye*, in an humble *confeſſion* of their ſins, and in *weeping* and *mourning* for them with tears of repentance. And they did well now to make tryal of thoſe *Remedies* again, wherein they had found ſo much help in former times: eſpecially the *Remedies* being *proper* for the Malady, and ſuch as often may do good, but never can do harm. But alas, *faſting*, and *weeping*, and *mourning*, before the door of the Tabernacle of the Congregation, had not ſtrength enough againſt thoſe more *prevalent Corruptions*, wherewith the *State of Iſrael* was then peſtered. This *Phinees* ſaw; who well perceived, that (as in a dangerous *Pleuriſie* the party cannot live unleſs he *bleed*; ſo) if there were any good to be done upon *Iſrael* in this their little leſs than deſperate eſtate, a *Vein* muſt be opened, and ſome of the *rank Blood* let out for the preſervation of the reſt of the Body. This courſe therefore he tries: and languiſhing *Iſrael* findeth preſent eaſe in it. As ſoon as the *Blood* ran, inſtantly the *Grief* ceaſed: *he executed Judgment, and the Plague was ſtayed.*

25. *and ſtayed the Plague.*
d Pſal. 35. 13.

As God brought upon that people for their ſins a fearful *deſtruction*; ſo he hath in his juſt wrath ſent his *deſtroying* Angel againſt us for ours. The ſins that brought that *Plague* upon them were, *Whoredom* and *Idolatry*. I cannot ſay the very ſame ſins have cauſed ours. For although the execution of good Laws againſt both *Incontinent* and *Idolatrous* perſons, hath been of late years, and yet is (we all know) to ſay no more, ſlack enough: yet, (God's holy Name be bleſſed for it) neither *Idolatry* nor *Whoredom* are at that height of ſhameleſs impudency and impunity among us, that they dare brave our *Moſeſes*, and *out-face* whole *Congregations*, as it was in *Iſrael*. But ſtill this is ſure no *Plague* but for *ſin:* nor *National Plagues* but for *National ſins*. So that albeit none of us may dare to take upon us to be ſo far *of God's Counſel*, as to ſay for what *very ſins* moſt this plague is ſent amongſt us: yet none of us can be ignorant, but that, beſides thoſe ſecret *perſonal Corruptions* which are in every one of us, and whereunto every man's own heart is privy, there are many publick and *National ſins*, whereof the people of this Land are generally guilty, abundantly ſufficient to juſtifie GOD in his dealings towards us, and to (e) *clear him when he is judged.* Our wretched *unthankfulneſs* unto GOD for the long continuance of his *Goſpel*, and our *Peace:* our *Carnal Confidence* and ſecurity in the ſtrength of our *wooden* and *watry* Walls: our *Riot* and *Exceſs* (the noted proper ſin of this Nation) and much *intemperate Abuſe* of the good Creatures of GOD in our *Meats*, and *Drinks*, and *Diſports*, and other proviſions and comforts of this life: our *incompaſſion* to our brethren miſerably waſted with *War* and *Famine* in other parts of the World: our heavy *Oppreſſion* of our Brethren at home, in *racking* the rents, and *cracking* the backs, and (*f*) *Grinding the faces of the poor:* our cheap

26. *England's Plague*
e Pſal. 51. 4.
f Eſay 3. 15.

cheap and *irreverent regard* unto Gods holy Ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Miniſters:* our *Wantonneſs*, and Toyiſhneſs of underſtanding, in corrupting the ſimplicity of our *Chriſtian Faith*, and troubling the *peace of the Church* with a thouſand *niceties*, and *novelties*, and unneceſſary *wranglings* in matters of Religion: and (to reckon no more) that univerſal *Corruption* which is in thoſe which (becauſe they ſhould be ſuch) we call the *Courts of Juſtice*, by ſale of *Offices*, enhaunsing of *Fees*, deviſing new ſubtilties both for *Delay* and *Evaſion*, trucking for *Expedition*, making *Traps* of petty *pœnal Statutes*, and but *Cobwebs* of the moſt weighty and *material Laws*. I doubt not but by the mercy of God, *many* of his ſervants in this Land are free from *ſome*, and *ſome* from *all* of theſe common Crimes in ſome good meaſure: but, I fear me, not the beſt of us all, not a man of us all, but are guilty of all, or ſome of them, at leaſt thus far, that we have not *mourned* for the Corruptions of the Times ſo *feelingly*, nor endeavoured the reformation of them to our power ſo *faithfully*, as we *might* and *ought* to have done.

27. *To be ſtayed by adding to our humiliations.*

By theſe and other *ſins* we have provoked God's heavy *judgment* againſt us, and the *Plague* is grievouſly *broken in* upon us: and now it would be good for us to know, by what means we might beſt *appeaſe* his *wrath*, and *ſtay* this *Plague*. Publick *Humiliations* have ever been thought, and ſo they are, *Proper Remedies* againſt *Publick Judgments*: (*f*) To *turn unto the Lord our God with all our heart, and with Faſting, and with Weeping, and with Mourning, to ſanctifie a Faſt, and call a ſolemn Aſſembly, and gather the People and Elders together; and weep before the door of the Tabernacle of the Congregation*; and to *let the Prieſts the Miniſters of the Lord weep between the Porch and the Altar, and to pray the Lord to ſpare his people, and not be angry with them for ever.* Never did people thus humble themſelves with *true, lowly and obedient hearts*, who found not *Comfort* by it in the mean time, and in the end *benefit*. And bleſſed be God who hath put it into the heart of our *Moſes*, with the conſent of the *Elders* of our *Iſrael*, by his *Royal Example* firſt, and then by his (g) *Royal Command*, to lay upon us a *double* neceſſity of this ſo *religious* and *profitable* a courſe.

f Joel 2. 12, 15, &c. & Num. 25. 6.

g Proclamation for a weekly faſt, with a form of divine Service, and other directions; publiſhed 1625.

But as our *Saviour* told the young man in the *Goſpel*, who ſaid, he had kept the whole *Law*, (h) *Unum tibi deeſt*, One thing is wanting: ſo when we have done our beſt and utmoſt, *faſted*, and *wept*, and *prayed* as conſtantly, and frequently, and fervently, as we can; unleſs you the *Magiſtrates* and *Officers* of Juſtice be good unto us, *one thing* will be wanting ſtill; *One* main *Ingredient* of ſingular Virtue, without which the whole *Receipt* beſides, as *precious* and *ſovereign* as it is, may be *taken*, and yet fail the *Cure*. And that is, the ſevere and fearleſs, and impartial *Execution of Judgment*. Till we ſee a care in the *Gods on Earth* faithfully to *Execute* theirs; our hopes can be but faint, that the *God of Heaven* will in mercy *remove* his *judgments*. If God ſend a (*i*) *Famine* into the Land; let holy *David* do what he can otherwiſe, it will continue *year after year:* ſo long as judgment is not done upon the bloody houſe of *Saul*, for his cruelty in ſlaying the *Gibeonites*, God will not be (k) *intreated for the land*. One known *Achan*, that hath got a wedge of gold by *ſacrilege* or *injuſtice*, if ſuffered, is able to (*l*) *trouble* a *whole Iſrael:* and the Lord will (*m*) *not turn from the fierceneſs of his Anger*, till he have deſerved judgment done upon him. If (*n*) *Iſrael have joyned himſelf unto Baal-Peor, ſo as the Anger of the Lord be kindled againſt*

28.

h Mark 10. 21.

i 2 Sam. 21. 1, &c.

k Ibid. ver. 14.

l Joſh. 7. 25, 26.

m I will not be with you any more, except you deſtroy the accurſed from among you, v. 12.

n Num. 25. 3, 4.

againſt them; he will not be appeaſed by any means, until *Moſes take the heads of the people, and hang them up before the Lord againſt the Sun.* If the Land be *defiled with blood*, it is in vain to think of any other courſe, when God himſelf hath pronounced it impoſſible that the Land ſhould be (*o*) *purged from the blood that is ſhed in it, otherwiſe than by the blood of him that ſhed it.*

(*o*) Num. 35.33.

29. Up then with the *zeal* of *Phinees*, up for the love of God and of his people, all you that are in place of authority. *Gird your Swords upon your thigh*, and with your *Javelins* in your hand, purſue the *Idolater*, and the *Adulterer*, and the *Murtherer*, and the *Oppreſſor*, and every known *Offender* into his Tent, and nail him to the Earth, that he never riſe again to do more miſchief. Let it appear what (*p*) *love* you bear to the *State*, by your *hatred* to *them*: and ſhew your *pity to us*, by ſhewing *none to them*. The *deſtroying Angel* of God attendeth upon you for his diſpatch: if you would but ſet in ſtoutly, he would ſoon be gone. Why ſhould either *ſloth* or *fear*, or any partial or corrupt reſpect whatſoever, make you *cruel* to the good in *ſparing* the bad? or why ſhould you ſuffer your ſelves, for want of *courage* and *zeal* to execute Judgment, to loſe either the *Opportunity*, or the *Glory*, of being the inſtruments to appeaſe Gods *wrath*, and to ſtay his *plagues*?

(*p*) ὃς μὴ πολλὰ ζοῦσας τὰς κακὰς, βούλονται ἀδικεῖσθαι τὰς ἀγαθὰς. Lyſias apud Stob. Serm. 44.

30. *with particular applications to* But, for that matters appertaining to *Juſtice* and *Judgment*, muſt paſs through many *hands* before they come to *yours*, and there may be ſo much juggling uſed in conveying them from hand to hand, that they may be repreſented unto you *many* times in much *different forms* from what they were *in truth* and *at the firſt*: That your *care* and *zeal* to execute *Juſtice and Judgment* faithfully according to your knowledge, may not through the fault and miſcarriage of other men, fail of the bleſſed end and ſucceſs that *Phinees* found; I deſire that every of them alſo, as well as you would receive the word of *Exhortation*, each in his place and office to ſet himſelf uprightly and unpartially, as in the ſight of God, to advance to the utmoſt of his power the due courſe and adminiſtration of *Juſtice*. And for this purpoſe, by occaſion of *this Scripture*, which pointeth us to the *End* of theſe Aſſemblies; I ſhall crave leave to reflect upon *another*, which giveth us ſundry particular directions conducing to that *End*. And it is *that Scripture* whereinto we made ſome entrance the *laſt Aſſizes*, and would have now proceeded farther, had not the *heavy hand* of God upon us in this his grievous Viſitation led me rather to make choice of *this Text*, as the more ſeaſonable. That other is written in *Exodus* 23. the Three firſt Verſes. [*Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs. Thou ſhalt not follow a multitude to do evil: neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt judgment. Neither ſhalt thou countenance a poor man in his cauſe.*] Wherein were noted *five* ſpecial *Rules*, ſhared out among *five ſorts* of perſons; *the Accuſer*, *the Witneſs*, *the Jurer*, *the Pleader*, *the Officer*. I will but give each of them ſome brief intimation of their *duty*, from their ſeveral *proper rules*; and conclude.

31. *the Accuſer;* If thou comeſt hither then as a *Plaintiff*, or other Party in a *civil cauſe*, or to give voluntary *Information* upon a *Statute*, or to *proſecute* againſt a *Malefactor*, or any way in the nature of an *Accuſer*: Let neither the hope of *Gain*, or of any other advantage to thy ſelf: not ſecret malice or envy againſt thine adverſary, nor thy deſire to give ſatisfaction to any *third party*, ſway thee beyond the *bounds of Truth and Equity*, no not a little, either to *deviſe* an untruth againſt thy neighbour of thine own head, or by an hard *conſtruction* to *deprave* the harmleſs actions or ſpeeches of others, or to make

them worſe than they are by unjuſt *aggravations*; or to take advantage of *letters* and *ſyllables* to entrap innocency without a fault. When thou art to open thy mouth againſt thy brother, ſet the *firſt Rule* of that Text as a watch before the door of thy lips, *Thou ſhalt not raiſe a falſe report.*

32. *the Witneſs;* q *See* Cic. pro Flac. *although* Turneb. 13. ad v. 14. *interprets the Proverb otherwiſe; Græcâ fide, id eſt optimâ.* r--*quibus juſjurandum jocus eſt, teſtimonium ludus; laus merces, gratia gratulatio propoſita eſt*--Cic. pro Flac.

If thou comeſt hither, *ſecondly*, to be uſed as a *Witneſs*; perhaps (q) *Græcâ fide*, like a down-right *Knight of the Poſt*, that maketh of an (r) Oath a jeſt, and a paſtime of a Depoſition; or dealt withal by a *bribe*, or ſuborned by thy *Landlord*, or great *Neighbour*, or egged on with thine own ſpleen or malice, to ſwear and forſwear as they ſhall prompt thee; or to (ſ) enterchange depoſition with thy friend, as they uſe to do in *Greece*, *Hodie mihi, cras tibi*, (Swear thou for me to day, I'll ſwear for thee to morrow;) or tempted with any corrupt reſpect whatſoever, by thy *Word* or *Oath* to ſtrengthen a falſe and unrighteous report. When thou comeſt to lay thy hand upon the book, lay the *ſecond Rule* in that Text to thy heart, *Put not thy hand with the wicked to be an unrighteous witneſs.* Though hand joyn in (t) hand, *The falſe witneſs ſhall not be unpuniſhed.*

ſ Δάνειστὸν κατὰ παρῳδίαν. dictum ſolenne Græcorum. t Prov. 19. 5. & 9.

33. *the Jurer;* u——*deinde Prætores urbani qui jurati debent optimum quemque in ſelectos judices referre.* Cic. pro Cluent. *Unum ex ſelectis judicibus objiciebat.* Horat. 1. Serm. ſat. 4.

If thou comeſt hither, *thirdly*, to ſerve for the *King* upon the *Grand Inqueſt*, or between *party* and *party*, in any cauſe whatſoever (like thoſe (u) *ſelecti judices* among the *Romans*, whom the *Prætor* for the year being, was to nominate, and that upon Oath, out of the moſt able and ſerviceable men in his judgment, both for *Eſtate*, *Underſtanding* and *Integrity*;) or to ſerve upon the *Tales*, perhaps at thine own ſuit to get ſomething toward bearing charges for thy journey; or yoked with a *crafty* or a *wilful foreman* that is made before-hand, and a meſs of *tame after-men* withal that dare not think of being wiſer than their Leader; or unwilling to ſtickle againſt a *Major part*, whether they go right or wrong; or reſolved already upon the *Verdict*, no matter what the *Evidence* be: Conſider what is the weight and religion of an *Oath*. Remember that he ſinneth not leſs that ſinneth with company. Whatſoever the reſt do, reſolve thou to do no otherwiſe than as God ſhall put into thy heart, and as the *Evidence* ſhall lead thee. *The third Rule* in that Text muſt be thy rule, *Thou ſhalt not follow a multitude to do evil.* They are ſilly, that in point either of *Religion* or *Juſtice*, would teach us to meaſure either *Truth*, or *Right* by multitudes.

34. *the Pleader;*

If thou comeſt hither, *fourthly*, as to thine Harveſt, to reap ſome fruit of thy long and expenceful ſtudy in the *Laws*, to aſſiſt thy *Client* and his *Cauſe* with thy *Counſel*, *Learning* and *Eloquence:* think not, becauſe thou ſpeakeſt for thy *Fee*, that therefore thy tongue is *not thine own*, but thou muſt ſpeak what thy *Client* will have thee ſpeak, be it true or falſe; neither think, becauſe thou haſt the *liberty of the Court*, and perhaps the *favour of the Judg*, that therefore thy tongue is *thine own*, and thou mayeſt ſpeak thy pleaſure to the prejudice of the *Adverſaries*, *perſon* or *cauſe:* Seek not prepoſterouſly to win the name of a *Good Lawyer*, by wreſting and perverting good *Laws:* or the opinion of the *beſt Counſellor*, by giving the worſt and the ſhrewdeſt *Counſel*. Count it not as *Protagoras* did, the glory of thy profeſſion, by ſubtilty of wit, and volubility of tongue to (x) *make the worſe cauſe the better:* but like a (y) *Good Man*, as well as *Good Orator*, uſe the power of thy tongue and wit to *ſhame* impudence, and *protect* innocency, to cruſh oppreſſors, and ſuccour the afflicted, to advance Juſtice and Equity, and to help them to right that ſuffer wrong. Let it be as a *Ruled caſe* to thee in all thy pleadings, *not to ſpeak in any cauſe to wreſt judgment.*

x τὸν ἥττω λόγον κρείττω ποιεῖν. A. Gel. 5. Noct. Att. c. y *Vir bonus dicendi peritus.* Cicero.

35. *the Officer,*

If *laſtly*, thou art in any place or office of *ſervice*, or *truſt*, or *command*, or *attendance* about the Courts: rejoyce not as if it were now in thy power

power to do a friend a *courteſie*, or a foe a *ſpite*. Do not ſhew a *caſt of thy Office*, for the promiſe or hope of a *reward*, in helping a *great Offender* out of the Briars. Compel not men that have been long weather-beaten in the *Main*, and are now arrived at the *Haven* of their buſineſs, to *weather* for their Paſſports, until they have offered ſome *ſacrifice* to that great *Diana*, *Expedition*. Let no *fear*, or *hope*, or *bribe*, or *letter*, or *envy* or *favour*, no not *charity* it ſelf and compaſſion to the poverty or diſtreſſedneſs of any, make you partial for the *perſon*, to diſregard the *Cauſe*. If you would be charitable to the poor, *give* them *from your own*; but do not *carve* them from another's *Trencher*. To relieve a poor man in his wants, is the proper Office of *Charity*; but *Juſtice* muſt have no eyes to ſee, nor bowels to yern at the wants of any man. Be he *rich* or *poor* that bringeth his cauſe hither; *Currat Lex*, Let him find ſuch as he *bringeth*; Let him have as his cauſe deſerveth. The laſt of thoſe *Rules* muſt be thine. *Thou ſhalt not countenance, no not a poor man in his cauſe.*

If any of theſe to whom I have now ſpoken, *Accuſers*, *Witneſſes*, *Jurers*, *Pleaders*, *Officers*, ſhall tranſgreſs theſe Rules, to the perverting of *Juſtice*: our refuge muſt be next under God to you that are the *Magiſtrates* of Juſtice, and ſit upon the *Bench* of Judicature. At your gravity and authority we muſt take *ſanctuary*, againſt them that purſue us wrongfully, as at the *horns of the Altar*. It is your *Duty*, (or if it be, as to moſt men it is, a more pleaſing thing, to be remembred of their *Power* than of their *Duty*) it is in your *power*, if not to *reform* all the abuſes and corruptions of theſe perſons; yet to *curb* their open *inſolencies*, and to contain them at leaſt within modeſt bounds. Nay; ſince I have begun to magnifie your *power*; let me ſpeak it with all the due reverence to God and the King, there is no power ſo great, over which (in a qualified ſence) you have not a greater power. It is in your power to (*z*) *bear up the pillars* of the State when the *land is even diſſolved*, and the pillars thereof grown weak: for that is done *by judging the Congregation according to right*, Pſal. 75. In yours; to make this yet flouriſhing Country and Kingdom *glorious* or *deſpicable*: for (a) *Righteouſneſs exalteth a Nation, but ſin is a reproach to any people*, Prov. 14. In yours; to *ſettle the Throne upon* the King, and to *entail* it by a kind of *perpetuity* unto the right heir for many ſucceeding generations: for (*b*) *The Throne is eſtabliſhed by juſtice*, Prov. 16. In yours; to diſcharge Gods *puniſhing Angel*, who now deſtroyeth us with a grievous deſtruction, and by *unſheathing* your Sword to make him *ſheath* his: as here in my Text, *Phinees ſtood up, and executed judgment, and the plague ceaſed.* In yours; though you be but *Gods* on Earth, and in *theſe Courts*, mortal, and *petty Gods*, yet to ſend *prohibitions* into the *Court of Heaven*, and there to *ſtop the judgments* of the great and Eternal God before they come forth; yea, and when the *Decree* is gone forth, to *ſtay Execution*. In a word, as it was ſaid to *Jeremy*, but in another ſence, you are (c) *Set over Nations, and over Kingdoms, to root out, and to deſtroy, to build and to plant.* Only then be intreated to uſe that power God hath given you, unto *edification*, and not unto *deſtruction*. And now I have done my meſſage. God grant unto all of us, that by our hearty ſorrow and repentance for our ſins paſt, by our ſtedfaſt *reſolutions* of future amendment, and by ſetting our ſelves *faithfully* and uprightly in our ſeveral places and callings to do *God* and the *King*, and our *Country* ſervice, in beating down *ſin*, and rooting out *ſinners*; we may by his good grace and mercy obtain *pardon* of our *ſins*, and *deliverance* from his *wrath*, and be preſerved by his power through faith unto ſalvation. Now to God the Father, the Son, *&c.*

36. *and the Judges.*

z Pſal. 75.2,3.

a Prov. 14.34.

b Prov. 16.12.

c Jer. 1. 10.

AD

AD POPULUM.

The First Sermon.

At Grantham Linc. *Octob.* 3. 1620.

3 Kings 21. 29.

Seest thou how Ahab *humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his sons days will I bring the evil upon his house.*

THE History of this whole Chapter affordeth matter of much *Variety* and *Use*: but no passage in it so much either of *Wonder* or *Comfort*, as this in the close of the whole both Story and Chapter: That there should be *Mighty ones sick*, with longing after their meaner Neighbours Vineyards; That there should be *crafty heads* to contrive for *Greedy Great Ones* what they unjustly desire; That there should be *officious instruments* to do a piece of *legal injustice*, upon a great mans letter; That there should be *Knights of the Post* to depose any thing though never so *false*, in any cause though never so *bad*, against any *man* though never so *innocent*; That an *honest man* cannot be secure of his *life*, so long as he hath any thing else [a] worth the losing: There is instance in the *fore-part* of the Chapter, of all this, in [b] *Ahab* sickning, and [c] *Jezebel* plotting, and *the* [d] *Elders* obeying, and *the* [e] *Witnesses* accusing, and poor [f] *Naboth* suffering. But what is there in all this, singularly either *Strange* or *Comfortable*? All is but

1. *The Coherence.*

a *Sic rem ille ferè est, de quo victoria lucro Esse potest*— Ovid. de nuce.
b Ver. 4. hic.
c Ver. 11.
d e f Ver. 13.

but *Oppreſſion: Active* in the reſt; *Paſſive* in *Naboth.* And what wonder in either of theſe? [g] *--ſtupet hæc, qui jam poſt terga reliquit Sexaginta annos?* himſelf may paſs for a *wonder*, if he be of any ſtanding, or experience in the world, that taketh either of theſe for a *wonder.* And as for matter of *Comfort*: there is matter indeed, but of *Deteſtation* in the one, of *Pity* in the other, in neither of *Comfort.*

g Juven. Satyr. 13.

2. *Argument,* To paſs by the other *Occurrents* alſo in the latter part of the Chapter, as That a great *Oppreſſor* ſhould hug himſelf in the *cleanly carriage* and *fortunate ſucceſs* of his damned Plots and witty Villainies; That a weak *Prophet* ſhould have heart and face enough to proclaim judgment againſt an *Oppreſſing King* in the prime of his Jollity; That a *bloody Tyrant* ſhould tremble at the voice of a *poor Prophet*; and the reſt (ſome of which we ſhall have occaſion to take in incidentally in our paſſage along:) mark we well but this cloſe of the Chapter in the words of my *Text*; And it will be hard to ſay, whether it can contain matter more *Strange*, or more *Comfortable.*

Comfortable: in that *Gods mercy* is ſo exceedingly magnified, and ſuch ſtrong aſſurance given to the *truly penitent*, of finding gracious *Acceptance* at the hands of their God, when they find him ſo apprehenſive of but an outward enforced ſemblance of *Contrition* from the hands of an Hypocrite. *Strange*: in that *Gods mercy* is here magnified, even to the hazard of other his divine perfections; his *Holineſs*, his *Truth*, his *Juſtice.* For each of theſe is made in ſome ſort *queſtionable*, that ſo his *Mercy* might ſtand clear and unqueſtioned. A rotten hearted *Hypocrite* humbleth himſelf outwardly, but repenteth not truly: and God accepteth him, and rewardeth him. Here is Gods mercy; in giving reſpect to one that ill deſerved it: but where is his *Holineſs* the while, (being (*h*) a *God of pure Eyes*, that requireth (*i*) *Truth in the inward parts*, and *will not behold iniquity*:) thus to grace ſin, and countenance *Hypocriſie?* A fearful judgment is denounced againſt *Ahab*'s houſe for his *Oppreſſion*; but upon his *humiliation*, the ſentence, (at leaſt, part of it) is reverſed. Here is Mercy ſtill, in revoking a ſentence of deſtruction: and if ſomewhat may be ſaid for his *Holineſs* too, becauſe it was but a temporal and temporary favour; yet where is his *Truth* the while, (being a [*k*] *God that cannot lye*, and [*l*] *With whom is no variableneſs*, neither ſo much as the bare *ſhadow of turning*) thus to ſay and unſay, and to alter the thing that is gone out of his lips? A Judgment is deſerved by the Father: upon his humiliation, the execution is ſuſpended during his life, and lighteth upon the Son. Here is yet more mercy; in not ſtriking the *Guilty*: and if ſomewhat may be ſaid for *Gods Truth* too, becauſe what was threatned (though not preſently) is yet [*m*] at laſt performed; yet, Where is his *Juſtice* the while, (being a [*n*] *God that without reſpect of perſons rendreth to every man according to his own works*, and will [o] *Not acquit the guilty, neither condemn the innocent*;) thus to ſever the Guilt and the Puniſhment, and to lay the Judgment which he ſpareth from the *Father* upon the *Son*, from the more wicked Father upon the leſs wicked Son.

1. h Hab. 1. 13. i Pſal. 51. 6.

2. k Tit. 1. 2. l James 1. 17.

3. m 4 Kin. 10. 10. n 1 Pet. 1. 17. o Exod. 34. 7.

Thus God, to magnifie the riches of his *Mercy*, is content to put his *Holineſs*, and his *Truth*, and his *Juſtice* to a kind of venture. That ſo his afflicted ones might know, on what Object eſpecially to faſten the Eyes of their ſouls, not on his *Holineſs*, not on his *Truth*, not on his *Juſtice*: not only, nor chiefly on theſe, but on his *Mercy.* He ſeeketh more general glory in, and would have us take more ſpecial knowledge of, and affordeth us more ſingular comfort from his Mercy, than any of the reſt: as if he deſired we ſhould eſteem him *unholy*, or *untrue*, or *unjuſt*, or any thing, rather

3. *and Diviſion of the Text.*

rather than *unmerciful*. Yet is he neither *unholy*, nor *untrue*, nor *unjust*, in any of his proceedings with the sons of men; but (p) *righteous in all his ways, and holy in all his works*, and *true* in all his *words*. And in this particular of his proceedings with King *Ahab* at this time, I hope by his blessed assistance, so to acquit his *Holiness*, and *Truth*, and *Justice*, from all sinister imputations, as that he may be, not only *magnified* in his *mercy*, but *justified* also in the rest, and (q) *clear when he is judged*; as we shall be thereunto occasioned now, and hereafter in the handling of this Scripture, wherein are *three main things* considerable. *First*, the *Ground*, or rather the *Occasion* of God's *dealing* so favourably with *Ahab*, namely, *Ahab's humiliation*; [*Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not*, &c.] *Secondly*, the great *Favour* shewed to *Ahab* thereupon, namely, the suspension of a Judgment denounced; [*I will not bring the evil in his days.*] *Thirdly*, the *Limitation* of that Favour, it is but a *Suspension* for a time, no utter *removal* of the Judgment; [*But in his Son's days will I bring the evil upon his house.*] Wherein we shall be occasioned to enquire how *the first* of these may stand with *God's Holiness*; *the second*, with his *Truth*; *the third*, with his *Justice*. And first, of *Ahab's Humiliation*: *Seest thou how Ahab humbleth himself before me?*

(p) Psal. 145. 17.

(q) Psal. 51. 4.

1.

2.

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4. *Ahab's person considered,*

This *Ahab* was King of *Israel*, that is, King over those *ten Tribes* which revolted from *Rehoboam* the Son of *Salomon*, and clave to *Jeroboam* the Son of *Nebat*. Search the whole sacred story in the books of *Kings* and *Chronicles*; and (unless we will be so very charitable, as notwithstanding many strong presumptions of his (r) *Hypocrisie*, to exempt *Jehu* the Son of *Nimshi*, and that is but one of twenty) we shall not find in the whole *List* and *Catalogue* of the Kings of *Israel* one good one, that clave unto the Lord with an upright heart. *Twenty Kings* of *Israel*, and not *one*, (or but *one*) good: and yet than this *Ahab*, of the *twenty*, scarce *one* worse. It is said in the sixteenth Chapter of this Book, that (s) *Ahab the son of Omri did evil in the sight of the Lord, above all that were before him*; at verse 30. and at verse 33. that (t) *he did more to provoke the Lord God of Israel to anger, than all the Kings of Israel that were before him*: and at verse 25. of this Chapter, (u) *That there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord.* An *Oppressour* he was, and a *Murderer*, and an *Idolater*, and a *Persecutor* of that holy *Truth*, which God had plentifully revealed by his *Prophets*, and powerfully *confirmed* by *Miracles*, and mercifully *declared* by many gracious *deliverances* (even to him) in such manner, as that he could not but know it to be *the Truth*; and therefore an *Hypocrite*, and in all likelihood, an *obstinate Sinner* against the Holy Ghost, and a *Cast-away*.

(r) See 4 King. 10. 31.

(s) 3 King. 16. 30.

(t) Ibid. 33.

(u) Ver. 25. hic.

5. *and his carriage: with the Observations thence.*

This is *Ahab*: this the man: but what is his carriage? what doth he? he *humbleth himself* before the Lord. [*Seest thou how Ahab humbleth himself before me?*] The manner and occasion of his humbling, is set down a little before, at verse 27. *And it came to pass when Ahab heard those words*, (the words of (x) *Elijah the Prophet*, dealing plainly and roundly with him for his hateful *Oppression* and *Murther*) *that he rent his clothes, and put Sackcloth upon his flesh, and fasted, and lay in Sackcloth, and went softly.* And that is the humbling here spoken and allowed of; and for which God here promiseth, that he will not *bring the evil in his days.* Lay all this together; *the man* and his ill *conditions*, and his present *carriage*, with *the occasion* and *success* of it: and it offereth *three notable* things to our *consideration.* See *first*, how far an *Hypocrite*, a *Cast-away*, may go in *the*

(x) Ver. 20, 24. hic.

1.

outward performance of holy duties, and particularly in the Practice of *Repentance*: here is *Ahab* humbled: ſuch a man, and yet ſo *penitent*. See
2. again, *ſecondly*, how deep *God's Word*, though in the mouth but of *weak Inſtruments*, when he is pleaſed to give ſtrength unto it, *pierceth* into *the Conſciences* of obſtinate ſinners, and bringeth the proudeſt of them upon their *knees* in deſpite of their *hearts*; here is *Ahab* quelled by *Elijah*;
3. ſuch a *great one*, by ſuch a *weak one*. See yet again, *thirdly*, how *prone God* is to *mercy*, and how ready to apprehend any advantage (as it were) and occaſion to ſhew compaſſion: here is *Ahab* humbled, and his Judgment adjourned; ſuch a real ſubſtantial *favour*, and yet upon ſuch an empty ſhadow of *Repentance*. Of theſe *three* at this time in their order; and of the firſt, firſt.

6. *An Hypocrite may go very far in the outward performances of holy duties.*

Obſervat. 1. *How far an Hypocrite may go in the performance of holy duties;*

1. For the right conceiving of which aſſertion; Note, *firſt*, that I ſpeak not now of *the common Graces* of Illumination and Edification, and good dexterity for the practiſing of ſome particular Calling; which *Gifts*, with ſundry other like, are oftentimes found even in ſuch apparently wicked and profane men, as have not ſo much as (*y*) *the form* (much leſs *the power*) of *Godlineſs*: but I ſpeak even of thoſe *Graces*, which *de tota ſpecie* (if they be true and ſincere) are the undoubted bleſſed fruits of *God's* holy *renewing Spirit* of Sanctification; ſuch as are, *Repentance*, *Faith*, *Hope*, *Joy*, *Humility*, *Patience*, *Temperance*, *Meekneſs*, *Zeal*, *Reformation*, &c. in ſuch as theſe *Hypocrites* may go very far, as to the outward ſemblance and per-
2. formance. Note, *ſecondly*, that I ſpeak not of *the inward power* and *reality* of theſe Graces; for Caſt-aways and Hypocrites, not having *union* with God by a lively Faith in his *Son*, nor *communion* with him by the effectual working of his *Spirit*, have no part nor fellowſhip in theſe things, which are *proper* to the *choſen* and called of God, and *peculiar* to thoſe that are his (*z*) *peculiar people*; but I ſpeak only of the *outward performances*, and exerciſes of ſuch actions, as may ſeem to flow from ſuch *ſpiritual* Graces habitually rooted in the heart; when as yet they may ſpring alſo (and when they are found in *unregenerate men*, do ſo ſpring) from *Nature*, perhaps *moralized*, or otherwiſe *reſtrained*, but yet *unrenewed* by ſaving and
3. ſanctifying Grace. Note, *thirdly*, that when I ſay an Hypocrite may go very far in ſuch outward performances; by *the Hypocrite* is meant not only the *groſs* or *formal Hypocrite*, but every *natural* and *unregenerate man*, (including alſo the *Elect* of God before their effectual *calling* and *converſion*) as alſo *Reprobates* and *Caſt-aways*, for the whole time of their lives: all of which may have ſuch fair ſemblances of the fore-named *Graces*, and of other like them, as not only others (who are to judge the beſt by *the Law of Charity*) but themſelves alſo, through the wretched *deceitfulneſs* of their own wicked and corrupt *hearts*, may miſtake for thoſe very *Graces* they reſemble.

(y) 2 Tim. 3. 5.

(z) Tit. 2. 14.

7. *with the Application.* The Parable of the *ſeed* ſown in *the ſtony ground*, may ſerve for a full both *declaration* and *proof* hereof, which ſeed is ſaid to have ſprouted forth immediately, (*a*) *ſpringing up forthwith* after it was ſown, but yet never came to good, but ſpeedily *withered away*; becauſe for want of *deepneſs of earth* it had not (*b*) *moiſture* enough to feed it to any perfection of growth and ripeneſs. And that branch of *the Parable* our bleſſed Saviour himſelf in his Expoſition applieth to ſuch *hearers*; as (*c*) *when they hear the Word, immediately receive it with gladneſs*; and who ſo forward as they, to *repent*, and *believe*, and reform their lives? but yet all that *forwardneſs* cometh to nothing, they endure but for a ſhort time, (*d*) *becauſe*

(a) Matth. 13. 5.

(b) Luk. 8. 6.

(c) Matth. 13. 20. Mark 4. 16.

(d) Matth. 13. 21. & Mark 4. 17.

they

they have no root in themselves, but want the sap and moisture of *Grace* to give *life* and *lasting* to those beginnings and imperfect *offers* and *essays* of goodness they made shew of. Here are *good affections* (to see to) unto the good word of God, *they receive it with joy*; it worketh not only upon their *judgments*, but it seemeth also to *rejoice*, yea, after a sort, to *ravish* their *hearts*, so as they feel a kind of tickling Pleasure and Delight in it; which the Apostle calleth (e) *tasting of the heavenly gift, and the good Word of God, and the powers of the World to come*, Heb. 6. And as they receive *the seed joyfully*, so it appeareth *quickly*, it *springeth up anon* in the likeness of *Repentance*, and *Faith*, and *Obedience*, and newness of life. They may be touched with a *deep feeling* of their sins, and with heavy hearts, and many tears, *confess and bewail them*; and not only *promise*, but also *purpose* amendment. They may be *superficially affected* with, and find some *overly comfort* and refreshing from the contemplation of those *gracious promises* of mercy, and reconciliation, and salvation, which are contained in the glorious *Gospel of our Lord Jesus Christ*; and have some degrees of *persuasion* that those promises are true, and some flashes of *confidence* withal, of their own *personal interest* therein. They may *reform themselves* in the general course of their lives in sundry particulars, refraining from some *gross disorders*, and avoiding the *occasions* of them, wherein they have formerly lived and delighted, and *practising* many outward Duties of *Piety* and *Charity*, conformable to the letter of the Laws of both *Tables*, and misliking and opposing against the common *errors* or *corruptions* of the times and places wherein they live; and all this to their own and others thinking, with as great *zeal* unto godliness, and as thorough *indignation* against sin, as any others. All this they may do, and yet all the while be *rotten* at the Heart; wholly *carnal* and unrenewed; quite empty of sound *Faith*, and *Repentance*, and *Obedience*, and every good Grace, full of damnable *Pride*, and *Hypocrisie*; and in the present state of Damnation, and in the purpose of *God*, *Reprobates* and *Cast-aways*.

(e) Heb. 6. 4, 5.

8. *and proof thereof.*

Examples hereof we have in (f) *Saul*'s care for the destroying of Witches, in (g) *Jehu*'s *zeal* in killing *Baal*'s Priests, in (h) *Herod*'s hearing of *John Baptist* gladly, and doing many things thereafter; and, to omit others, in this wicked King *Ahab*'s present fit of *Repentance* and *Humiliation*. At all which, and sundry other like effects, we shall the less need to marvel, if we shall seriously consider the *Causes* and *Reasons* thereof. I will name but a few of many, and but name them neither. *First*, "Great is the force of *Natural Conscience*, even in *the* "*most wicked men*; especially when it is awakened by *the hand of God* "in any heavy *Affliction*, or by the *voice of God* threatning it with *ven*"*geance*.

(f) 1 Sam. 8. 9.
(g) 4 Kin. 10. 16, 28.
(h) Mar. 6. 10.

1.

"It pursueth the guilty soul with continual and restless *clamours*, and "he seeth that something he must needs do, if he knew what, to *stop the* "*mouth* of *Conscience*, and so he falleth a *repenting* and *reforming*, "and *resolving* of a new Course, which though it be not *sincere*, and "so cannot work a perfect Cure upon a wounded Conscience, but that "still it *rankleth inward*; yet it giveth some *present ease*, and allayeth the "anguish of it for the time. *Secondly*, God will have the *Power* of his "own *Ordinance* sometimes manifested, even upon those that hate "it; as he got himself (i) *honour upon Pharaoh* and the *Egyptians*, that "his own *faithful* ones may see and admire *the Power* of that *holy Seed*,

2.

(i) Exod. 14. 4.

"whereby they are begotten again from the dead, not doubting but that
(k) Rom. 1. 16. " *the Gospel* will prove (*k*) *the power of God unto Salvation to all that believe*,
" when they behold in it *the power of conviction* upon many that believe
" not. 3. *Thirdly*, God in his most wise and unsearchable *providence* so or-
" dereth and disposeth not only *outward things*, but even the *Hearts*, and
" Wills, and Thoughts, and Actions of Men, permitting his children to
" to fall *backwards* into sins, and *bringing* on his Enemies towards goodness
" so far as he thinketh good: as for other purposes, so for this *end* also
(l) See Eccl. 9. 1. " among the rest, that man might not be able, (*l*) from those things he
" seeth happen unto other men, or *done* by them, to *judge infallibly* of the
" state of his brothers soul. God reserving this *Royalty* unto himself, to
(m) Jer. 11. 20. & 17. 10. " be the only (*m*) *Searcher of the hearts and reins of others*. For these
" and sundry other *Reasons*, it cometh to pass that *Hypocrites*, and *Cast-*
" *aways* do oftentimes go so far as they do in the *outward performances* of
" holy duties.

9. *Inferences thence, 1. Of Terror against Prophaneness.* Now if men may go thus far, and yet be in the state of Damnation, what hope then (*first*) of Heaven, for such *profane* ungodly wretches, as are so far from having (*n*) *the power*, as that they have not so much as the least *shew of godliness*? what will become of those that (*o*) *sit them down in the chair of Scorners*, and *despise* the good Word of God, and make a *Scoff* of those men that desire to square their lives by that rule; when some of them that (*p*) *hear it gladly*, and (*q*) *receive it with joy*, and are content to be ordered by it in *many things*, shall yet go to Hell? Certainly, *Ahab* and *Herod*, and such cursed miscreants, shall rise up in judgment against these men, and condemn them; and they shall have (*r*) *their portion with Hypocrites*, shall I say? Alas, woful is their case, if their portion fall but there! let them take heed lest their portion be not so good as the *Hypocrites*, and that it be not *ten times* easier for *Ahab* and *Herod*, and the whole crew of such *Hypocrites*, at the day of Judgment, than for them.

(n) 2 Tim. 3. 5. (o) Psal. 1. 1. (p) Mar. 6. 20. (q) Matth. 13. 20. (r) Matth. 24. 51.

10. *2. Of Exhortation to abound in the fruits of godliness.* *Secondly*, what a *stark shame* would it be for us, who have received *the* [*s*] *first fruits of the spirit*, not to bring forth *the* [*t*] *fruits of the spirit* in some good abundance, in the frequent, and comfortable, and *actual exercises* of those *habitual graces* that are in us, of *Faith*, *Repentance*, *Love*, *Reformation*, *Zeal*, and the rest: seeing *the counterfeits* of these Graces are oftentimes so eminent, even in *Hypocrites* and *Cast-aways*? Shall a piece of *rotten wood*, or a *Glow-worm* shine so bright in the dark, and our holy *Lamps*, fed with Oyl from Heaven, burn so dim? Nay, [*u*] *let our lights* also, as well as theirs, *shine before men*; yea, and out-shine theirs too, *that men may see our* truly *good works*, as well as their seeming ones, *and glorifie our Father which is in Heaven*. Although all be not *Gold* that *glistereth*, yet pity it is that true *Gold* should gather *rust*, and lose the *lustre* for want of using; when *Brass* and *Copper*, and baser metals are kept *bright* with scowring. Let not *blear-eyed Leah* have cause to rejoyce against *beautiful Rachel*, or to insult over her *barrenness*; neither let us who profess our selves to be [*x*] *Wisdom's Children*, suffer our selves to be out-stript by *Nature's Brats*, in justifying our Mother; rather let their *splendida peccata* provoke us to a godly jealousie and emulation, and spur us up to the quickning of those Graces God hath given us, that *the power of godliness* in us, may be at least as *fruitful* in all *outward* performances, as *the shew* of it is in them.

[s] Rom. 8. 23. [t] Gal. 5. 22. [u] Matth. 5. 16. [x] Matth. 11. 19.

11. *3. Of Admonition to forbear judging.* *Thirdly*, This should teach us *caution* in our *judging* of other mens Estates. We are apt to offend both ways: If we see a man overtaken with some

ſome *groſs* ſcandalous ſin, as *Drunkenneſs*, *Adultery*, *Oppreſſion*, or *Perjury*; but eſpecially if he live long therein, by and by he is a *Reprobate* with us; or at leaſt he is not yet *in the ſtate of Grace*. Thus we ſpeak, thus we judge, but we conſider not the whilſt, how *far*, and how *long*, God, in his holy wiſdom, may ſuffer foul *temptations* to prevail againſt his *choſen ones*. On the other ſide, if we ſee a man forward in the Duties of Religion, *charitably* affected to the *Poor*, *juſt* and *upright* in his dealings with men, ſtoutly *oppoſing* againſt common corruptions, *ſuffering* for the Profeſſion of the Truth; by and by he is a Saint with us; and we ſtick not ſometimes in our Folly, to wiſh that our Souls might ſpeed as that mans Soul, at a venture. But we conſider not the whilſt, how *far* the force of *natural Conſcience*, and common *moral Grace* (if you will allow me to ſpeak ſo improperly) may lead a man on-ward unto all *outward performances*, who was yet never effectually called, nor truly *ſanctified*: And yet, buſie Fools that we are, we cannot keep our ſelves in our *own bounds*, but we muſt be medling with *God*'s *Prerogative*, and thruſting our ſelves in his *Chair*, and be *judging* of our Brethren, whoſe hearts we are ſo far from knowing, as that we are ſcarce well acquainted with our own. But what have we to do either with one or other? what *lawful Commiſſion* have we at all to *judge*? or what *certain Evidence* have we whereby to *judge*? *Infallible Signs* we cannot have from any *outward things*, either of *the want*, or of *the having* of Grace, in other men; yet of the two, far more pregnant probabilities of *the want*, than of *the having* of Grace; becauſe there may be ſuch an *open courſe* held in *evil* things, as we may juſtly doubt whether ſuch a courſe can ſtand with *Grace*, or no: whereas there cannot be any *courſe* held in *good* things, *outwardly*, but ſuch as may ſtand with *Hypocriſie*. What are we then to do? even this, to uſe the Judgment of *Probability*, hoping with *chearfulneſs*, that there is *Grace*, where we ſee comfortable ſigns of it; and to uſe the Judgment of *Charity*, ſtill [*y*] hoping the beſt (though not without ſome [*z*] fear) that there may be *Grace*, where we ſee fearful ſigns of the want of it. But for the Judgment of *Infallibility* either *pro* or *con*, what ſinful man dareth challenge that unto himſelf, unleſs it be that [*a*] *man of ſin*, who hath neſtled himſelf higher than into *Peter*'s *Chair*, into *the Throne of God*, *ſitting in the Temple of God*, and there determining *as God*, and with his breath *Damning* and *Sainting* whom he liſteth? But let him go, and let this be our direction in this point: *Think we comfortably*, where we ſee *no reaſon* to the contrary; *hope* we *charitably*, even where we do ſee *ſome reaſon* to the contrary: but judge we neither way *peremptorily* and *definitively*, whatſoever *Probabilities* we ſee either way, ſith we know not how far a *ſanctified believer* may fall into the ſnares of ſin, nor how far a *graceleſs Hypocrite* may go in the ſhew of *Godlineſs*. That is *the third Uſe*.

[*y*] 1 Cor. 13. 7.
[*z*] Jude 23.
[*a*] 2 Theſ. 2. 3.

12. The *laſt* and main *Inference* is for *Self-trial*. For if a man may go thus far, and yet be an *Hypocrite*, be a *Caſt-away*; it will concern every one of us, as we deſire to have comfortable, both aſſurance of preſent *Grace*, that we are not *Hypocrites*, and hope of future *Glory*, that we are not *Caſt-aways*; ſo to be diſtrict in making *Trial*, whether thoſe *Graces* that ſeem to be in us, be *true*, or but *counterfeit*; and whether the *Acts* thereof be fruits of *ſincerity*, or but of *Hypocriſie*. Let us not therefore flatter our ſelves, or be too jolly upon it, if we find in our ſelves ſome *ſhews of Godlineſs*, but let us rather labour to find out, whether there be in us *the power* and *life of godlineſs*, or no. For there is a kind of *righteouſneſs*, ſuch as

4. *Of Direction for the trial of ſincerity.*

it

it is, *outward formal righteousness* in *Scribes*, and *Pharisees*, and *Hypocrites*; but that will not serve the turn, (b) *unless our Righteousness exceed theirs, we shall in no case enter into the Kingdom of Heaven.* Beloved, *Hypocrisie* is spun of a fine thread, and is not easily discernable, without very *diligent* examination. And things are not to be measured by the outward *shew*, or by the *lump* and *bulk*, but by an exacter rule, whether they be true, or no. Dost thou hear the Word of God with *Joy*? dost thou bewail thy sins with *tears*? dost thou *avoid* gross sins with *care*? dost thou *oppose* against common corruptions with *zeal*? These are indeed *comfortable signs*, but no *infallible Evidences* of Grace; for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Judas*, and other *Hypocrites*, either have not, or might not have done? But, if not by these *fruits*, by what other means then may a man come to know *the sanctification* of his heart, and *the sincerity* of these affections? Divines in their Treatises and Writings have set down sundry notes and *marks* whereby to make this trial; but I would especially commend to your observation *two* only out of all that variety, which *two* are indeed as good as a thousand, namely, *Integrity* and *Constancy*; for these two are never in the *Hypocrite*.

(b) Matth. 5. 20.

13. *by the Marks, 1. of integrity.*

First, for *Integrity*. The Hypocrite (we heard) might go far in *hearing*, in *believing*, in *sorrowing*, in *reforming*, in *suffering*; but his affections herein, (for so much as they spring not from true *Faith*, and the Conscience of that *Obedience* he oweth to God, but from other respects) are *partial* in all those *Duties*, and carry him so far only as those *false grounds*, which first gave *motion* to those *affections*, lead him, and no farther. He receiveth *the Word* with joy, so far as it tickleth *the ear* with choiceness of Phrase, and variety of Elocution; so far as it fitteth with his *humour*, and keepeth fair and far off from medling with his *bosom sin*; but he is not *equally* delighted with every part, and with every point of God's Word and truth. If the right *string* be touched, if his sweet *darling Sin* be stirred, that is harsh to him, he findeth no musick in that; *rub* him where he is *galled*, and he *kicketh* at it: (c) *Herod heard John Baptist gladly, and did many things willingly*, but when his *incestuous marriage* was meddled with, al, then the (d) *Fox* was uncased, and the *Hyppocrite* appeared in his own colours, and the *Baptist* lost first his *liberty*, and then after his *head* for his labour. And *the young man*, when Christ told him what he must do to inherit eternal life in the general, [(e) *Keep the Commandments*, &c.] was no doubt, a jolly jocund man [*All these have I kept from my youth up:*] but when Christ hitteth him home, and presseth upon his particular Corruption, [(f) *one thing is wanting*, &c.] this nipped him in the head, and struck cold to his heart; and (the Text saith) (g) *he went away sorrowful.* And ever mark it, in some thing or other *the Hypocrite* bewrayeth himself what he is; if not to the observation of others, yet at least sufficiently for *the conviction* of his own heart, if he would not be wanting to himself in the due *search* and *trial* of his heart. A man's blood riseth when he heareth a *stranger swear* an Oath, but if the same man can hear his *Prentice* lye, equivocate and cozen, and never move at it, let him not be too brag of his *zeal*; his coldness here discovereth the other to have been but a *false fire*, and a fruit not of true *zeal*, but of *Hypocrisie*. A *Jesuit* maketh scruple of *disclosing* an intended *treason*, revealed to him in *Confession*; but he maketh no bones of laying a *Powder-plot*, or contriving *the Murther* of an anointed King. A *Pharisee* is very precise in (h) *tything Mint, and Cummin*, but balketh *Justice* and *Mercy*. One straineth at a (i) *Gnat*, and swalloweth a *Camel*; making conscience of some *petty sins*, neglecting

(c) Mark 6. 20. 17. 27.

(d) Luk. 13. 32.

(e) Matth. 19. 17, 20.

(f) Ibid. ver. 21.

(g) Ibid. 22.

(h) Matth. 23. 23.

(i) Ibid. 24.

greater;

greater: Another casteth out a *beam*, but feeleth not a *mote*; maketh conscience of some *greater sins*, neglecteth smaller. *Shame* of the world, and *the cry* of people maketh him forbear some sins; an eye had to his own private and secret *ends*, other some; *fear* of temporal punishment, or (it may be) eternal, other some; *hope* of some advantage another way, as in his *credit*, *profit*, &c. other some; *the terrors* of an affrighted Conscience, other some: but if in the mean time there be no care, nor scruple, nor forbearance of *other sins*, where there appeareth no hindrance from these, or the like respects, all is naught, all is but counterfeit and damnable *Hypocrisie*. The rule never faileth, (*k*) *Quicquid propter Deum fit, æqualiter fit*, True *obedience*, as it disputeth not the command, but obeyeth *cheerfully*; so neither doth it *divide* the command, but obeyeth *equally*. *David* had wanted one main assurance of *the uprightness* of his heart, if he had not had *an equal* and universal (*l*) *respect to all God's Commandments*. That is the *first note* of Sincerity, *Integrity*.

(*k*) Op. imperfect. in Matth. hom. 45.

(*l*) Psal. 119. 6.

The other is *Constancy*, continuance, or lasting. The *seeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as *the true Graces* of the sincere Believer, nay, more forward oftentimes; as in the (*m*) *stony ground*, the seed sprang up so much *the sooner*, by how much it had *the less depth* of earth. But the very *same cause* that made it *put up* so soon, made it *wither* again as soon, even because *it wanted deepness of earth*. So *the Hypocrite*, when *the fit* taketh him, he is all on *the spur*; there is no way with him, but a new man he will become out of hand, yea that he will; (*n*) *Momento turbinis*. But he setteth on *too violently* to hold out long: this reformation *ripeneth too fast* to be right spiritual fruit. As an Horse that is good *at hand*, but naught *at length*, so is the *Hypocrite*; free and fiery for a spurt, but he jadeth and tireth in a journey: but *true Grace* all to the contrary; as it *ripeneth* for the most part by leisure, so it ever (*o*) *lasteth* longer: as Philosophers say of *Habits*, that as they are *gotten* hardly, so they are not *lost* easily. We heard but now, that the *Faith*, *Repentance*, *Reformation*, *Obedience*, *Joy Sorrow*, *Zeal*, and other the graces and affections of *Hypocrites*, had their first motion and issue from false and erroneous grounds; as *Shame*, *Fear*, *Hope*, and such respects. And it thence cometh to pass, that where these *respects* cease, which gave them motion, *the graces* themselves can no more stand, than a *House* can stand, when the *foundation* is taken from under it. The *Boy* that goeth to his *Book*, no longer than his Master holdeth the *rod* over him; the Masters back once turned, away goeth *the Book*, and he to *play*: and right so is it with the *Hypocrite*. Take away *the rod* from *Pharaoh*, and he will be *old Pharaoh* still. And *Ahab*, here in this Chapter, thus *humbled before God* at the voice of his *Prophet*; this fit once past, we see in the next Chapter regardeth neither *God* nor *Prophet*, but through unbelief, (*p*) *disobeyeth God, and imprisoneth the Prophet*. Now then, here is a wide difference between *the Hypocrite* and *the godly man*: The one doth all by *fits*, and by *starts*, and by sudden motions and flashes; whereas the other goeth on *fairly* and *soberly* in a setled *constant regular* course of humiliation and obedience. (*q*) *Aristotle* hath excellently taught us to distinguish between *Colours* that arise from *passion* and *complexion*: The one, he saith, is scarce worth the name of a *Quality* or *Colour*, because it scarce giveth *denomination* to the subject wherein it is. If *Socrates* be of a pale, or of an high-coloured complexion, to the question, [*Qualis est Socrates?* What a like man is *Socrates?*] it may be fitly answered (saith *Aristotle*) that he is a *pale* man, or that he is a *high-coloured* man. But when a man of another Complexion is yet *pale*

14. 2. *Of Constancy.*

(*m*) Matt. 13. 5, 6.

(*n*) Persius.

(*o*) *Qualitatis veræ tenor permanet, falsa non durant.* Senec. Epist. 120.

(*p*) 3 King. 22. 27.

(*q*) In Catog. c. de qualit.

for

for *fear*, or *anger*, or *red* with *blushing*; we do not use to say, neither can we say properly, that he is a *pale* man, or a *high-coloured* man. Accordingly we are to pronounce of those good things that sometimes appear in *Hypocrites*. We call them indeed *Graces*, and we do well, (because they *seem* to be such, and because we, in Charity, are to *hope* that they be such as they *seem*;) but they are in true Judgment nothing less than *true Graces*; neither should they indeed (if we were able to discern the falseness of them) give denomination to those *Hypocrites* in whom they are found. For why should a man from a sudden and short fit of *Repentance*, or *Zeal*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* Man, more than a man for once or twice *blushing*, an *high-coloured man*? Then are *Graces* true, when they are habitual and *constant*, and equal to themselves. That is the *second* Note; *Constancy*.

15. *Both joyned together for Trial.* I will not trouble you with other *Notes*, besides these. Do but lay these *two together*, and they will make a perfect good *Rule* for us to judge our own hearts by, and to make *trial of the sincerity* of those good things that seem to be in us. Measure them not by *the present heat*, (for that may be as much, perhaps more, in an *Hypocrite*, than in a true *Believer*;) but by their *Integrity* and *Constancy*. A man of a *cold Complexion* hath as much *heat* in a sharp fit of an *Ague*, as he that is of a *hot Constitution*, and in health, and more too; his Blood is more enflamed, and he burneth more. But whether do you think is the more *kindly heat*, that which cometh from the violence of a *Fever*, or that which ariseth from the condition of a man's *Temper*? No man maketh doubt of it, but this is the more *kindly*, though that may be more sensible and *intense*. Well then, a man findeth himself hot in his Body, and fain he would know, whether it be *calor præter naturam*, or no; whether a kindly and natural heat, or else the *Fore-runner* or *Symptom* of some Disease. There is no better way to come to that knowledge, than by these two Notes; *Universality*, and *Constancy*. First for *Universality*; Physicians say of *Heat* and *Sweat*, and such like things, *Universalia salutaria, partialia ex morbo*. If a man be *hot* in one part, and *cold* in another, as if the *Palms* of his Hands burn, and the *Soles* of his Feet be cold, then all is not right; but if he be of an indifferent *equal heat* all over, that is held a good sign of *Health*. Then for *Constancy* and Lasting; if *the Heat* come by *fits* and *starts*, and *Paroxysms*, leaping eftsoons and suddenly out of one extreme into another, so as the party one while gloweth as hot as fire, another while is chill and cold as Ice, and keepeth not at any certain stay, that is *an ill sign* too; and it is to be feared there is an *Ague* either bred, or in breeding; but if he continue at some reasonable certainty, and within a good mediocrity of *Heat* and *Cold*, it is thought a good sign of *Health*. As men *judge* of the state of their *Bodies*, by the like rule *judge* thou of the state of thy *Soul*. First, for *Integrity* and *Universality*; Is thy *Repentance*, thy *Obedience*, thy *Zeal*, thy *Hatred* of sin, other Graces in thee *Universal*? equally bent upon *all good*, equally set against *all evil* things? it is a good sign of *Grace* and Sanctification in the heart: But if thou repentest of one sin, and persistest in another; if thou *obeyest* one Commandment, and *breakest* another; if thou art *zealous* in one Point, and *cool* in another; if thou *hatest* one Vice, and *lovest* another; flatter not thy self too much; thou hast reason to suspect all is not *sound* within. Then for *Continuance* and Lasting: I deny not, but in case of *prevailing Temptations*, the *Godly* may have sometimes uncomfortable and fearful *Intermissions*

termissions in the practice of godlines; which yet make him not altogether *Graceless*: as a man may have sometimes little *distempers* in his body, through mis-dyet or otherwise, and yet not be *heart-sick*; or *greater distempers* too sometimes to make him sick, and yet be *heart whole*. But yet, if *for the most part*, and in the ordinary *constant course* of thy life, thou hast the practice of *repentance* and *obedience*, other fruits of *grace* in some good and comfortable measure; it is a good sign of *grace* and sanctification in the heart. But if thou hast these things only by *fits* and *starts*, and sudden *moods*: and art *sometimes* violently *hot* upon them, and other *sometimes* again, and oftner *key cold*; presume not too much upon shews, but suspect thy self still of *hypocrisie* and *insincerity*; and never cease by repentance and prayer, and the constant exercises of other good graces, to *physick* and *dyet* thy soul, till thou hast by Gods goodnes put thy self into some reasonable assurance that thou art the true child of God; a *sincere believer*, and not an *hypocrite*; as *Ahab* here, notwithstanding all this his solemn humiliation, was. Here is *Ahab* an Hypocrite; and yet *humbled before the Lord*.

But yet now this *humiliation*, such as it was, what should work it in him? That we find declared at *vers.* 27. [*And it came to pass, that when Ahab heard these words, &c.*] There came to him a *message* from God, by the hand of *Eliah*; and that was it that humbled him. Alas, what was *Eliah* to *Ahab*? a silly plain *Prophet* to a mighty *King*? that he durst thus presume to rush boldly and unsent-for into the presence of such a potent *Monarch*, who had no less *power*, and withal more *colour*, to take away his life, than *Naboth*'s? and that when he was in the top of his *jollity*, solacing himself in the *new-taken possession* of his *new-gotten Vine-yard*; and there to his face charge him plainly *with*, and shake him up roundly *for*, and denounce Gods judgments powerfully *against* his bloody abominable oppressions? We would think, a Monarch *nursled* up in *Idolatry*, and accustomed to *blood*, and hardened in *Sin* and *Obstinacy*, should not have brooked that insolency from such a one as *Eliah* was, but have made his life a *ransom* for his *sawcinesse*. And yet behold, the words of this *underling* in comparison, how they fall like *thunder* upon the great guilty Offender, and strike *palsie* into his knees, and trembling into his joints, and tumble him from the height of his jollity, and *roll* him in sackcloth and ashes, and cast him into a strong fit of legal humiliation. *Seest thou how* Ahab *is humbled before me?* 16

The opening of the second Observation.

And here now cometh in our *second Observation*: even, *the power of Gods Word* over the Consciences of obstinate sinners; powerful to (*r*) *Cast down strong holds*, and every high thought that exalteth it self against God. That which in *Heb.* 4. (if I mistake not the true understanding of that place) is spoken of *the Essential word of God*, the second person in the ever blessed Trinity; is also in an analogy true of *the revealed Word of God*, the Scriptures of the Prophets and Apostles; that it is (*s*) *Quick and powerful, and* [*t*] *more cutting than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow.* (u) *Is not my word like as a fire, saith the Lord? and like a hammer, that breaketh the rock in pieces?* Jer. 23. Like a *soft fire*; to dissolve and melt the hearts of relenting sinners, and true Converts: but like a *strong hammer*; to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders. Examples hereof if you require, behold, in the stories of the Kings [*x*] *Saul* whining when *Samuel* reproveth him; in the books of the Prophets, [*y*] *Ninevites* drooping, when *Jonas* threatneth them; in the Acts of the z Apostles, *Felix* trembling, when *Paul* discourseth before him; in the Martyrologies of the Church *Tyrants* and bloody *Persecutors* maskered at the bold confes- 17.

Observat. II. *the power of Gods word.*

r 2 Cor. 10. 4, 5.

s Heb. 4. 12.
t τομώτερος.
u Jer. 23. 29.

x 1 Sam. 15. 24.
y Jon. 3. 5.
z Acts 24. 25.

ſions of the poor *ſuffering Chriſtians*; in this Chapter, proud *Ahab* mourning when *Eliah* telleth him his *ſin*, and foretelleth him his *puniſhment*.

18. *with the cauſes thereof,* 1. *in the Inſtrument*; *Effects*, which might juſtly ſeem ſtrange to us; if the *Cauſes* were not apparent. *One cauſe*, and the Principal is in *the inſtrument*, the Word: not from any ſuch ſtrength in it ſelf, for ſo it is but a *dead letter*; but becauſe of *Gods Ordinance* in it. For in his hand are *the hearts* and *the tongues* and *the ears* both of *Kings* and *Prophets*: and he can eaſily, when he ſeeth it good, put the ſpirit of *Zeal* and of *Power* into the heart of the *pooreſt Prophet*, and as eaſily the ſpirit of *fear* and of *terrour* into the heart of the *greateſt King*. He chooſeth weak *Inſtruments* (as here *Eliah*) and yet furniſheth them with *power*, to effect great matters: that ſo the glory might not reſt upon the *inſtrument*, but redound wholly to him, as to the *chief agent* that imployeth it, (*y*) *We have this treaſure in earthen Veſſels*, ſaith St. *Paul, that the excellency of the power may be of God, and not of us*, 2 Cor. 4. We ſay, *words are but wind*; and indeed *the words* of the beſt Miniſter are no better, as they are breathed out and uttered by ſinful mortal man, whoſe breath is in his noſtrils: but yet *this wind*, as it is *breathed in*, and inſpired by the powerful *eternal Spirit* of God, is ſtrong enough (by his effectual working with it) not only to ſhake *the top branches*, but to rend up the very *bottom-root* of the talleſt Cedar in *Lebanon*. (*z*) *Vox Domini confringens Cedros*, Pſal. 29. [*The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice: The voice of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.*]

y 2 Cor. 4. 7.

z Pſal. 29. 4, 5.

19. *2. in the Object*; Another *Cauſe* is in *the Object*; and that is the force of *Natural Conſcience*: which the moſt preſumptuous ſinner can never ſo *ſtifle*, though he endeavour all he can to do it, but that it will be ſometimes ſnubbing, and ſtinging, and laſhing, and vexing him with ugly repreſentations of his *paſt ſins*, and terrible ſuggeſtions of *future vengeance*. And then of all other times is the force of it moſt lively, when *the voice of God* in his Word *awakeneth* it after a long *dead ſleep*. Then it riſeth, and *Sampſon-like* rouſeth up it ſelf, and beſtirreth it ſelf luſtily, *as a Giant refreſhed with Wine*: and it putteth the diſquieted patient to ſuch unſufferable pain, that he runneth up and down like a diſtracted man, and doth he knoweth not what, and ſeeketh for eaſe he knoweth not where. Then he would give all *Dives* his wealth for (*a*) *A drop of Water* to *cool* the *heat* he feeleth; and with (*b*) *Eſau* part with his birth-right for any thing, though it were never ſo little mean that would give him but the leaſt preſent *refreſhing*, and preſerve him from *fainting*. Then *ſack-cloth* and *aſhes*, and *faſting*, and *weeping*, and *mourning*, and *renting* the *garments*, and *tearing* the hair, and *knocking* the breaſt, and *out-cries* to heaven, and all thoſe other things, which he could not abide to hear of in the time of his former *ſecurity*, whileſt his conſcience lay *faſt aſleep*, and at reſt, are now in all haſte greedily entertained, and all too little: if by any means they can poſſibly give any eaſe or aſſwagement to *the preſent torment* he feeleth in his ſoul.

a Luke 16. 24.

b Gen. 25. 30, 31.

20. *3. in the fit application of the one to the other.* A *third Cauſe* is oftentimes in *the Application* of the Inſtrument to the *Object*. For although *Gods Word* in the general be *Powerful*, and *the Conſcience of it ſelf be of a ſtirring Nature*: yet then ordinarily doth *the word of God* work moſt powerfully upon *the Conſciences* of obſtinate ſinners, when it is throughly and cloſely applied to ſome ſpecial corruption, whereunto the party cannot plead *Not guilty*; when *the ſin* and *the judgment* are both ſo driven home, that *the guilty offender* can neither avoid the *evidence* of the one, nor the *fear* of the other. A plain inſtance

where

whereof we have in this preſent hiſtory of King *Ahab*. When *Eliah* firſt came to him in the Vineyard, he was pert enough, [[c] *Haſt thou found me O mine Enemy?*] But by that the Prophet had done with him; told him of *the ſin*, which was notorious, [[d] *Haſt thou killed and taken poſſeſſion?*] foretold him of the *judgment*, which was heavy, [[e] *I will bring evil upon thee, and will take away thy Poſterity*, &c.] the man was not the man: *Eliah* left him in far other tune than he *found* him in. The Prophets *words* wrought ſore upon him, and his *Conſcience* wrought ſore within him; both together, wrought him to *the humiliation* we now ſpeak of: [*It came to paſs when he heard theſe words, that he rent his cloaths*, &c.] If you deſire another *Inſtance*, turn to *Acts* 24. 25. where there is a right good one, and full to this purpoſe. There we read that *Felix* the *Roman* Deputy in *Jury* (f) *trembled, when Paul reaſoned of juſtice and of temperance, and of the judgment to come.* What was that thing may we think in St. *Paul's* reaſoning which eſpecially made *Felix* to tremble? It is commonly taken to be the Doctrine of *the laſt judgment*: which is indeed *a terrible doctrine*, and able (if it be throughly apprehended) to make the ſtouteſt of the ſons of men to tremble. But I take it, that is not all. The very thing that made *Felix* tremble, ſeemeth rather to be, that *Paul's* diſcourſe fell upon *thoſe ſpecial vices*, wherein he was notably faulty, and then clapt in cloſe with *judgment* upon them. For *Felix* was noted of much *cruelty* and *injuſtice* in the adminiſtration of the affairs of *Jury* (howſoever *Tertullus*, like a ſmooth Orator, to curry favour with him, and to do *Paul* a diſpleaſure, did flatteringly (g) commend his goverrntment:) and he was noted alſo of *incontinency*, both otherwiſe, and eſpecially in marrying *Druſilla*, who was another mans wife. *Tacitus* ſpeaking of him in the fifth of his Hiſtory painteth him out thus. (h) *Per omnem ſævitiam & libidinem, jus regium ſervili ingenio exercuit.* And for ſuch a man as governed with *cruelty* and *rapine*, and lived in *unchaſt wedlock*, to hear one reaſon powerfully of *Juſtice*, and of *Chaſtity*, (for ſo much the word ἐγκράτεια there uſed, properly importeth) and of *Judgment*: it is no wonder if it make him *tremble*.

c Ver. 20. hic.
d Verſ. 19.
e Verſ. 21, &c.
f Acts 24. 25.
g Acts 24. 2, &c.
h Tacit. hiſt. lib.

Do thou conſider this, and *tremble*, whoſoever thou art, that in thy thoughts *deſpiſeſt* the holy word of God; accounting of it but as of ſome *humane invention* to keep fools in awe withal: and thou alſo, whoſoever thou art that *undervalueſt* this precious treaſure, for the *meanneſs* or other *infirmities* of the [i] *earthen veſſel* wherein it is conveyed. Tell me, doſt thou not herein ſtruggle againſt the teſtimony and evidence of thine own heart? Doth not thine own *Conſcience* and *Experience* tell thee, that this [k] *Sword of the Spirit hath a keen edge*, and biteth and pierceth where it goeth? Hath it not ſometimes galled and rubbed, and laneed, end cut thee to the very *bone*; and entred even to the dividing aſunder of the *joynts*, and of the *marrow*? Hath it not ſometimes (as it were) by ſubtle and *ſerpentine* in-
"ſinuations ſtrangly wound it ſelf through thoſe many crooked and *Laby-*
"*rinthian* turnings that are in thine heart, into the very *inmoſt corner* and
"*centre* thereof; and there ripped up thy *bowels* and thy *reins*, and raked
"out the *filth* and *corruption* that lurked within thee, and ſet thy ſecreteſt
"thoughts *in order before thy face*, in ſuch ſort as that thou haſt been ſtruc-
"ken with aſtoniſhment and horror at the diſcovery? Though perhaps it have not yet ſoftned and melted thy ſtony and obdurate heart; yet didſt thou never perceive it *hammering* about it with ſore ſtrokes and knocks, as if it would break and ſhiver it into a thouſand pieces? Doubtleſs thou haſt; and if thou wouldeſt deny it, thy *conſcience* is able to give thy *tongue* the lye, and to convince thee to thy face. And if thou haſt, why then doſt

21 *An inference againſt thoſe that deſpiſe the word*

i 2 Cor. 4. 7.
k Epheſ. 6. 17.

thou not readily acknowledge *the voice of God* in it; having felt in it that lively *power* and efficacy, which it is not possible any *device* of the wit of man should have? Take heed then how thou dost *traduce*, or *despise*, or but *undervalue* that, upon any seeming pretence whatsoever, for which thou hast such a strong witness in thine own heart, from the experience of *the unresisted power* of it, that it is indeed *the word of God*, and not the breath of sinful man. *Felix* trembled at it, *Ahab* was humbled by it; the one an *Atheist*, the other an *Hypocrite:* thou art worse than either *Atheist* or *Hypocrite*, if it work not at least as much upon thee. Seest thou how *Ahab humbleth himself* at the voice of the Prophet?

22. *The success of* Ahab's *humiliation,*

From *Ahab*'s *Humiliation*, and *the Occasion* thereof; pass we now to consider, in the last place, *the Success* of it. *Ahab* is *humbled* at the Prophets denouncing of judgment against him; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly *to remove*, yet) to *suspend* and adjourn the judgment for a time. (*Seest thou how Ahab is humbled before me? because he humbleth himself before me, I will not bring the evil in his days*, &c.) And here must *Gods Holiness* be brought unto a trial before the Bar of carnal reason, if by any means it can justifie it self. God *l* Osee 6. 6. *hateth* the works of *Hypocrites*; he loatheth even (*l*) *sacrifices* without *m* Esa. 19. 16. mercy; his (*m*) soul cannot away with *the Oblations* and *new Moons*, and solemn Feasts of men that have their *hands full of blood*; no not though they make *many Prayers*, and tender them with behaviour of *greatest devotion*, stretching out their *hands* towards heaven, and (*n*) *afflicting their* *n* Psal. 35. 13. *souls* with fasting, and hanging down their (*o*) *heads as Bulrushes*, with *o* Esa. 58. 5. pensiveness: but even their best *sacrifices*, and *confessions*, and *Prayers*, *p* Prov. 15. 8. and *humiliations* are an (*p*) abomination unto him; so far from appeasing his wrath against other sins, as that they provoke his yet farther displeasure against themselves. Such is *the Holiness* of our God; and such *the purity* of his nature; with which *holiness* and *purity* how can it *stand* to *accept* and *reward* (as here he seemeth to do) *the counterfeit humiliation* of such a wretched *Hypocrite* as now we suppose *Ahab* to be.

23. *and how it may consist with the holiness of God.*

For the clearing of this *difficulty*; *First*, let it be granted (which I take to be a certain truth, and for any thing I know never gain-said by any) that *Ahab*, not only *before*, and *after*, but even in the act and at *the instant* of this humiliation, was an *hypocrite*. Let it be granted *secondly*, (which is the thing urged in the doubt) that this *humiliation* of his, being performed but in *hypocrisie*, was not *acceptable* to God, as a good work, but *abominable* before him as a foul sin. But yet withal it must be granted *thirdly*, that, although *Ahab* did not well in not being humbled with *an upright heart:* yet he had done much worse, if he had not been *humbled* at all. And that therefore there was, though no true *spiritual* goodness, yet some outward *moral* goodness in *Ahab*'s humiliation; at least so far forth, as a thing *less evil* may in comparison of a worse thing be termed *good*. And then are we to know *fourthly*, that it may stand with *Gods holiness*, as it doth with his *goodness* and *justice*, to reward *outward* good things with *outward* good things; and *moral* and *temporary* graces with *worldly* and *temporal blessings:* as here he rewardeth *Ahab*'s temporary and external *humiliation*, with an outward *temporal favour*, *viz.* the *adjourning* of an outward *temporal judgment*.

1. 2. 3. 4.

24. Observat. III. *Concerning the reward of common graces;*

That which hence we would observe, is, That *God rewardeth sometimes common graces with common favours*, temporary obedience with temporal beneficence. This is proved unto us *first*, from the general course

1.

of

of Gods *justice*; and his *promise* grounded upon that *justice*, to reward every man according to his works. To which *justice* of his, and to which *promise* of his it is agreeable, as to recompense *Spiritual* good things, with *Eternal*, so to recompense [q] *Moral* good things with *Temporal* rewards. 2. From special express warrant of Scripture. In *Matth. 6.* Christ saith of *Hypocrites* more than once, that [r] *they have their reward.* As in the doing of their seeming good works, they *aim* especially at the *vain praise* and commendation of men: so they have the full *reward* of those works in *the vain praise* and commendation of men. Though they have no right unto, nor reason to look for a *reward* hereafter in heaven: yet *they have their reward* (such as it is, and all they are like to have) here upon earth. 3. From particular *examples* of such as have been *temporally* rewarded for *temporal graces.* To omit [s] *Heathens*, as *Aristides*, *Cyrus*, &c. for *Justice*; *Bias*, *Diogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for love of their Country, and zeal to the common good; and sundry others, for other good things: whose *moral vertues* are herein amply *rewarded*, (if there were nothing else but this) that their *names* and memories have been *preserved* in Histories, and *renowned* throughout the world in all succeeding generations. I say, to omit these *Heathens*, we have examples in Scripture; of *Ahab* here, [t] *Jehu* of the [u] *Ninevites*, of others elsewhere: who for their *temporary obedience*, *zeal*, *repentance*, and the like, were rewarded: partly by temporal blessings upon themselves and their posterity, partly by the removal or adjournal of *temporal punishments*, which otherwise had speedily overtaken them. *Fourthly*, from the greater to the less. God sometimes *temporally rewardeth* the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence: such as are employed by him for the bringing about of his most holy and secret purposes, *Citra rationem finis, aut eorum quæ ad finem*, in the doing of such things as they do without the least mixture (in their own *purpose* and intent) of any respect at all to God or his ends, but meerly for the satisfying of their own *corrupt lusts*, and the atchieving of their own *private ends.* A notable example whereof we have, in Gods dealing with *Nebuchadnezzar* in *Ezek.* 29, where the word of the Lord cometh to *Ezekiel*, saying, [x] *Son of man, Nebuchadnezzar King of Babylon caused his Army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his Army for Tyrus, for the service that he had served against it; Therefore thus saith the Lord God; behold, I will give the land of Egypt to Nebuchadnezzar King of Babylon: and he shall take her multitude, and it shall be wages for his Army. I have given him the land of Egypt, for his labour wherewith he served against Tyrus; because they wrought for me, saith the Lord God.* In which place we see *Egypt* is given to *Nebuchadnezzar*, as a *reward* for the service he did against *Tyrus*; because therein (though he neither intended any such thing, nor so much as *knew* it) yet he was *the instrument* to work Gods purpose upon, and against *Tyrus.* And then how much more will God reward *temporally* the service and obedience of such, as *purposely* and *knowingly* endeavour an *outward conformity* unto the holy will and pleasure of God, though with strong and predominant mixture of their own corrupt *appetites* and *ends* therewith?

Now *the Reasons*, why God should thus *outwardly reward* the outward works of *Hypocrites*, are: *First*, the manifestation of his own *Goodness*, that we might know how willing he is to cherish the least spark of any *goodness* in any man; be it *natural* or *moral*, or whatever other goodness it be: that

q *Quibus non erat Deus daturus vitam æternam, si neque hanc eis terrenam gloriam concederet, non redderetur merces bonis artibus eorum, id est, virtutibus, quibus* — Aug. 5. de Civ. 15. 2.

r Mat. 6. 2, 5, 10. 3.

s *Intelligimus etiam Ethnicos, si quid boni fecerint, non absque mercede Dei judicio præteriri.* Hieron. in Ezek. 29. *God even among the Heathens, hath often rewarded moral honesty with outward happiness.* W. Ral. hist. of the world, lib. 2. c. 8. sect. 3.

t 4 Kings 10, 30.

Quid ei profuit, quod pro nonnullâ obedientia, quam de domo Achab omnino delendâ cupiditate suæ dominationis exhibuit, aliquantam mercedem transitoribus regni temporalis accepit? Aug. contra mend. c. 2.

u Jon. 3. 10. 4.

x Ezek. 29. 18, 19, 20.

25. *With sundry reasons thereof.* 1.

that he might thereby encourage us, ſo to labour the improvement of thoſe *good things* in us, as to make our ſelves capable of greater rewards. *Secondly*, his *Juſtice* and equity, in meaſuring unto *ſinners* and *hypocrites* exactly
2. according to the meaſure they mete unto him. They *ſerve* him with *graces*, which are not *true graces* indeed; he *rewardeth* them with *bleſſings*, which are not indeed *true bleſſings*. Somewhat they muſt do to God; and therefore they afford him a little *temporary obedience*, and there is all *the ſervice* he ſhall have from them: Somewhat God will do for them, and in requital alloweth them a little *temporary favour*, and there is all *the reward* they muſt look for from him. Here is *Quid pro Quo*. They give God *the outward work*, but without any *hearty affection* to him. God giveth them *the outward benefit*, but without any *hearty affection* to them. For want of which hearty affection on both ſides, it cometh to paſs, that neither is *the outward work* truly *acceptable* to him, nor *the outward benefit* truly *profitable* to them.
3. A *third* reaſon of Gods thus graciouſly dealing even with *Hypocrites*, may be aſſigned, with reference to his own dear Children and choſen; for *whoſe good* eſpecially (next under his *own glory*) all the paſſages of his *divine providence* both upon them and others are diſpoſed in ſuch ſort as they are: as for whoſe *comfort* this manner of proceeding maketh very much and ſundry ways; as I ſhall by and by touch in *the Inferences* from this Obſervation; whereunto I now come, becauſe it is time I ſhould draw towards a Concluſion.

26. And *firſt*; by what hath been already ſaid, a way is opened for the
and inferences thence, clearing of *God holineſs* in theſe his proceedings. If ſometimes he *temporally reward* Hypocrites; is it not either for their *own*, or for their *works* ſake
1. as if he either accepted their *Perſons*, or approved their *Obedience*. No, it is but *Lex talionis*: he dealeth with them, as they deal with him. They do him but *eye ſervice*, and he giveth them but *eye wages*. Indeed, God can neither be *deceived* nor *deceive*: yet as they would deceive God in their *ſervice* with ſuch *obedience* as falleth ſhort of *true obedience*: ſo they are deceived in their *pay* from him, with ſuch bleſſings as fall ſhort of *true bleſſings*. And all this may well ſtand with Gods both *Juſtice* and *Holineſs*.
2. *Secondly*, it appeareth from the premiſes, that Gods thus dealing with wicked and unſanctified men, in thus *rewarding* their outward *good things*, giveth no warrant nor ſtrength at all, either to that Popiſh corrupt doctrine of *Meritum congrui*, in deſerving the firſt *grace* by the right uſe of *Naturals*; or to that rotten principle and foundation of the whole frame of Pelagianiſm, [*Facienti quod in ſe eſt, Deus non poteſt, non debet, denegare gratiam.*] We know, God *rewards* his own true and *ſpiritual graces*, in us, which increaſe of thoſe *graces* here, and with *glory* hereafter: we ſee God *rewardeth* even falſe, and outward, and *ſeeming graces*, *natural* and *moral* good things, with outward and *temporal favours*. And all this is moſt agreeable to his infinite both *Juſtice* and *Mercy*; and may ſtand with the infinite *Purity* and *Holineſs* of his nature. But this were rather to make God an *unjuſt* and *unholy* God; to bind him to reward the outward and *ſinful* works of Hypocrites, (for the beſt natural or moral works without grace, are but ſuch) with true *ſaving Grace*, and inward ſanctification.
3. Other *Inferences* and uſes more might be added: as *viz.* *Thirdly*, for our *Imitation*; by God example to take knowledge of; and to commend, and to cheriſh, even in wicked men, thoſe *natural* or *moral* parts that are eminent in them, and whatſoever *good things* they do in outward actual
4. conformity to the revealed will and law of God. And *Fourthly*, for *Exhortation* to ſuch, as do not yet find any comfortable aſſurance that their

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obedience and *good works* are true sincere; and yet to go on and not to grow weary of *well-doing*: knowing that their labour is not altogether in vain; in as much as their works (though perhaps done in *Hypocrisie*,) shall procure them *temporal blessings* here; and some abatement withal (I add that by the way) of stripes and everlasting *punishment* hereafter.

But I pass by all these and the like *Uses*; and commend but one more unto you: and that is it which I named before as one *Reason* of the point observed, *viz. the Comfort* of Gods dear Children and Servants; and that sundry ways. *First*, here is *comfort* for them, against a *Temptation* which often assaulteth them; and that with much *violence* and *danger*: arising from the sense and observation of *the prosperity* and flourishing estate of the wicked in this world. We may see in the Psalms, and elsewhere; how frequently and strongly (*y*) *David*, (*z*) *Job*, and (*a*) *Jeremy*, and other Godly ones were assailed with this *temptation*. For thy instruction then, and to arm thee against this so common and universal *a temptation*: if thou shalt see *fools on horseback*; *ungodly ones* laden with wealth, with honour, with ease; *Hypocrites* blessed with the fat of the earth, and the dew of heaven, and abundance of all the comforts of this life: yet be not thou discomforted at it, or disquieted with it, (*b*) *Do not fret thy self because of the ungodly, neither be thou envious at evil doers.* Thou expectest for thine *inward* obedience *an unproportionable reward* in the life to come: do not therefore grudge their *outward* obedience *a proportionable reward* in this life. Some *good things* or other thou mayest think there are in them, for which God bestoweth those *outward blessings* upon them. But consider withal that as they have *their reward* here, so they have *all their reward* here; and whatsoever their *present prosperity* be, yet the time will come, and that ere long be, when c *The hope of the hypocrite shall wither*, d *The end of the Wicked shall be cut off.*

27. *especially for comfort to the Godly* 1. *against the prosperity of the wicked*;

y Psal. 37. and 73.
x Job 21. 7, &c.
a Jer. 12. 1, &c.
b Psal. 37. 1.
c Job 8. 13.
d Psal. 37. 38.

Again, here is a *second Comfort* for the godly against *temporal afflictions*: and it ariseth thus. As Gods love and favour goeth not always with those *temporal benefits* he bestoweth: so on the other side, *Gods wrath* and displeasure goeth not always with those *temporal afflictions* he inflicteth. For as he *rewardeth* those few *good things* that are in evil men, with these *temporal benefits*, for whom yet (in his *Justice*) he reserveth *eternal damnation*, as the due wages (by that *Justice*) of their graceless impenitency: so he punisheth those *remnants of sin* that are in Godly men, with these *temporal afflictions*; for whom yet (in his *mercy*) he reserveth *Eternal salvation*, as the *due wages* (yet by that mercy only) of their Faith, and Repentance, and holy Obedience. As *Abraham* said to the rich glutton in the Parable, *Luke* 19. (e) *Son remember that thou in thy life-time receivedst thy good things, and likewise* Lazarus *evil things: but now he is comforted and thou art tormented.* As if he had said; If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing, but *the full punishment* of thine ungodliness there in *Hell*: But as for *Lazarus* he hath had *the chastisement* of his infirmities on earth already; and now remaineth for him nothing, but *the full reward* of his godliness here in *Heaven.* Thus the meditation of this Doctrine yieldeth good *Comfort* against *temporal afflictions.*

28. 2. *Against temporal afflictions*;

e Luk. 16. 25.

Here is yet a *third Comfort*, and that of the three the greatest, unto the godly, in the firm assurance of their *Eternal reward.* It is one of the Reasons why God *temporally* rewardeth the unsound obedience of natural, carnal, and unregenerate men, even to give his faithful servants undoubted assurance, that he will in no wise forget their true and sound, and *sincere obedience.* Doth God reward *Ahab's temporary* Humiliation? and will he not much

29. 3. *Against doubtings of their eternal reward.*

much more reward thy hearty and unfeigned repentance? Have the *Hypocrites* (f) their *reward?* and canſt thou doubt of thine? This was the very ground of all that *comfort*, wherewith the Prodigal ſon ſuſtained his heart and hope; when he thus diſcourſed to his own ſoul: (g) If *all the hired ſervants which are in my Fathers houſe have bread enough and to ſpare*; ſurely, my *Father* will never be ſo unmindful of me, who am his *Son*, though too too unworthy of that name, as to let me periſh for hunger. Every *temporal bleſſing* beſtowed upon the wicked, ought to be of the child of God entertained as a freſh aſſurance given him of his *everlaſting reward* hereafter, (h) *Abraham* gave gifts to the Sons of his *Concubines*; and ſent them away: but his only ſon *Iſaac* he kept with him, and gave him *all that he had.* Right ſo, God giveth temporal gifts to Hypocrites and Caſt-aways, who are baſtards, and not ſons; (and not ſons of the (i) *freewoman*, not ſons of *promiſe*, not born after the ſpirit:) and that is their *portion*; when they have gotten that, they have gotten all they are like to have: there is no more to be looked for at his hands. But as for *the Inheritance*; he reſerveth that for his dear *Children*, the godly, who are (k) *Born after the Spirit*, and (l) *Heirs according to promiſe*: on theſe he beſtoweth all that ever he hath, ((m) *all things are theirs*;) for on them he beſtoweth (n) *his Son the heir of all things*, in whom are hid all the treaſures of all good things, and together (o) *with whom* all other things are conveyed and made over unto them, as acceſſories and *appurtenances* of him; and on them he beſtoweth *Himſelf*, which is (p) *All in all*, (q) *in whoſe preſence is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.* To which joy *unſpeakable and glorious*, O thou *the Father* of mercies, who haſt *promiſed* it unto us, bring us in the end, for thy dear *Son*'s ſake Jeſus Chriſt, who hath purchaſed it for us, and given into our hearts *the earneſt* of his and thy holy Spirit to ſeal it unto us. To which bleſſed *Son*, and holy *Spirit*, together with thee, O *Father*, three perſons and one only wiſe, gracious, Almighty, and eternal *Lord God*, be aſcribed by us and all thy faithful people throughout the world, the whole *kingdom, power and glory*, for ever and ever. *Amen, Amen.*

f *Quid dabit eis quos prædeſtinavit ad vitam, qui hæc dedit etiam eis, quos prædeſtinavit ad mortem.* Aug. 22. de Civit. 24.

g Luk. 15. 17.

h Gen. 25. 5, 6.

i Gal. 4. 28, 31.

k Gal. 4. 29.

l Gal. 3. 29.

m 1 Cor. 3. 21.

n Heb. 1. 2.

o Rom. 8. 32.

p 1 Cor. 15. 28.

q Pſal. 16. 11.

Ad

AD POPULUM.

The Second Sermon.

At Grantham Linc. *Feb.* 27. 1620.

3 Kings 21. 29.

---because he humbleth himself before me, I will not bring the evil in his days.---

I Will not ſo far either diſtruſt your *Memories*, or ſtraiten my ſelf of *Time* for the delivery of what I am now purpoſed to ſpeak; as to make any large Repetition of the Particulars which were obſerv'd the laſt time from the conſideration of *Ahab*'s *Perſon* and *Condition*, (who was but an Hypocrite) taken joyntly with his preſent *Carriage*, together with the *Occaſion* and *Succeſs* thereof. He was *humbled*: It was the *Voice of God* by his Prophet that humbled him. Upon his humbling God adjourneth his Puniſhment. From all which was noted, firſt, That there might be even in Hypocrites an Outward formal *Humiliation*; ſecondly, the Power and Efficacy of the *Word of God* able to humble an Oppreſſing *Ahab*; thirdly, the boundleſs *Mercy of God*, in not ſuffering the Outward formal Humiliation of an ungodly Hypocrite to paſs altogether unrewarded. All this the laſt time; by occaſion of thoſe firſt Clauſes in the Verſe, [*Seeſt thou how* Ahab *humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not*--] We are now next to conſider of the *Great Favour*, which it pleaſed God to ſhew to 1.

Ahab upon his *humiliation*; what it was, and wherein it consisted. It was the *Removal*, (at least for a time; that is, the *suspension*) of an heavy *judgment* denounced against *Ahab* and his house most deservedly for his bloody and execrable oppression; [*Because he humbleth himself before me, I will not bring the evil in his days.*]

2. The *Evil* which God now promiseth he will not bring [*I will not bring the evil in his days,*] is that which in *vers.* 21. he had threatned he would bring upon *Ahab* and upon his house, [(a) *Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from* Ahab *him that pisseth against the wall, and him that is shut up and left in Israel; and will make thy house like the house of* Jeroboam *the Son of* Nebat, *and like the house of* Baasha *the Son of* Abijah, *for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.*] A great Judgment and an heavy: But the greater the Judgment is, when it is deserved and threatned; the greater the *mercy* is, if it be afterwards forborn; as some of this was. But whatsoever becometh of the *Judgment*, here we see is *Mercy* good store. God who is (*b*) *rich in mercy*, and delighteth to be stiled (*c*) *the God of mercies*, and the (d) *Father of mercies*, abundantly manifesteth his *mercy*, in dealing thus graciously with one that deserved it so little. Here is *mercy*, in but *threatning* the punishment, when he might have inflicted it; and more mercy in *not inflicting* the punishment when he had threatned it. Here is mercy first in *suspending* the punishment, [*I will not bring the evil:*] and mercy again, in suspending it for so *long* a *time*: [*I will not bring the evil in his days.*] Of these two points we shall entreat at this time: and first and principally, of the former.

a Vers. 21, &c. hic.

b Eph. 2. 4.
c *Deus miserationum.* Neh. 9. 31.
d 2 Cor. 1. 3.

3. [*I will not bring the evil.*] It is no new thing to them, that have read the sacred Stories with Observation, to see God, when men are humbled at his *threatnings*, to *revoke* them, (e) ἐθος αὐτῷ ἀεὶ τοῦτο, saith *Chrysostom* more than once: this is ever Gods manner, when men change their *deeds*, to change his *doom*; when they renounce their sins, to *recal* his sentence: when they repent of the evil they have done against him, to (*f*) *Repent of the evil he had said he would do against them.* Search the Scriptures, and say if things run not thus, as in the most ordinary course: God commandeth, and Man disobeyeth: Man disobeyeth, and God threatneth: God threatneth, and man repenteth: Man repenteth, and God forbeareth. (g) *Abimelech, thou art but a dead man, because of the woman which thou hast taken!* but *Abimelech* restoreth the Prophet his Wife untouched, and God spareth him, and he dieth not. *Hezekiah*, make thy Will, and (h) *Put thine house in order, for thou shalt die and not live!* but *Hezekiah* turneth to the Wall, and prayeth, and weepeth, and God addeth to his days fifteen years. *Nineveh*, prepare for desolation; for now but (i) *forty days and Nineveh shall be destroyed:* but *Nineveh* fasted, and prayed, and repented; and *Nineveh* stood after more than forty years twice told. Generally, God never yet threatned any punishment upon person or place: but if they repented, he either withheld it, or deferred it, or abated it, or sweetned it to them: for the most part proportionably to the truth and measure of their repentance, but howsoever always so far forth as in his infinite wisdom he hath thought good: some way or other, he ever remitted somewhat of that severity and rigour, wherein he threatned it.

e Chrysost. in Gen. hom. 25. & *alibi sæpe.*
f Jon. 3. 10.
g Gen. 20. 3.
h Esa. 38. 1.-5.
i Jon. 3. 4, 10.

A course which God hath in some sort bound himself unto, and which he often and openly professeth he will hold. Two remarkable testimonies (among

(among ſundry other) ſhall ſuffice us to have propoſed at this time, for the clear and full evidencing hereof. The one in *Jer.* 18. 7, 8. [*At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and pull down, and to deſtroy; If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*] The other in *Ezek.* 33. 13, 14. [*When I ſay to the wicked, Thou ſhalt ſurely die, if he turn from his ſin, and do that which is lawful and right; If the wicked reſtore the pledge, give again that he hath robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.*] And every where in the Prophets, after *Denunciations* of Judgment follow *Exhortations* to repentance: which were bootleſs, if *Repentance* ſhould not either *prevent* them or *adjourn* them, or *leſſen* them.

5. You ſee God both *practiſeth* and *profeſſeth* this courſe: neither of which can ſeem ſtrange to us, if we duly conſider, either his *readineſs* to ſhew mercy, or the true *End* of his Threatnings. We have partly already touched at the greatneſs of his mercy. To *ſhew compaſſion*, and to *forgive*, that is the thing wherein he moſt of all delighteth; and therefore he doth *arripere anſam*, take all advantage as it were, and lay hold on every occaſion to do that: but to *puniſh*, and take vengeance, is (*k*) *opus alienum*, as ſome expound that in *Eſay* 28. *his ſtrange work, his ſtrange act*, a thing he taketh no pleaſure in. (*l*) *Vivo nolo*——in *Ezek.* 33. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked*, &c. As the Bee laboureth buſily all the day long, and ſeeketh to every flower, and to every weed for *Honey*; but *ſtingeth* not once, unleſs ſhe be ill *provoked*: ſo God beſtirreth himſelf, and his bowels yern within him, to ſhew compaſſion, (*m*) [*Oh Ephraim what ſhall I do unto thee? O Judah, how ſhall I intreat thee?* (n) *Why will ye die, O ye houſe of Iſrael?* (o) *Run to and fro through the ſtreets of Jeruſalem, and ſeek if you can find a man*, but a man, *that I may pardon it.*] But vengeance cometh on heavily and unwillingly, and draweth a ſigh from him; [(p) *Heu conſolabor! Ah I muſt*, I ſee there is no remedy, *I muſt eaſe me of mine adverſaries, and be avenged of mine enemies*; (q) *Oh Jeruſalem, Jeruſalem, that killeſt the Prophets*—— *how oft would I*, &c. (r) *How ſhall I give thee up, Ephraim?*——*my heart is turned within me; my repentings are kindled together.*] So is our God (*ſ*) *ſlow to anger*, and loth to ſtrike [(*t*) *Quique dolet quoties cogitur eſſe ferox:*] *but plenteous in mercy*, as *David* deſcribeth him in *Pſal.* 103. Never was a man truly and inwardly humbled, but God in the riches of his *ſpecial mercy*, truly *pardoned him*: never was man ſo much as but *outwardly humbled*, as *Ahab* here, but God in his common and *general mercy*, more or leſs *forbare* him.

Secondly, the end of Gods Threatnings alſo confirmeth this point. For, doth he *threaten* evil, think ye, becauſe he is reſolved to *inflict* it? Nothing leſs: rather, to the contrary, he therefore *threatneth* it, that we by our repentance may *prevent* it, and ſo he may not *inflict* it? (*u*) περλέγει ἃς μέλλει ἐπάγειν πμωείας, διὰ τῦτο μόνον ἵνα μὴ ἐπάγῃ, ſaith S. *Chryſoſtom*: he foretelleth what he will bring upon us, for this very purpoſe, that he may not bring it upon us; and *warneth* before he *ſtriketh*, to make us careful to avoid the ſtroke. In the ancient *Roman* State and Diſcipline, the manner was, before they made war upon any people, firſt to ſend (*x*) *Heralds* to proclaim it, (*Bellum indicere ne inferrent*) to the end, that if they would make their peace by *ſubmiſſion*, they might prevent the *war*, nor ſo only, but be written alſo *in albo amicorum*, enrolled as their *friends* and *Confederates*,

k Eſay 28. 21.
l Ezek. 33. 11.
m Hoſ. 6. 4.
n Ezek. 18. 31. & 33. 11.
o Jer. 5. 1.
p Eſay 1. 24.
q Matt. 23. 37.
r Oſee 11. 8.
ſ Pſal. 103. 8.
t Ovid. 1. de Pont. 3.
u Chryſ. in Gen. hom. 25. Διὰ τῆς ἀπειλῆς, τὸ μὴ πεθεῖν τὰ τῆς ἀπειλῆς ἐπεξαμαρτεύετο. Nazianz. *Non prædixit, ut veniat, ſed ne veniat.* Hieron. in Ezek. 33.
x *See* Dionyſ. Halicarn. lib. 2. Antiq. Liv. 1. Dec. 1. Cic. 1. de Offic.

rates. So God ſendeth his *Heralds* the Prophets, to *threaten* vengeance againſt ſinners: not thereby to *drive* them from hope of *Mercy*, but to *draw* them to repentance and humiliation; whereby they may not only turn away the vengeance threatned, but alſo (if they perform them unfeignedly, and with upright hearts) intereſt themſelves farther in his favour and love. Nor is it to be accounted among the leaſt of Gods Mercies, when he might in his juſt diſpleaſure overwhelm us in the very *Act* of our ſins, as [*y*] *Zimri* and *Cosbi* were run thorow in the very *Act* of filthineſs; and as [*z*] *Uzzah*, and [*a*] *Ananias* and *Sapphira*, and ſome few others whom God picked out to ſhew exemplary judgment upon, were ſtrucken dead upon the ſudden for their tranſgreſſions: When God might in juſtice deal with the ſame rigour againſt us all; I ſay, it is not the leaſt of his *Mercies*, that he *forbeareth* and *forewarneth*, and *foretelleth* and *threatneth us* before he puniſh; that [*b*] if we will take any *warning*, he may do better to us than he hath *ſaid*, and not bring upon us what he hath *threatned.*

y Num. 25. 8.
z 2 Sam. 6. 7.
a Acts 5. 5, 10.
b Προλέγει, ἵνα ἡμεῖς μαθόντες, καὶ τῷ φόβῳ σωφρονίσθέντες, μεταβάλλωμεθα αὐτὸν τὴν ἀναγκαίαν, καὶ τὰς ἀποφάσεις αὐτοῦ ἀκύρους καταστήσωμεν. Chryſoſt. in Gen. hom. 25.

7. A Point very *uſeful* and *comfortable:* if it be not derogatory to *God's Truth.* Let us therefore firſt clear that, and then proceed to the *Uſes.* If God thus revoke his *Threatnings*, it ſeemeth he either before *meant* not what he *ſpake*, when he *threatned*; or elſe after when he *revoketh, repenteth* of what he *meant*; either of which to imagine, far be it from every Chriſtian heart; ſince the one maketh God a *diſſembler*, the other a *changling*; the one chargeth him with *falſhood*, the other with *lightneſs.* And yet the Scriptures ſometimes ſpeak of God, as if he [*c*] *grieved* for what he did, or [*d*] *repented* of what he ſpake, or *altered* what he had purpoſed: and for the moſt part, ſuch like affections are given him in ſuch places, as endeavour to ſet forth to the moſt life his great mercy and kindneſs to ſinful mankind. We all know, we cannot indeed give God any greater glory than the glory of his *Mercy:* yet muſt know withal, that God is not ſo needy of means to work out his own glory, as that he ſhould be forced to redeem the glory of his Mercy, with the forfeiture either of his Truth or Steadfaſtneſs. We are therefore to lay this as a firm ground and infallible, that our God is both truly *Unchangeable*, and unchangeably *True*, [*e*] *The ſtrength of* Iſrael *is not as man, that he ſhould lye; nor as the ſon of man, that he ſhould repent:* his words are not [*f*] *Yea and Nay*, neither doth he uſe *lightneſs.* But his words are, *Yea and Amen*; and himſelf [*g*] *yeſterday, and to day, and the ſame for ever:* [*h*] Heaven and Earth may paſs away, yea, *ſhall* paſs away; but not the leaſt [*i*] *tittle* of God's Words ſhall paſs away unfulfilled. [*k*] *They may wax old as a Garment, and as a Veſture he ſhall change them, and they ſhall be changed; but he is the ſame, and his years fail not:* neither do his *Purpoſes* fail, nor his *Promiſes* fail, nor his *Threatnings* fail, nor any of his *Words* fail. Let *Heaven*, and *Earth*, and *Hell*, and *Angel*, and *Man*, and *Devil*, and all change: ſtill (l) *Ego Deus, & non mutor*; God he is the Lord of all, and he *changeth not.*

c Gen. 6. 5. Pſal. 95. 10.
d Gen. 6. 6. 1 Sam. 15. 11. Jer. 18. 8. Amos 7. 3, 6. Jon. 3. 10.
e Num. 23. 19. 1 Sam. 15. 29.
f 2 Cor. 1. 19, 20.
g Heb. 13. 8.
h Mat. 24. 35.
i μία κεραία. Mat. 5. 18.
k Pſal. 102. 26, 27.
l Mal. 3. 6.

8. As for thoſe Phraſes then of *Repenting*, Grieving, &c. which are ſpoken of God in the Scriptures; that (*m*) συγκαταβάσις, whereof St. *Chryſoſtom* ſo often ſpeaketh, ſalveth them. God ſpeaketh to us; and therefore ſpeaketh as we uſe to ſpeak, and frameth his *language* to our (*n*) *dulneſs*, and teacheth us by (o) *our own phraſes* what he would have us learn: as *Nurſes* talk

m Διὰ τὸ ἀπελὲς τῆς ἡμετέρας διανοίας ταύτῃ ἐχρήσατο τῇ συγκαταβάσει τῆς διηγήσεως ἡ θεία γραφή, συγκαπῶσα τῇ ἀσθενείᾳ τὸ ἀκοῆς τὸ ἡμετέρας. Chryſ. in Gen. hom. 3. *So alſo* Ibid. hom. 15, & 26, & 60. and in Pſalm 6. and *paſſim.* n *Pro captu noſtro, non pro ſuo ſtatu.* Bernard. l. 5. de Confid. ad Eugen. o Τοῖς συντρόφοις ἡμῖν ὀνόμασι τὰ ὑπὲρ ἡμᾶς διδάσκων. Chryſoſt. in Pſalm 8.

half

half ſyllables, and (p) lipſe out *broken language* to young children. But what is ſo ſpoken ἀνθρωποπαθῶς, of God, after the *manner of men*; muſt yet be underſtood θεοπρεπῶς, ſo as befitteth the *Majeſty* and perfection of his *Divine Nature*. When he *repenteth*, then we are not ſo to conceive it, as if God (q) *changed* his mind, or altered any thing of his everlaſting purpoſe and counſel, either in ſubſtance or circumſtances: it only (r) importeth, that he now doth not that; which, ſo far as we could reaſonably conjecture by his *words*, or *works*, or our *deſerts*, or otherwiſe, ſeemed to us to have been his *purpoſe* to have done.

p Κἂν πρὸς παιδίον φλεγσώμεθα, συμψηλλίζουσιν ἡμῖν μυείαχις ὠδῖν σοφοὶ, πρὸς τὸν ἐκείνου συγκαταβαίνουσι λαλοῦντα πεινότητα.

q *Nunquam primi conſilii Deos pœnitet.* Senec. 6. de benef. 23.

r *Quod dicit (Pœnitentiam agam) intelligitur metaphoricè dictum; nam homines, quando non implent quid comminati ſunt, pœnitere videntur.* Aquin. 1. quæſt. 19. 7. ad 2.

This for the *Phraſes:* but yet the main doubt for the *Thing* it ſelf ſtandeth uncleared. *Abimelech* and *Hezekiah* ſhall *die*, and yet *Abimelech* and *Hezekiah* ſhall not *die*; *Nineveh* ſhall be deſtroyed, and yet *Nineveh ſhall not be* deſtroyed; *I will bring* evil upon *Ahab*'s houſe, and yet *I will not bring* it: is not this *Yea* and *Nay?* is not this a plain Contradiction? How is there not here a plain change of Gods *will?* If not for ſubſtance; becauſe the things were at length performed, yet at leaſt in circumſtance; becauſe they were not performed at thoſe times, and in that manner, as they were threatned and foretold. That wretched Miſcreant *Vorſtius*, inſtead of untying this knot, cutteth it: who, to maintain *Pelagian Concluſions* from *blaſphemous Principles*, trembleth not to affirm, (ſ) *In parte aliqua divini decreti fieri aliquam mutationem*; that there may be ſome change made in ſome part of Gods decree. An aſſertion unbeſeeming an ingenuous *Pagan*; and to be for ever abhorred and held accurſed by every ſoul that profeſſeth it ſelf *Chriſtian*. Admit this once: and let *Man*, yea and the *Devil* too, be true, and only God a lyar. Leave we him therefore to the judgment of that great God, whom he hath blaſphemed; and ſeek we better ſatisfaction. That of *Aquinas* and the Schoolmen, is *true*, but *ſubtil:* that God doth ſometimes (t) *Velle mutationem*, though he doth never *Mutare voluntatem*; that though he never changeth his will, yet he ſometimes willeth a change. That of (u) *Gregory* is plainer, and no leſs true, *Mutat Deus ſententiam, non conſilium*; God ſometimes changeth the *ſentence* which he hath denounced, but never the *Counſel* which he hath decreed. Others, otherwiſe: divers men conceiving the *ſame anſwer* for ſubſtance, in divers and different terms.

9

ſ Vorſt de Deo.

t Aquin. 1. qu. 19. 17.

u *Cum exterius mutari videtur ſententia conſilium non mutatur; quia de unaquaque re immutabiliter intus conſtituitur, quicquid foris mutabiliter agitur.* Gregor. in Moral. 10.

That which is plaineſt, and giveth fulleſt ſatisfaction, and wherein-to the anſwers of *Gregory* and *Aquinas*, and the reſt, (as many as have ſpoken with any truth and pertinency to the point) in the laſt reſolution fall; is briefly this. In the whole courſe of Scripture, Gods *Threatnings* (and ſo his *Promiſes* too,) have ever a Condition annexed unto them in Gods Purpoſe: which though it be not ever, (indeed but ſeldom) expreſſed; yet is it ever included, and ſo to be underſtood. All Gods Promiſes, how abſolutely ſoever expreſſed, are made *ſub conditione Obedientiæ:* and all his Threatnings (how abſolutely ſoever expreſſed) *ſub conditione Impœnitentiæ*. And theſe *Conditions, viz.* of continuing in *Obedience* in all *Promiſes*; and of continuing in *Impenitency*, in all *Threatnings*, are to be underſtood of courſe; whether they be expreſſed, or not. This is plain from thoſe two famous places before cited, *Jer.* 18. & *Ezek.* 33.

10.

(x) *When*

x Jer. 18. 7,8. *See* Chryſoſt. hom. 5. ad pop. Antioch. *fuſè & pulchrè.*

(x) *When I ſay to the wicked, Thou ſhalt ſurely die; if the wicked turn from his ſin,* &c. *he ſhall ſurely live, he ſhall not die.* Where Almighty God plainly teacheth us, that we ought ſo to conceive of all his *Threatnings*, be they never ſo peremptorily ſet down, (as what more peremptory than this, *Thou ſhalt ſurely die?*) as that he may reſerve to himſelf a power of *Revocation* in caſe the Parties threatned *repent*. The Examples make it plain. *Abimelech ſhall die* for taking *Sarah*: underſtand it; *unleſs he reſtore* her. *Forty days, and* Nineveh *ſhall be deſtroyed*: underſtand it with this Reſervation; *unleſs they repent*. And ſo of all the reſt.

11. But why is not that Clauſe *expreſſed* then? may ſome demand. I anſwer: firſt, it *needeth* not; ſecondly, it *booteth not*. *Firſt*, it needeth not. For God having in *Jerem.* 18. and *Ezek.* 33. and elſewhere, inſtructed us in the *general*, that all his *Threatnings* are to be underſtood with ſuch clauſes and conditions, and reſervations; it is needleſs to repeat them in every particular: As amongſt Chriſtian men, who acknowledge *God's Providence* to rule in all things, and to diſpoſe of all Actions and Events; it is needleſs in every ſpeech *de futuro contingenti* to expreſs this clauſe [*if God will*;] we will go to ſuch or ſuch a place, or do ſuch or ſuch a thing, *if God will*: becauſe we readily conceive it, as a clauſe, which either is, or ſhould be *underſtood* in every ſuch ſpeech, as Saint (*y*) *James* requireth. And ſo in many *Promiſes* amongſt men, this clauſe though not *expreſſed*, is yet allowed of courſe, and to common intendment underſtood, [*Rebus ſic ſtantibus*; things ſtanding and continuing as now they are:] ſo as if a man make a *Promiſe abſolutely*, without expreſſing that or any other like clauſe of *Limitation* or *Exception*, if in the interim ſome ſuch unexpected Accident befal, as maketh that either he cannot or may not do what he had promiſed; we may not in right reaſon charge ſuch a man with *breach of Promiſe*, if he perform not all he promiſed: becauſe the foreſaid Clauſe, though not expreſſed, is yet preſumed to have been *intended* by the promiſer. And that God's Threatnings, as *de jure* they ought to be by us when we *hear them*, ſo *de facto* they were underſtood by him when he *made* them, with a ſecret clauſe of reſervation and exception in caſe of *Repentance*; appeareth by the uſual *practice* of many upon ſuch *threatnings*, and the *uſe* they made of them. The *Ninevites* when *Jonah* preached deſtruction within forty days, without any *expreſs clauſe* of Repentance; yet underſtood it ſo: elſe had it been in vain for them to have repented at all, out of an hope of preventing the judgment by their repentance; as their ſpeeches ſhew they did. (*z*) *For who can tell*, ſay they, *if God will turn and repent, and turn away from his fierce anger, that we periſh not!* The like may be ſaid of *Abimelech*, *Hezekiah*, and others: and of *Ahab* in this place.

y Jam. 4. 15.

z Jonah 3. 9.

12. Again as it is ſometimes *needleſs*, ſo it is always *bootleſs*, to expreſs this Clauſe of Repentance in the *Threatnings* of God. The *expreſſing* of it can do *little good*; ſecure ones will repent never the ſooner for it: But it may do *much harm*; ſecure ones may thereby put themſelves in fairer hope of *forbearance*, and ſo *linger* their repentance till it be too late. Beloved, it is admirable to obſerve τὰ οἰκονομούμενα τοῦ Θεοῦ, *God's* gracious courſes, which he uſeth for the calling of men to repentance. In this particularity whereof we now ſpeak, ſee how his (a) *Mercy and Truth are met together* and do moſt lovingly embrace each other. Where he ſpareth in *the end*, it is moſt certain he ever meant to ſpare [*b*] from *the beginning*: but that

a Pſal. 85. 10.

b *Deus perſeveravit in propoſito ſuo, miſereri volens ab initio.* Hieron. in Jon. 3.

that his everlasting purpose is part of his secret counsel, and unrevealed will; which as we cannot learn; so we may not seek to know, till the event declare it. Now to bring this his secret purpose about, he must work those men to repentance, whom he hath thus everlastingly purposed to spare: else his Justice should become unquestionable, in finally sparing the impenitent. Amongst other means to work men to Repentance, this is one, to (c) *threaten* them with such Judgments, as their sins have deserved: which *threatning* the more terrible it is, the more likely it is to be effectual; and the more peremptory it is, the more terrible it is. So then God, to bring those men to Repentance whom he meaneth to spare, in his Word and by his Messengers denounceth against them such *Judgments* as their *sins* have deserved, and as his *Justice*, without their Repentance, would bring upon them; denounceth them I say absolutely and in a peremptory form, without any express Clause of Reservation or Exception, the more to terrifie and affright them, and to cast them down to the deeper acknowledgment of his Justice and their own unworthiness: which are yet to be understood conditionally; and interpreted with reservation and exception of *Repentance.*

c Εἰ μὴ πεσ-
λωὲχθη [ἡ
ψῆφος] οὐκ ἂν
ἦκουσαν ὁ ἡ-
μαρτηκό]ες, εἰ
δὲ μὴ ἦκουσαν,
οὐκ ἂν μετενό-
ησαν, εἰ δὲ μὴ
μεταενόησαν, οὐκ
ἂν ἀπεκρύσαν-
το τλὼ πμω;ί-
αν. Chryſ. hom. 5. ad pop. Antioch.

You have heard Evidence enough to acquit God's *Truth*; and do by this time, I doubt not, perceive how, as in all other things, so in the revoking of his Threatnings, God's *Mercy* and his *Truth* go hand in hand together. Let us now see what profitable inferences may be raised hence for our use. The sum of all we have said, is but this. God's Threatnings are terrible, but yet conditional: and if he spare to execute them, when we are humbled by them; it is a glorious illustration of his *Mercy*, but without the least impeachment of his *Truth*. Here is something for the *Distressed*, something for the *Secure*, something for *All* to learn. 13.

First, for the *Distressed*, Consider this, and take comfort; all you that (d) *mourn in Sion*, and groan under the weight of God's heavy displeasure, and the fearful expectation of those bitter *Curses* and *Judgments*, which he hath threatned against sin. Why do you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Justice* or *Truth*? take them off a little, and refresh them, by fastening them another while upon his *Mercy*. Consider not only *what* he threatneth: but consider withal *why* he threatneth; it is, that you may repent: and withal *how* he threatneth; it is, unless you repent. He threatneth to *cast down* indeed: but into *Humiliation*, not into *Despair*. He shooteth out his *Arrows*, even *bitter words*: but as (e) *Jonathan's* Arrows, for warning, not for destruction. Think not he aimeth so much at thy *punishment* when he threatneth: alas, if that were the thing he sought, he could lay on load enough (f) without words: No, it is thy amendment he aimeth at, and seeketh therein: and therefore holdeth not his tongue, that if thou wilt take it for a warning, he may hold his hand. If the Father do but *threaten* the Child, when the *Rod* lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more careful to obey, and the more fearful to offend, for the time to come. Canst thou gather *hope* from the *chiding* of thy *Earthly Father*, and wilt thou find no comfort in the chidings and *threatnings* of thy *Heavenly Father*? whose bowels of tender compassion to usward are so much larger, than 14.

d Esa. 61. 3.

e 1 Sam. 20. 21.

f Εἰχε ἐπαγα-
γεῖν ἐβύλετο,
οὐκ ἂν εἶπεν.
Chryſoſt. in Gen. hom. 25. *Nemo punire deſiderans, quod facturus eſt comminatur.* Hier. in Jon. 3.

g Heb. 12. 9. than any *Earthly Parents* can be; by how much himself the (g) *Father of spirits* is greater than those *fathers of our flesh.* Yea, but who am I, will some disconsolate soul say, that I should make Gods *Threatnings void?* or what my *Repentance*, that it should cancel the Oracles of *Truth*, or *reverse* the *Sentence* of the eternal Judge? Poor distressed soul, that thus disputest against thine own peace, but seest not the while the unfathomed depth of Gods *Mercy*, and the wonderful dispensations of his *Truth.* Know that his Threatnings are not made void, or of none effect, when thou by thy Repentance stayest the execution of them; yea rather then are they of all other times *most effectual:* for then do they most of all accomplish their *proper End*, and the thing for which they were intended, in thy *Amendment.* Neither let his Truth make thee despair; but remember that the tenor of all his most *peremptory threatnings*, runneth with an *implicit reservation* and *Conditional Exception* of Repentance: which condition if thou on thy part faithfully perform, the Judgment shall be turned away, and yet God's *Truth* no whit impaired. This for the *Distressed.*

15. Now for the *Secure.* *Moses* in *Deut.* 29. speaketh of a certain (h) *Root*
h Deut. 29. 18, 19. *that beareth Gall and Wormwood*; that blesseth it self when God *curseth*; and standeth unmoved when God *threatneth.* Here is an Axe for that
i Matth. 7. 19. Root; to hew it in pieces: and unless (i) it bring forth better fruit, to cleave it out for the fire. If there be any sprigs or spurns of that Root here; let them also consider what hath been said, and *tremble.* Consider this I say and tremble, all you that make a mock at God, and at his Word, and imagine that all his Threatnings are but *Bruta fulmina*, empty cracks, and *Powder without shot*; because sundry of them have fallen to the ground, and not done the hurt they made shew of. But know whosoever thou art, that thus abusest the *Mercy*, and despisest the *Truth* of God; that as his *Mercy* never did, so his Truth shall never fail. Thou sayest some of his Threatnings have done no harm: I say as much too; and his mercy be blessed for it: but what is that to secure thee? If any where God's Threatnings did no harm, and wrought no destruction; it was there only where they did good, and wrought *Repentance.* If they have *turned thee* from thy sins, as they have done some others; there is hope thou mayest *turn them* away from thee, as some others have done. But if they have done no good upon thee in working thy Repentance; certainly they hang over thee to do thee harm, and to work thy destruction. Gods *Threatnings* are in this respect as all his other words are, sure and
k Esa. 52. 11. stedfast; and such as (k) *Shall never return void, but accomplish that for which they were sent:* if not the one way, then without all doubt the other. If they do not *humble* thee, they must *overwhelm* thee; if they work not thy Conversion, they will thy Ruine. As some *strong Physick*, that either *mendeth* or *endeth* the Patient; so are these. And therefore when *judgments* are denounced; resolve quickly, off or on: Here is all the choice that is left thee; either *Repent*, or *Suffer.* There is a generation of men,
l Deut. 29. 19. that (as *Moses* complaineth) (l) *When they hear the words of Gods curse, bless themselves in their hearts, and say they shall have peace, though they walk in the imagination of their own hearts*; that (as Saint *Paul* complaineth)
m Rom. 2. 4. (m) *Despise the riches of his goodness, and forbearance, and long-suffering, not taking knowledge that the goodness of God would lead them to repentance*;
n 2 Pet. 3. 3, 4. that (as Saint *Peter* complaineth) (n) *Walk after their own lusts, and scoffingly* jest at Gods judgments, *saying*; *Where is the promise of his coming?* But let such secure and carnal scoffers be assured, that howsoever others speed,

they

they ſhall never go unpuniſhed: Whatſoever becometh of God's *Threatnings* againſt others, certainly they ſhall fall heavy upon them. They that have taught us their conditions, *Moſes*, and *Paul*, and *Peter*, have taught us alſo their puniſhments. *Moſes* telleth ſuch a one, howeve rothers are dealt with, that yet (*n*) *the Lord will not ſpare him; but the anger of the Lord and his jealouſie ſhall ſmoke againſt that man, and all the Curſes that are written in* God's *Book, ſhall light upon him, and the Lord ſhall blot out his Name from under heaven.* St. *Paul* telleth ſuch men, That by deſpiſing the riches of his goodneſs and forbearance, they do but (*o*) *treaſure up unto themſelves wrath againſt the* great *day of wrath, and of the revelation of the righteous judgment of God.* Saint *Peter* telleth them, howſoever they not only *ſleep*, but *ſnort* in deep ſecurity, That yet (*p*) *their judgment of long time ſleepeth not, and their damnation* οὐ νυστάζει, *not* ſo much as *ſlumbreth.* Do thou then take heed, whoever thou art, and whatſoever thou doſt, that thou abuſe not the *Mercy* of God; and to divorce it from his *Truth*, is to *abuſe* it. If when God *threatneth*, thou layeſt aſide his *Truth*, and preſumeſt on his *bare Mercy*; when he *puniſheth*, take heed he do not cry quittance with thee, by laying aſide his *Mercy*, and manifeſting his *bare Truth.* God is (*q*) *patient and merciful. Patience* will *bear* much, Mercy *forbear* much; but being ſcorned, provoked, and dared, (*r*) *Patience* it ſelf turneth *furious*, and *Mercy* it ſelf *cruel.* It is *Mercy* that *threatneth*, it is *Juſtice* that *puniſheth.* Mercy hath the *firſt* turn, and if by *Faith* and *Repentance* we lay timely hold of it, we may *keep* it for ever, and (revenging) *Juſtice* ſhall have nothing to do with us. But if, careleſs and ſecure, we ſlip the opportunity, and neglect the time of *Mercy*; the *next* turn belongeth to *Juſtice*, which will render *Judgment without Mercy*, to them that *forgat* God, and *deſpiſed* his Mercy. That, for *the Secure.*

(*n*) Deut. 29. 20.

(*o*) Rom. 2. 5.

(*p*) 2 Pet 2. 3.

(*q*) Pſal. 145. 8.

(*r*) *Furor fit læſa ſæpius patientia.*

Now, *thirdly*, and generally, for *All.* What God hath *joyned together*, let no man *put aſunder.* God hath purpoſely in his *threats* joyned and tempered *Mercy* and *Truth* together, that we might *take* them together, and *profit* by them together. (*s*) *Dividat hæc ſi quis, faciunt diſcreta venenum*; *Antidotum ſumet, qui ſociata bibet*: as he ſpake of the two poiſons. Either of theſe ſingle, though not through any *malignant quality* in themſelves, (God forbid we ſhould think ſo) yet through *the corrupt temperature* of our Souls, becometh rank and deadly *Poiſon* to us. Take *Mercy* without *Truth*, as a *cold Poiſon* it benummeth us, and maketh us ſtupid with *careleſs ſecurity.* Take *Truth* without *Mercy*, as a *hot Poiſon* it ſcaldeth us, and ſcorcheth us in the flames of *reſtleſs Deſpair.* Take both together, and mix them well, as *hot* and *cold Poiſons*, fitly tempered by the skill of the Apothecary, become medicinable; ſo are God's *Mercy* and *Truth* reſtorative to the Soul. The conſideration of his *Truth* humbleth us; without it, we would be *fearleſs*: the conſideration of his *Mercy* ſupporteth us; without it, we would be *hopeleſs.* Truth begetteth *Fear* and *Repentance*; Mercy, *Faith* and *Hope*: and theſe two, *Faith* and *Repentance*, keep the ſoul even, and upright, and ſteddy, as the *ballaſt* and *ſail* do the ſhip, that for all the rough waves and weather that encountereth her in the troubleſom ſea of this World, ſhe miſcarrieth not, but arriveth ſafe and joyful in the Haven where ſhe would be. *Faith* without *Repentance*, is not *Faith*, but *Preſumption*; like a Ship *all Sail*, and no *ballaſt*, that *tippeth over* with every blaſt; and *Repentance* without *Faith*, is not *Repentance*, but *Deſpair*; like a

(*s*) *Auſon. Epig.* 10.

16.

Ship *all ballaſt*, and no *Sail*, which *ſinketh* with her own weight. What is it then we are to do, to turn away God's Wrath from us, and to eſcape *the Judgments* he threatneth againſt us? even this. As in his *Comminations* he joyneth *Mercy* and *Truth* together, ſo are we in our *Humiliations* to joyn *Faith* and *Repentance* together. His *threatnings* are *true*, let us not preſume of forbearance; but *fear*, ſince he hath threatned, that *unleſs we repent*, he will *ſtrike* us. Yet his *threatnings* are but *conditional*, let us not *deſpair* of forbearance; but *hope*, although he hath threatened, that yet if we *repent* he will *ſpare* us. That is the courſe which the *godly*, guided by the direction of his *holy Spirit*, have ever truly and ſincerely held, and found it ever *comfortable* to aſſure them of ſound peace, and reconciliation with God. That is the courſe which the very *Hypocrites*, from the ſuggeſtion of *natural Conſcience*, have ſometimes offered at, as far as Nature (*enlightened*, but *unrenewed*) could lead them; and found it *effectual* to procure them, at the leaſt, ſome *forbearance* of threatned Judgments, or *abatement* of temporal evils, from God.

17. Thus have you heard *three Uſes* made of God's mercy in revoking, joyned with his truth in performing what he *threatneth*. *One*, to chear up the *diſtreſſed*, that he *deſpair* not when God threatneth: *another*, to ſhake up *the ſecure*, that he *diſpiſe* not, when God threatneth: a *third*, to quicken up *all*, that they *believe* and *repent*, when God threatneth. There is yet another *general Uſe* to be made hereof; which, though it be not directly proper to the preſent Argument, yet I cannot willingly paſs without a little touching at it; and that is, to inſtruct us for the underſtanding of God's *Promiſes*. For *contraries* (as *Promiſes* and *Threatnings* are) being of the like kind and reaſon either with other, do mutually *give* and *take* light either *to* and *from* other. God's *Threatnings* are true, and ſtedfaſt, his *Promiſes* are ſo too, [(*t*) *promiſit qui non mentitur Deus*; *which God that cannot lye, hath promiſed*, ſaith the Apoſtle in one place; and in another, (*u*) *All the Promiſes of God are Yea and Amen*:] and where in a third place he ſpeaketh of (*x*) *two immutable things, in which it was impoſſible for God to lye*; his Promiſe is one of thoſe two. *The Promiſes* then of God are *true*, as his *Threatnings* are. Now look on thoſe *Threatnings* again, which we have already found to be *true*, but withal, *conditional*, and ſuch as muſt be ever underſtood with a *clauſe* of reſervation or exception. It is ſo alſo in the *Promiſes of God*; they are *true*, but yet *conditional*, and ſo they muſt ever be underſtood with a *conditional clauſe*. The *exception* there to be underſtood, is *Repentance*; and the *Condition* here, *Obedience*. What God *threatneth* to do unto us, *abſolutely* in words, the meaning is, he will do it, *unleſs we repent and amend*: and what he *promiſeth* to do for us, *abſolutely* in words, the meaning is, he will do it, *if we believe and obey*. And for ſo much as this *Clauſe* is to be underſtood of courſe in all God's *Promiſes*, we may not charge him with *breach of Promiſe*, though after he do not really perform that to us, which *the letter* of his Promiſe did import, if we *break* the condition, and *obey not*.

(*t*) Tit. 1. 2.
(*u*) 2 Cor. 1. 20.
(*x*) Heb. 6. 18.

18. Wouldſt thou know then, how thou art to *entertain* God's *Promiſes*, and with what aſſurance to *expect* them? I anſwer, With a *confident* and *obedient* heart. *Confident*, becauſe he is *true*, that hath *promiſed*; *Obedient*, becauſe that is *the condition* under which he hath *promiſed*. Here is a curb then for thoſe mens *Preſumption*, who living in ſin, and continuing in *diſobedience*, dare yet lay claim to the good *Promiſes* of God. If

ſuch

ſuch men ever had any ſeeming *intereſt* in Gods *Promiſes*; the intereſt they had, they had but by *Contract* and *Covenant*; and that *Covenant*, whether either of the two it was, *Law* or *Goſpel*, it was *conditional*. The Covenant of the *Law* wholly, and *à priori*, conditional; (*y*) *Hoc fac & vives*, *Do this and live*: and the Covenant of *the Goſpel* too, after a ſort, and *à poſteriori*, Conditional; *Crede & vives*, *believe and live*. If then they have broken *the Conditions* of both *Covenants*, and do neither *Believe*, nor *Do* what is required; they have, by their *Unbelief* and *Diſobedience*, forfeited all that ſeeming *intereſt* they had in thoſe *Promiſes*. God's *Promiſes* then, though they be the very main ſupporters of our Chriſtian *Faith* and *Hope*, to as many of us, as whoſe Conſciences can witneſs unto us a ſincere *deſire* and *endeavour* of performing that *Obedience* we have covenanted; yet are they to be embraced even by ſuch of us, with a reverend *fear* and *trembling* at our own unworthineſs. But as for the *unclean*, and *filthy*, and *polluted*; thoſe (*z*) *Swine* and *Dogs*, that delight in ſin and diſobedience, and every abomination; they may ſet their hearts at reſt for theſe matters, they have neither *part* nor *fellowſhip* in any of the *ſweet Promiſes* of God. Let dirty (*a*) *Swine* wallow in their own *filth*, theſe rich (*b*) *Pearls* are not for them, they are too *precious*: let hungry (*c*) *Dogs* glut themſelves with their own *vomit*, *the* (*d*) *Childrens bread* is not for them, it is too *delicious*. Let him that will be *filthy* (*e*) *be filthy ſtill*: *the Promiſes* of God are *holy things*, and belong to none but thoſe that are *holy*, and deſire to be *holy ſtill*. For our ſelves, in a word; let us *hope* that *a Promiſe* being left us, if with Faith, and Obedience, and Patience, we *wait* for it, we ſhall in due time *receive* it: but withal, (*f*) *let us fear*, (as the Apoſtle exhorteth, *Heb.* 4.) *leſt a Promiſe being left us*, through diſobedience or unbelief, *any of us ſhould ſeem to come ſhort of it*.

(*y*) Luk. 10. 28.
(*z*) Matth. 6. 6.
(*a*) 2 Pet. 2. 22.
(*b*) Matth. 6. 6.
(*c*) 2 Pet. 2. 22.
(*d*) Matth. 15. 26.
(*e*) Rev. 22. 11.
(*f*) Heb. 4. 1.

Thus much of the former thing propoſed; the magnifying of God's *Mercy*, and the clearing of his *Truth* in the revocation and ſuſpenſion of *threatned Judgments*, by occaſion of theſe words [*I will not bring the evil.*] There is yet a *Circumſtance* remaining of this general part of my Text, which would not be forgotten; it is *the extent of time*, for the ſuſpending of the Judgment [*I will not bring the evil in his days.*] Something I would ſpeak of it too, by your patience; it ſhall not be much, becauſe the ſeaſon is ſharp, and I have not much ſand to ſpend; *I will not bring the evil in his days*. The Judgment denounced againſt *Ahab*'s houſe, was in the end *executed* upon it, as appeareth in the ſequel of the ſtory, and eſpecially from thoſe words of *Jehu* (who was himſelf the *Inſtrument* raiſed up by the Lord, and uſed for *that Execution*) in 4 *King.* 10. [(*g*) *Know that there ſhall fall to the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab; for the Lord hath done that which he ſpake by his ſervant Elijah*;] which were enough, (if there were nothing elſe to be ſaid) to juſtifie *God's truth* in this one particular. That which *Ahab* gained by his *humiliation*, was only *the deferring* of it for this time; *I will not bring the evil in his days*. As if God had ſaid, This wretched King hath *provoked* me, and pulled down a *Curſe* from me upon his houſe, which it were but juſt to *bring upon him* and *it* without farther delay; yet becauſe he made not a *ſcoff* at my Prophet, but took *my words* ſomething to heart, and was *humbled* by them, he ſhall not ſay, but I will deal *mercifully* with him, and beyond his merit; as ill as he deſerveth it, I will do him this favour, *I will not bring the Evil* that is determined againſt his houſe, *in his days*.

(*g*) 4 King. 10. 10.

19.

20. The thing I would obſerve hence, is, That *when God hath determined a Judgment upon any People, Family, or Place, it is his great mercy to us, if he do not let us live to ſee it.* It cannot but be a great *grief* (I ſay not now to a religious, but even to any ſoul) that hath not quite caſt off all natural affection, to *fore-think*, and *fore-know* the future Calamities of his *Country* and *Kindred* (*h*) *Xerxes* could not forbear *weeping*, beholding his huge Army that followed him, only to think, that within ſome few ſcores of years ſo many *thouſands* of proper men would be all *dead* and rotten; and yet that a thing that muſt needs have happened by *the neceſſity* of *Nature*, if no ſad *Accident*, or common Calamity ſhould haſten the Accompliſhment of it. The Declination of a *Common-wealth*, and the Funeral of a *Kingdom*, foreſeen in the general *corruption of manners*, and *Decay of Diſcipline*, (the moſt certain Symptoms of a tottering State) have fetched *Tears* from the *Eyes*, and *Blood* from the *Hearts* of heathen Men zealouſly affected to their *Country*: How much more *grief* then muſt it needs be to them that acknowledge the true God, not only to foreknow the extraordinary Plagues, and Miſeries, and Calamities which ſhall befal *their Poſterity*? but alſo to *fore-read* in them God's fierce *wrath*, and heavy diſpleaſure, and bitter vengeance, againſt *their own* ſins, and the ſins of *their Poſterity*? Our bleſſed Saviour, though himſelf *without Sin*, and ſo no way *acceſſary* to the procuring of the evils that ſhould enſue, could not yet but (*i*) *weep over the City of Jeruſalem*, when he beheld the preſent *ſecurity*, and the future *ruine* thereof.

(*h*) Herodot. in Polyth. Valer. Max. 9. 13.

(*i*) Luke 19. 41.

21. A *Grief* it is then to know theſe things ſhall happen; but ſome *Happineſs* withal, and to be acknowledged as *a great Favour from God*, to be aſſured that we ſhall never ſee them. It is no ſmall *Mercy* in him, it is no ſmall *Comfort* to us, if either he take us away before his Judgments come, or keep his Judgments away till we be gone. When God had told *Abraham*, in *Gen.* 15. that his (*k*) *Seed* ſhould be a *Stranger* in a Land that was not theirs, meaning *Egypt*, where they ſhould be kept under, and *afflicted* 400 years, leſt the good *Patriarch* ſhould have been ſwallowed up with grief at it, he *comforteth* him, as with a Promiſe of a glorious *deliverance* at the laſt, ſo with a Promiſe alſo of *Proſperity* to his own perſon, and for his own time, [*But thou ſhalt go to thy Fathers in peace, and ſhalt be buried in a good old age*, verſ. 15.] In *Eſay.* 39. when *Hezekiah* heard from the mouth of the Prophet *Iſaiah*, that all *the* (*l*) *treaſures* in the Lord's houſe ſhould be carried into *Babylon*, and that his *Sons*, whom he ſhould beget, ſhould be taken away, and made *Eunuchs* in the Palace of the King of *Babylon*; he ſubmitted himſelf (as it became him to do) to the ſentence of God, and comforted himſelf with this, that yet *there ſhould be Peace and Truth in his days*, verſ. 8. In 4 *Kings* 22. when *Huldah* had propheſied of the (*m*) evil that God would bring upon the City of *Jeruſalem*, and the whole Land of *Judah*; in the Name of the Lord ſhe pronounceth this as a *Courteſie* from the Lord unto good *King Joſiah*, [*Becauſe thy Heart was tender, and thou haſt humbled thy ſelf---Behold therefore I will gather thee unto thy Fathers, and thou ſhalt be gathered unto thy Grave in Peace, and thine eyes ſhall not ſee all the evil, which I will bring upon this place*,] verſe laſt.

(*k*) Gen. 15. 13, 15.

(*l*) Eſay. 39. 6, 8.

(*m*) 4 Kings 22. 16, 20.

22. Indeed every man ſhould have, and every good man hath an *honeſt care* of Poſterity, would *rejoice* to ſee things *ſetled well* for them, would *grieve* to ſee things likely to *go ill* with them. That common ſpeech which was

ſo

ſo frequent with (n) *Tiberius*, was monſtrous, and not (o) ſavouring of common humanity, (p) Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί, When I am gone, let Heaven and Earth be jumbled again into their old Chaos; but he that mended it, with (q) ἐμοῦ ζῶντος, yea, (ſaith he) whilſt I live; ſeemeth to have renounced all that was man in him. *Ariſtotle* hath taught us better what reaſon taught him, that (r) *res poſterorum pertinent ad defunctos*, the good or evil of thoſe that come after us, doth more than nothing concern us, when we are dead and gone. This is true: but yet (s) *proximus egomet mi*, though it were the ſpeech of a *Shark* in the Comedy, will bear a *good Conſtruction*. Every man is (t) *neareſt* to himſelf, and that *Charity* which looketh *abroad*, and ſeeketh not *only* her own, yet beginneth at *home*, and ſeeketh *firſt* her own. Whence it is, that a *godly man*, as he hath juſt cauſe to *grieve* for Poſterities ſake, if they muſt *feel* God's Judgments, ſo he hath good cauſe to *rejoice* for his own ſake, if he ſhall *eſcape* them; and he is no leſs to take knowledge of God's *Mercy* in ſparing him, than of his *Juſtice* in ſtriking *them*.

(n) Dio. lib. 57.
(o) *Illa vox ſcelerata atque inhumana.* Cic. 3. de finib. *Vox magna & deteſtabilis.* Senec. 2. de Clement. 2.
(p) *Everſo juvat orbe mori.* Dictum Ruffini apud Claudian.
(q) *Nero* apud Sueton. in Nerone, cap. 38.
(r) Ariſt. 1. Ethic. 11.
(s) Terent. Andr. 4. 1.
(t) Φιλεῖ δ' ἑαυτῷ πλεῖον ἢ δεῖ ἕκαστος.

This Point is *uſeful* many ways: I will touch but ſome of them, and that very briefly. *Firſt*, here is one *Comfort*, among many other, againſt the bitterneſs of *temporal Death*. If God cut thee off in the *midſt* of thy days, and beſt of thy ſtrength; if *Death* turn thee *pale*, before *Age* have turned thee *gray*; if the flower be *plucked off*, before it begin to *wither*; grudge not at thy Lot therein, but meet God's Meſſenger *chearfully*, and imbrace him *thankfully*; it may be, God hath ſome great work in hand, from which he meaneth to ſave thee. It may be, he *ſendeth death* to thee, as he ſent his (u) *Angel* to *Lot*, to *pluck thee* out of the midſt of a froward and crooked generation, and ſo to *ſnatch thee away*, leſt a worſe thing than death ſhould happen unto thee. Caſt not therefore a lodning eye back upon *Sodom*, neither deſire to linger in *the plain*, (it is but a *valley of tears*, and *miſery*,) but upto the *mountain* from whence cometh thy ſalvation, leſt ſome evil overtake thee. Poſſibly, that which thou thinkeſt an *untimely death*, may be to thee a *double advantage*; a great advantage in *uſhering* thee ſo early into God's glorious *preſence*, and ſome advantage too, in *plucking* thee ſo ſeaſonably from God's imminent *Judgments*. It is a favour to be (x) *taken away* betimes, when evil is determined upon thoſe that are left. 23.

(u) Gen. 19. 16, 17.
(x) *Non me herculè quenquam audio hoc anno ereptum, qui mihi non à Diis immortalibus ereptus ex his miſeriis, & ex iniquiſſimâ conditione vitæ videretur.* Cic. 5. Epiſt. 16. *Fuit hoc luctuoſum ſuis, acerbum patriæ, grave bonis omnibus; ſed ii tamen Rempubl. caſus ſecuti ſunt, ut mihi non erepta* L. Craſſo *à Diis immortalibus, vita, ſed donata mors eſſe videretur. Non vidit flagrantem,* &c. Id. 3. de Orat. Fortunatus *illius* [Hortenſii] *exitus, qui ea non vidit cum fierent, quæ prævidit futura——ſed illum videtur felicitas ipſius quâ ſemper eſt uſus, ab iis miſeriis quæ conſecutæ ſunt, morte vindicaſſe,* Id. in Bruto.

Secondly, here is a *Warning* for us, to take Conſideration of the loſs of *good* or *uſeful* Men; and to *fear*, when they are *going* from us, that ſome evil is *coming* towards us. The Prophet complaineth of the too great and general neglect hereof in his time; [(y) *The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come*, Eſa. 57.] When God ſendeth his (z) *Angel* to pluck out his righteous *Lots*, what may *Sodom* expect but *fire* and *brimſtone* to be rained down upon them? When he plucketh up the faireſt and choiceſt *flowers* in his garden, and 24.

(y) Eſay. 57. 1.
(z) Gen. 19. 16.

and croppeth off the tops of the goodlieſt *Poppies*; who can think other, than that he meaneth to lay his *Garden* waſte, and to turn it into a wild *Wilderneſs*? when he undermineth the main *Pillars* of the Houſe, taketh away the very *Props* and *Buttereſſes* of Church and Common-weal; ſweepeth away religious *Princes*, wiſe *Senators*, zealous *Magiſtrates*, painful *Miniſters*, men of eminent *Ranks*, *Gifts*, or *Example*: Who can be ſecure, that either *Church* or *Common-weal* ſhall (*a*) ſtand up long, and not *totter* at leaſt, if not *fall*? God in *Mercy* taketh ſuch away from *the evil* to come: we in *wiſdom* ſhould look for *evil* to come, when God taketh ſuch away.

(*a*) *Perituræ urbis, aut malorum imminentium, vel futuræ labis, hoc primum indicium eſt, ſi decidant veri conſultores*--- Ambroſ. de Cain & Abel, c. 3.

25. *Thirdly*, here is *Inſtruction* for Worldlings, to make much of thoſe *few godly* ones that live among them; for they are the very *Pawns* of their Peace, and the Pledges of their ſecurity. Think not, ye *filthy Sodomites*, it is for your own ſakes, that ye have been ſpared ſo long; know to whom you are beholden: This *Fellow* (*b*) *that came in to ſojourn* among you, this *Stranger*, this *Lot*, whom you ſo hate, and malign, and diſquiet, he it is that hath bailed you hitherto, and given you *Protection*. Deſpiſe not God's Patience and Long-ſuffering, ye *prophane ones*; neither bleſs your ſelves in your ungodly ways, neither ſay, *We proſper*, though we walk in the Luſts of our Hearts: This and thus we have done, and nothing have been done to us, God holdeth his *hand*, and holdeth his *Tongue* at us; ſurely (*c*) *he is ſuch a one as our ſelves*. Learn, O ye *Deſpiſers*, that if God thus forbear you, it is not at all for your own ſakes, or becauſe he careth not to puniſh evil doers; no, he hath a little *remnant*, a little (*d*) *flock*, a little *handful* of his own among you; a (*e*) *few names* that have *given* themſelves unto him, and *call upon* him daily for mercy upon the Land, and that (*f*) *weep* and *mourn* in ſecret, and upon their beds, for your Abominations, whom you *hate*, and *deſpiſe*, and *perſecute*, and *defame*, and account as the very *Scum* of the People, and the refuſe and *off-ſcouring* of all things, to whom yet you owe your Preſervation. Surely if it were not for ſome *godly Jehoſhaphat* or other, *whoſe* (*g*) *Preſence God regardeth* among you; if it were not for ſome *zealous Moſes* or other, that (*h*) *ſtandeth in the gap* for you, God's wrath had entred in upon you long ere this, as a mighty breach of *water*, and as an overflowing *deluge* overwhelmed you; and you had been ſwept away as with *the* (*i*) *Beſom of Deſtruction*, and devoured as *ſtubble* before the fire. It is (*k*) *the innocent that delivereth the Land*, and reprieveth it from Deſtruction, when the Sentence of Deſolation is pronounced againſt it; *and it is delivered by the pureneſs of his hands*. O the goodneſs of our God! that would have ſpared the five Cities of the Salt-Sea, if among ſo many thouſands of beaſtly and filthy Perſons there had been found but (*l*) *Ten righteous ones*, and that was for each City, but *two* Perſons; nay, that would have pardoned *Jeruſalem*, if in all *the* (*m*) *Streets and broad places thereof*, repleniſhed with a World of *Idolaters*, and *Swearers*, and *Adulterers*, and *Oppreſſors*, there had been found but *one* ſingle man, that *executed Judgment, and ſought the truth* from his heart. But, Oh the madneſs of the men of this fooliſh World withal! who ſeek to do them moſt *Miſchief* of all others, who of all others ſeek to do them moſt *good*; thirſting moſt after their *Deſtruction*, who are the chiefeſt Inſtruments of their *preſervation*. O *fooliſh* and *mad* World! if thou haſt but wit enough, yet, yet, to *hug* and to *make much* of that little flock, *the hoſtages* of thy Peace, and *the earneſt* of thy tranquillity

(*b*) Gen. 19. 9.

(*c*) Pſal. 50. 21.

(*d*) Luke 12. 13.

(*e*) Rev. 3. 4.

(*f*) Ezek. 9. 4.

(*g*) 4 King. 3. 14.

(*h*) Pſal. 106. 23.

(*i*) Eſay. 14. 23.

(*k*) Job 22. 30.

(*l*) Gen. 18. 32.

(*m*) Jer. 5. 1.

quillity! if thou wouldeſt but (n) *know, even thou, at leaſt in this thy day, the things that belong unto thy peace!* Thou art yet *happy*, that God hath a *remnant* in thee; and if thou kneweſt how to make uſe of this happineſs, *at leaſt in this thy day*, by honouring their *perſons*, by procuring their *ſafety* and welfare, by following their *examples*, by praying for their *continuance*, thou mighteſt be *ſtill*, and *more*, and *ever* happy. But if theſe *things*, that belong unto thy peace, *be now hidden from thine eyes*; if theſe *men*, that *prolong* thy peace, and *prorogue* thy deſtruction, be now *deſpiſed* in thy heart, in this day of thy peace, God is *juſt*, thou knoweſt not how *ſoon* they may be taken from thee; and though he do not bring the evil upon thee *in their days*, when they are gone, thou knoweſt not how ſoon *Vengeance may* overtake thee, and (o) *then ſhall he tear thee in pieces, and there ſhall be none* left *to deliver thee.*

(n) Luke 19. 42.

(o) Pſal. 50. 22.

I have now done. Beſeech we God the *Father* of mercies, for his dear *Son* Jeſus Chriſt his ſake, to ſhed his *Holy Spirit* into our hearts, that by his good Bleſſing upon us, that which hath been preſently delivered agreeably to his holy Truth and Word, may take *root downwards* in our hearts, and bring forth *fruit upwards* in our lives and converſations; and ſo to aſſiſt us ever with his Grace, that we may with *humble confidence* lay hold on his *Mercies*, with *chearful reverence* tremble at his *Judgments*, by *unfeigned Repentance* turn from us what he hath *threatned*, and by *unwearied Obedience* aſſure unto us what he hath *promiſed*. To which Holy *Father, Son*, and *Spirit*, three Perſons, and, *&c.*

26.

AD

AD POPULUM.

The Third Sermon.

At Grantham Linc. *Jun.* 19. 1621.

3 Kings 21. 29.

---I will not bring the evil in his days: but in his ſons days will I bring the evil upon his houſe.

I Come now this third time to entreat of this Scripture, and (by God's help) to finiſh it. Of the *Three* parts whereof, heretofore propounded, *viz.* 1. *Ahab's Humiliation*; 2. *The ſuſpenſion of his judgment for his time*; 3. And the *Devolution* of it upon *Jehoram*: the *two former* having been already handled; the *laſt* only now remaineth to be conſidered of. In the proſecution whereof; as heretofore we have cleared GOD's *Holineſs* and *Truth*: ſo we ſhall be now occaſioned to clear his *Juſtice* from ſuch imputations, as might ſeem to lie upon it from this Act. And that in *three reſpects*; accordingly as *Jehoram*, who ſtandeth here puniſhable for *Ahab*'s ſin, may be conſidered in a *threefold reference* to *Ahab*: that is to ſay, either *relatè*, as the ſon of *Ahab*; or *diſparatè*, as another man from *Ahab*; or *comparatè*, (*a*) as a man not altogether ſo bad as *Ahab*. Now what (*b*) Juſtice firſt to puniſh the *Son* for the Father? or indeed *ſecondly*, any *one man* for another? but moſt of all *thirdly*, the *leſs Offender* for the greater? 1.

a 4 Kin. 3. 2.

b *Quiſquam eſt hominum, qui fuiſſe illum (Jovem) Deum credat, tam injuſtum, tam impium, nec mortalium ſaltem conſtituta ſervantem; apud quos peſſo haberetur magnum, alterum pro altero ſteili, & aliena delicta aliorum cervicibus vindicari?* Arnob. contr. Gent. lib. 7.

2. It is not a matter of ſo much difficulty, as at the firſt appearance it ſeemeth, to clear theſe *doubts*; if all things thereto appertaining be *duly* and *diſtinctly* conſidered. The greateſt trouble will be, (the things being of more variety than hardneſs) to *ſort* them in ſuch manner as that we may therein proceed orderly and without confuſion. Evermore, we know, *Certainties* muſt rule *Uncertainties*; and *clear* truths *doubtful*; it will be therefore expedient for us, for the better guiding of our Judgments, *firſt*, to lay down ſome *Certainties*, and then *afterwards* by them to meaſure out fit *Reſolutions* to the Doubts; and then *laſtly* from the premiſes to raiſe ſome few *inſtructions* for our uſe.

3. The *firſt Certainty* then; and a main one, is this. Howſoever things appear to us, yet God neither is, nor can be *unjuſt*; as not in any other thing, ſo neither in his puniſhments. (*c*) *Is God unrighteous, that taketh vengeance? God forbid: for then how ſhall God judge the world?* (*d*) *ſhall not the Judge of all the earth do right?* Indeed the *Reaſons* of his *Juſtice* oftentimes may be, oftentimes are *unknown* to us: but they never are, they never can be *unrighteous* in him. If in a deep *point of Law*, a learned diſcreet *Judge* ſhould upon ſufficient grounds *give ſentence*, flat contrary to what an ordinary *by-ſtander* would think reaſon (as many times it falleth out;) it is not for the grieved party to complain of *injuſtice* done him: he ſhould rather impute what is done, to want of *skill* in himſelf, than of *Conſcience* in the Judge. Right ſo, if in many things Gods Proceedings hold not proportion with thoſe characters of Juſtice and Equity, which our weak and carnal reaſon would expreſs; we muſt thence infer our own *ignorance*, not his *injuſtice*. "And that ſo much the rather; becauſe thoſe *matters of* "*Law* are ſuch as fall within the comprehenſion of *ordinary Reaſon*; where- "as the ways of God are far removed out of our ſight, and advanced a- "bove our reach; and beſides, an *Earthly Judge* is ſubject to miſpriſion, "miſ-information, partiality, corruption, and ſundry infirmities that may "vitiate his Proceedings; whereas no ſuch thing can poſſibly fall upon "the Divine Nature. *David* hath taught us in the Pſalm, that [e] *The* "*righteouſneſs of God is as the great Mountains, and his judgments as the* "*great Deep.* A great Mountain is eaſie to be ſeen; a man that will but "open his Eyes cannot overlook it: but who can ſee into the bottom of "the Sea, or find out what is done in the depths thereof? Whatſoever we do then; let us beware we meaſure not [f] *his ways* by *our ways*; nor *his works* by *our works*: howſoever they ſeem to ſwerve from the Rules of our *ways* and *works*; yet ſtill [g] *The Lord is righteous in all his ways, and holy in all his works.* "Though we cannot fathom the deeps of his "judgments, (for [h] *The Well is deep*, and we have not wherewithal to "draw;) yet let the aſſurance of the *righteouſneſs* of all his proceedings "ſtand firm and manifeſt as the *mountains*, which can neither be *removed* "nor *hid*, but ſtand faſt rooted for evermore. This we muſt reſt upon as a *certain Truth*; howſoever, whomſoever, whenſoever, God *puniſheth*, he is never *unjuſt*.

c Rom. 3. 5, 6.
d Gen. 18. 25.
e Pſal. 36. 6.
f Eſay 55. 8, 9.
g Pſal. 14. 5.
h Joh. 4. 11.

4. *The ſecond Certainty.* To ſpeak of *Puniſhments* properly; No *temporal Evil* is ſimply, and *de toto genere* a puniſhment. By *temporal Evils*, I underſtand all the *pœnal Evils* of this life, that do or may befal us from our bodily *Conception*, to our bodily *Deaths incluſivè*; hunger, cold, nakedneſs, ſickneſſes, infirmities, diſcontents, reproaches, poverty, impriſonments, loſſes, croſſes, diſtreſſes, death, and the reſt; in a word, all that [i] *Sore travel, which God hath given to the ſons of man, to be exerciſed therewith,*

i Eccleſ. 1. 13.

and

and that (e) *Heavy Yoke which is upon the Sons of* Adam, *from the day that they go out of their Mothers Womb, till the day that they return to the Mother of all things.* I ſay none of all theſe are *properly* and *de toto genere* to be accounted *puniſhments*. For to make a thing ſimply and properly, and formally, a *puniſhment*, there are required theſe Three Conditions: 1. That it be *painful*, and grievous to ſuffer. 2. That it be *inflicted* for ſome fault. 3. That it be involuntary, and againſt the ſufferers will. That which hath but the firſt of theſe *three conditions*, may be called after a ſort (and truly too) *Malum pœnæ*, a kind of *puniſhment*. But κυρίως, and *properly*, that Evil only is a *puniſhment*, wherein the whole *three conditions* concur. Now theſe *Temporal Evils*, though they have the *two firſt conditions:* all of them being grievous to ſuffer; all of them being *inflicted* for ſin: yet in the *third* condition they fail, becauſe they are not *involuntary* ſimply, and perpetually, and *de ſuo genere* involuntary; (to omit alſo a kind of failing in *the ſecond* condition; not but that they are ever inflicted for ſome *ſin* deſerving them; but for that, there are withal other *Ends*, and *Reaſons*, for which they are *inflicted*, and whereunto they are *intended*, *beſides* and *above* the puniſhment of the Offence.) It may not be gainſaid indeed, but theſe things are *involuntary* ſometimes in the particular, and eſpecially to ſome men, even *the leaſt* of them: but *ſimply* and *univerſally* ſuch they are not; ſince by other ſome men, *the greateſt* of them are willingly and chearfully, not only *ſuffered*, but *deſired*. Not but that they are *grievous* to the beſt. (It muſt needs be ſome grief, as to the *Merchant*, to ſee his rich lading caſt over-board, and to *the Patient* to have an old feſtered ſore ſearched and ſinged; ſo to the *Chriſtian*, to have Gods *correcting hand* lie heavy upon him in ſome *Temporal Affliction:* The Apoſtle telleth us plainly, (a) *No Affliction for the preſent is joyous, but grievous.*) But *involuntary* it is no more in him, than thoſe other things are in them. As therefore *the Merchant*, though it pity his heart to ſee ſo much *wealth* irrecoverably loſt, yet getteth the beſt help, and uſeth the beſt ſpeed he can to empty the Veſſel of them, for *the ſaving of his life*; and as *the Patient*, though [b] he ſmart when the *wound* is dreſſed, yet *thanketh* and *feeth* the Surgeon for his pains, in hope of *future eaſe:* ſo *the Chriſtian*, though theſe *temporal evils* ſomewhat trouble him, yet he is *willing* to them, and he is *chearful* under them, and he acknowledgeth *Gods goodneſs* in them, and returneth him *thanks* for them; becauſe he knoweth they are ſent for his *future good*, and that they will at the laſt [c] *yield him the peaceable fruit of Righteouſneſs*, when he ſhall have been ſufficiently *exerciſed* thereby. See [d] *Peter* and *John rejoycing*, when they ſuffered for the Name of Jeſus, and S. *Paul* ſo far from fearing, that he [e] *longed* after his *diſſolution*; and the bleſſed *Martyrs* running to a *faggot* as to a *feaſt*. Verily Gods children ſee great good in theſe things, which others account *evils:* and therefore they take them not as bare *puniſhments* ſent to *afflict* them; but as *glorious trials* to exerciſe them, as *gracious corrections* to humble them, as *precious receipts* to purge and recover, and reſtore, and ſtrengthen them.

e Syrac. 40. 1.

a Heb. 12. 11.

b *Eſt planè quaſi ſævitia medicina de ſcalpello. Non tamen ſecari idcirco malum, quia dolores utiles affert— ululans ille, & gemens & mugiens inter manus medici poſtmodum eaſdem mercede cumulabit.* Tert. in Scorp. cap. 5.

c Heb. 12. 11.

d Acts 5. 41.

e Phil. 1. 23.

So that it is not any of *the temporal evils* of this life; but much rather *the everlaſting pains* of Hell, wherein the juſt reward and puniſhment of ſin properly and eſpecially conſiſteth. (f) *The wages of ſin is death: the proper* wages of ſin, *eternal* death. For ſo the *Antitheſis* in that place giveth it to be underſtood, *viz.* of ſuch a *Death* as is oppoſed to *Eternal Life*, and that is *Eternal Death*; [*The wages of ſin is death: but the gift of God is Eternal Life*,] *Rom.* 6. By the diſtribution of thoſe *Eternal Puniſhments* then, we are rather to judge of Gods *Righteouſneſs*, in

5.

f Rom. 6. 23.

recompenſing ſinners; than by the diſpenſation of theſe *temporal evils.* It was a ſtumbling block to the [g] *Heathen*, to ſee *good men* oppreſſed, and *Vice* proſper: it made them doubt; ſome, whether there were a *God*, or no? others nothing better, whether a *Providence* or no? But what marvel if they ſtumbled, who had no right knowledge either of *God*, or of his *Providence*; when *Job*, and *David*, and other the dear Children of God have been much puzled with it? *David* confeſſeth in *Pſal.* 73. that [h] *His feet had well nigh ſlipped*, when he ſaw the proſperity of the wicked: and certainly down he had been, had he not happily ſtepped [i] *into the Sanctuary of God, and there underſtood the end of theſe men.* Temporal evils, though they be *ſometimes* puniſhments of ſin; yet they are not *ever* ſent as puniſhments, (becauſe ſometimes they have other Ends and Uſes, and are *ordinabilia in melius*;) and *ſecondly*, they are never the *only* puniſhments of ſins; becauſe there are greater and more laſting *puniſhments* reſerved for ſinners after this life, of which there is no other uſe or end but to *puniſh*, ſince they are not *ordinabilia in melius.* If we will make theſe temporal evils the meaſure, whereby to judge of the *juſtice of God*, we cannot ſecure our ſelves from erring dangerouſly: *Gods purpoſes* in the diſpenſation of theſe unto particular men being unſearchable. But thoſe everlaſting puniſhments are they, wherein Gods *Juſtice* ſhall be manifeſted to every eye, in due time, at that laſt day, which is therefore called by Saint *Paul*, Rom. 2. [a] *The day of wrath, and of the revelation of the righteous judgment of God.* Implying, that howſoever God is juſt in all his Judgments and acts of providence, even upon earth; yet the *Counſels* and *Purpoſes* of God in theſe things, are often *ſecret*, and *paſt finding out:* but at the laſt great day, when (b) *He ſhall render to every man according to his works* his everlaſting recompence; then his vengeance ſhall manifeſt his wrath, and the *righteouſneſs* of his judgment ſhall be revealed to every eye in the condign puniſhment of unreconciled ſinners. This is the *Second Certainty*; Temporal evils are not *always*, nor *ſimply*, nor *properly* the puniſhments for ſin.

g Θεῶ δ' ὄνες- δ@ τῆς κα- κὰς ἐυδαιμο- νεῖν. *Marmoreo tumulo Licinus jacet; at Cato parvo: Pompeius nullo. Credimus eſſe Deos?* Varro See Plat. de leg. Cic. 3. de Nat. deor. Senec. de provid. Aug. 3. de lib. arb. 2. Menand. apud Stob. Serm. 104.

h Pſal. 73. 23.

i Ibid. 17.

a Rom. 2. 5.

b Ibid. 6.

6. If any man ſhall be yet unſatisfied, and deſire to have *Gods juſtice* ſomewhat farther cleared, even in the diſpoſing of theſe temporal things: although it be neither ſafe, nor poſſible for us, to ſearch far into particulars, yet ſome general ſatisfaction we may have from a *third Certainty*; and that is this. Every *evil of pain*, whatſoever it be, or howſoever conſidered, which is brought upon any man, is brought upon him evermore for *ſin*; yea, and that alſo for his own *perſonal ſin.* Every branch of this aſſertion would be well marked. I ſay firſt, [*Every evil of pain, whatſoever it be,*] whether natural defects and infirmities in ſoul or body, or outward afflictions in goods, friends, or good name; whether inward diſtreſſes of an afflicted, or terrors of an affrighted Conſcience; whether temporal or eternal Death; whether evils of this life, or after it: or whatſoever other *evil* it be, that is any way *grievous* to any man; every ſuch *evil* is for ſin.

7. I ſay, *ſecondly*, every evil of pain, *howſoever conſidered:* whether *formally*,
1. and *ſub ratione pœnæ*, as the proper effect of Gods vengeance and wrath a-
2. gainſt ſin; or as a fatherly correction & chaſtiſement, to *nurture* us from ſome
3. paſt ſin; or as a medicinal *preſervative*, to *ſtrengthen* us againſt ſome future ſin;
4. or as a clogging *chain* to keep under & diſable us from ſome outward work
5. of ſin; or as a fit matter and object whereon to *exerciſe* our Chriſtian graces
6. of *faith, charity, patience, humility*, and the reſt; or as an occaſion given and taken by Almighty God, for the greater manifeſtation of the glory of his *Wiſdom,*

Wiſdom, and *Power*, and *Goodneſs* in the removal of it: or as an act of *Exemplary Juſtice*, for the *Admonition* and Terror of others; or for whatſoever other end, purpoſe, or reſpect it be inflicted.

I ſay *thirdly*, Every ſuch *evil of pain*, is brought upon us *for ſin*. There may be other *Ends*, there may be other *Occaſions*, there may be other *Uſes* of ſuch *Evils*: but ſtill the Original *Cauſe* of them all, is ſin, [(a) *When thou with rebukes doſt chaſten man for ſin.*] It was not for any (*b*) extraordinary notorious ſins, either of the *blind man* himſelf, or of his *Parents*, above other men, that he was *born blind*. Our Saviour Chriſt acquitteth them of that, *John* 9. in anſwer to his Diſciples, who were but too forward (as God knoweth moſt men are) to *judge the worſt*. Our Saviour's Anſwer there, never intended other, but that ſtill the true Cauſe deſerving that blindneſs was his, and his parents *ſin*: but his purpoſe was to inſtruct his Diſciples, that that *infirmity* was not laid upon him rather than upon another man, *meerly for that reaſon*, becauſe he (or his Parents) had *deſerved it more* than other men; but for ſome *farther Ends*, which God had in it in his ſecret and everlaſting purpoſe; and namely this among the reſt, *That the works of God might be manifeſt in him*, and the Godhead of the Son made glorious in his miraculous Cure. As in *Nature*, *the intention of the* (c) *End* doth not overthrow, but rather ſuppoſe the *Neceſſity* of the *Matter*: ſo is it in the *works* of God, and the diſpenſations of his wonderful *Providence*. It is from *Gods Mercy*, ordering them to thoſe *Ends* he hath purpoſed; that his puniſhments are *good*: but it is withal from our *ſins*, deſerving them as *the Cauſe*, that they are *juſt*. Even as the *Rain* that falleth upon the Earth, whether it moiſten it kindly, and make it fruitful, or whether it choak and ſlocken and drown it, yet ſtill had its beginning from the *Vapours*, which the Earth it ſelf ſent up. All thoſe *Evils*, which fall ſo daily and thick upon us from Heaven (whether to *warn* us, or to *plague* us) are but *Arrows* which our ſelves firſt *ſhot up* againſt Heaven, and now *drop down* again with doubled force upon our heads. *Omnis pœna propter culpam*: all evils of *pain*, are for the evils of *ſin*. 8.

a Pſal. 39. 11.
b John 9. 2, 3.
c *See* Ariſt. 2. phyſ. c. 8, & 9.

I ſay *fourthly*, All ſuch evils are for our *own ſins*. The Scriptures are plain. (*d*) *God judgeth every man according to his own works*, (e) *Every man ſhall bear his own burden*, &c. God hath enjoyned it as a *Law* for *Magiſtrates*, (wherein they have alſo his Example to lead them; that *not* (f) *the fathers for the children, nor the children for the fathers, but every man ſhould be put to death for his own ſin*, Deut. 24. If *Iſrael* take up a *Proverb* of their own heads, [(g) *The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge*;] they do it without cauſe, and they are checked for it. *The ſoul that ſinneth, it ſhall die: and if any man eat ſowre grapes, his own teeth* (and not anothers for him) *ſhall be ſet on edge thereby*. For indeed, how can it be otherwiſe? or who can reaſonably think, that our moſt gracious God, who is ſo ready to *take from us* the guilt of *our own*, ſhould yet *lay upon us* the guilt of *other mens ſins*? The only *exception* to be made in this kind, is that alone *Satisfactory Puniſhment* of our bleſſed Lord and Saviour Jeſus Chriſt: not at all for *his own* ſins, (far be the impiety from us ſo to imagine; for [a] *He did no ſin, neither was there any guilt found in his mouth*:) but for *ours*. [*b*] He *payed* that which he never took; it was *for our tranſgreſſions* that *he was wounded, and the chaſtiſement of our Peace was* laid *upon him*. Yet even thoſe *meritorious ſufferings* of his may be ſaid (in 9.

d 1 Pet. 1. 17.
e Gal. 6. 5.
f Deut. 24. 16.
g Ezek. 18. 2, &c. Jer. 31. 29.

a 1 Pet. 2. 22.
b Pſal. 69. 4. *Non rapui & exſolvebam: non peccavi & pœnas dabam.* Aug. Ibid.

(in a *qualified* ſence) to have been for *his own* ſins: (although in my judgment, it be far better to abſtain from ſuch like ſpeeches, as are of ill and ſuſpicious ſound, though they may be in ſome ſort defended.) But how for his own ſins? his own by *Commiſſion!* by no means: (God forbid any man ſhould teach: any man ſhould conceive ſo; the leaſt thought of this were Blaſphemy:) but his own by (c) *Imputation.* Not that he had *ſinned,* and ſo *deſerved* puniſhment: but that he had (d) *taken upon him* our ſins, which *deſerved* that puniſhment. As he that undertaketh for another mans *debt,* maketh it *his own,* and ſtandeth Chargeable with it, as if it were *his own perſonal* debt: ſo Chriſt, becoming *ſurety* for our ſins, made them (e) *his own,* and ſo was puniſhable for them, as if they had been *his own perſonal ſins*; (f) *Who his own ſelf bare our ſins in his own body upon the tree,* 1 *Pet.* 2. That he was *puniſhed* for us, who himſelf *deſerved* no puniſhment; it was, becauſe (g) *He was made ſin for us, who himſelf knew no ſin.* So that I ſay, in ſome ſence the aſſertion may be defended univerſally, and without exception, but yet I deſire rather it might be thus; Chriſts only *excepted,* all the *Pains* and *Evils* of men are brought upon them for *their own ſins.*

c Eſay. 53. 5.
d *Delictorum ſuſceptor, non commiſſor.* Aug. in Pſalm 68.
e *Delicta noſtra ſua delicta fecit, ut juſtitiam ſuam noſtram juſtitiam faceret.* Aug. exp. 2. in Pſalm 21.
f 1 Pet. 2. 24.
g 2 Cor. 5. 21.

10. Theſe *three Points* then are *certain:* and it is needful they ſhould be well underſtood and remembred; becauſe nothing can be objected againſt *Gods Juſtice,* in the puniſhing of ſin, which may not eaſily be removed, if we have recourſe to ſome one or other of theſe *Three Certainties,* and rightly apply them. All the *Three Doubts* propoſed in the beginning, have one and the ſame *Reſolution:* anſwer one; and anſwer all. *Ahab* here ſinneth by *Oppreſſion:* and yet the evil muſt light, though not all of it (for ſome part of it fell, and was performed upon *Ahab* himſelf,) yet the main of it upon his Son *Jehoram.* [*I will not bring the evil in his days. But in his Sons days will I bring the evil upon his houſe.*] It is not *Jehoram's* caſe alone: it is a thing that often hath, and daily doth befal many others. In *Gen.* 9. when *Noah's* ungracious Son *Ham* had diſcovered his Fathers nakedneſs: the old man (no doubt, by Gods ſpecial inſpiration) layeth the *Curſe,* not upon *Ham* himſelf, but upon his ſon *Canaan.* (a) [*Curſed be* Canaan, *&c.*] And God ratified the Curſe, by rooting out the poſterity of *Canaan,* firſt out of the pleaſant Land, wherein they were ſeated; and then afterwards from the face of the whole Earth. *Jeroboam's* (b) Idolatry cut off his Poſterity from the *Kingdom*; and the (c) *wickedneſs* of *Eli* his Sons, theirs, from the *Prieſthood* of *Iſrael.* *Gehazi* with the bribe he took, purchaſed a (d) *Leproſie* in Fee ſimple *to him* and *his heirs for ever.* The *Jews,* for *ſtoning the Prophets* of God, but moſt of all for *Crucifying the Son of God,* brought blood-guiltineſs, not only upon *themſelves,* but upon *their Children* alſo, [(e) *His Blood be upon us, and upon our Children.*] The *wrath of God* therefore coming upon them (f) *to the utmoſt,* and *the curſe of God* abiding upon *their Poſterity* even unto this day: wherein they ſtill remain, (and God knoweth how long they ſhall) a baſe and deſpiſed people, ſcattered almoſt every where, and every where hated. Inſtances might be endleſs, both in private *Perſons* and *Families,* and in whole *Kingdoms* and *Countries.* But it is a needleſs labour to *multiply inſtances* in ſo confeſſed a point: eſpecially God Almighty having thus far declared himſelf and his pleaſure herein in the *Second Commandment* of the Law; that he will not ſpare in his (g) *Jealouſie* ſometimes to *viſit the ſins of the Fathers upon the Children, unto the third and fourth Generation.*

a Gen. 9. 25.
b 3 Kings 15. 29, 30.
c 1 Sam. 2. 33-36.
d 4 Kings 5. 27.
e Matth. 27. 25.
f 1 Theſ. 2. 16.
g Exod. 20. 5.

11. There is no queſtion then *de facto,* but ſo it is; the ſins of the *Fathers* are

are visited upon the *Children*: but *de jure*, with what right and equity it is so, it is (as Saint *Chrysostom* speaketh) (*h*) ζήτημα πολυθρύλλητον καὶ πανταχοῦ φερόμενον, a question famous, and much debated. *The Considerations*, which I find given in for the resolution of this question, by those that have purposely handled it, are very many. But multitude breedeth confusion: and and therefore I (*i*) propose no more but two only, unto which so many of the rest as are material may be reduced; and those two grounded upon the certainties already declared. *The former* concerneth the Nature of those Punishments which are inflicted upon the Children for the Fathers sins; *the latter*, the Condition of those Children, upon whom such punishments are inflicted:

h Chrysost. in Gen. hom. 28.

i August. qu. 42. in Deutr. Theophylact. in Joh. 9. Perer. 14. in Gen. Disp. 4. Aquin. 1, 2. qu. 87. 8. Sasb. quodlib. 3.

As to *the first*, The punishments which God bringeth usually upon the Children for the Fathers sins, are only temporal and outward punishments. Some have been plagued with infectious diseases, as (*k*) *Gehazi's* posterity; and (*l*) *Joab's* also, if that curse which *David* pronounced against him took effect, as it is like it did. Some have come to untimely and uncomfortable ends: as *David's* children, (*m*) *Ammon*, and (*n*) *Absalom*; and *the* (*o*) *little ones* of *David*, and *Abiram*, and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kinds, too long to rehearse. And all these *temporal judgments*, their fathers sins might bring upon them: even as the Faith, and Vertues, and other graces of the Fathers, do sometimes convey temporal blessings to their posterity. So *Jerusalem* was saved in the Siege by *Senacherib*, for (*p*) *David's* sake, many years after his death, *Esay* 37. 35. And the succession of the Crown of *Israel* continued in the line of (*q*) *Jehu* for four descents; for the zeal that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then men may fare the better, and so they may fare the worse too; for the Vertues, or Vices of their Ancestors. Outwardly, and Temporally they may: but Spiritually and Eternally they cannot. For as never yet any man went to Heaven for his Fathers goodness; so neither to Hell for his Fathers wickedness.

k 4 Kin. 5. 27.

l 2 Sam. 3. 29.

m 2 Sam. 13. 29.

n 2 Sam. 18. 15.

o Num. 16. 27, 33.

p Esa. 37. 35.

q 4 Kin. 10. 30.

If it be objected; that for any people or person to suffer a (*r*) *famine of the Word of God*, to be deprived of the use and benefit of the sacred and saving *Ordinances of God*, to be left in utter darkness without the least glimpse of the glorious light of the Gospel of God, without which (ordinarily) there can be no knowledg of *Christ*, nor means of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a temporal punishment: and yet this kind of Spiritual judgment doth sometimes light upon a Nation or People, for the Unbelief, and Unthankfulness, and Impenitency, and Contempt of their Progenitors, whilest they had the light: and that therefore the Children for their Parents, and Posterity for their Ancestry are punished not only with Temporal, but even with Spiritual judgments also. If any shall thus object, one of these *Two Answers* may satisfie them, *First*, if it should be granted, *the want of the Gospel* to be properly a Spiritual Judgment; yet it would not follow that *one* man were punished spiritually for the fault of *another*. For betwixt *private persons*, and *publick societies* there is this difference: that in *private persons*, every succession maketh a change; so that when *the Father* dieth, and *the Son* cometh after him, there is not now *the same* person that was before, but *another*: but in Cities, and Countries, and Kingdoms, and all *publick societies*, succession maketh no change; so that when (*s*) *One generation passeth, and another cometh* after it, there is not *another* City, or Nation, or People than there was before, but *the same*. If then the people of the same land should *in this generation*

13.

r Amos 8. 11.

s Eccles. 1. 4. Vide responsionem Alfeni J. C. l. 76. ff. de Judiciis.

ration, be viſited with any ſuch *ſpiritual judgment*, as is the removal of their *Candleſtick*, and the want of the *Goſpel*, for the ſins and impieties of their *Anceſtors* in ſome *former generations*: yet this ought no more to be accounted the puniſhment of *one* for *another*; than it ought to be accounted the puniſhing of *one* for *another*, to puniſh a man in his *Old Age*, for the ſins of his *Youth*. For as the *body* of a man, though the *primitive moiſture* be continually ſpending and waſting therein, and that decay be ſtill repaired by a daily ſupply of new and *alimental moiſture*, is yet truly the *ſame body*; and as a *River* fed with a living Spring, though the *water* that is in the channel be continually running out, and *other water* freſhly ſucceeding in the place and room thereof, is truly the *ſame River*: ſo a *Nation* or People, though *one generation* is ever paſſing away, and *another* coming on, is yet truly the *ſame Nation* or People, after an hundred, or a thouſand years, which it was before.

14. Again ſecondly; *The want of the Goſpel*, is not properly a *ſpiritual* but rather a *temporal* puniſhment. We call it indeed ſometimes a *ſpiritual Judgment*, as we do the free uſe of it a *ſpiritual bleſſing*: becauſe the Goſpel was written for, and revealed unto the Church, by the *Spirit* of God; and alſo becauſe it is the Holy Ordinance of God, and the proper inſtrument whereby (ordinarily) the ſpiritual life of Faith and of Grace is conveyed into our ſouls. But yet properly and primarily, thoſe only are [*t*] *Spiritual Bleſſings*, which are immediately *wrought* in the ſoul by the *Spirit of God*, and by the ſame *Spirit* cheriſhed and preſerved in the heart of the receiver for his good, and are proper and peculiar to thoſe that are born again of the *Spirit*: and all thoſe, on the contrary, which may be ſubject to decay, or are common to the reprobate with the Elect, or may turn to the hurt of the receiver, are to be eſteemed *temporal* bleſſings, and not ſpiritual. And ſuch a *bleſſing* is the outward *partaking of the Word* and Ordinances of God: the want thereof therefore conſequently is to be eſteemed a *temporal judgment*, rather than *ſpiritual*. So that, notwithſtanding *this inſtance*, ſtill the former conſideration holdeth good: that God ſometimes viſiteth the ſins of the fathers upon the children with outward and *temporal*, but never with *ſpiritual* and *eternal* puniſhments.

[*t*] Epheſ. 1. 3.

15. Now, if there could no more be ſaid to this doubt, but only this; it were ſufficient to clear God's Juſtice: ſince we have been already inſtructed, that theſe *temporal judgments* are not always *properly* and *formally* the puniſhments of ſin. For as *outward bleſſings* are indeed no true bleſſings properly; becauſe wicked men have their portion in them as well as the godly, and they may turn (and often do) to the greater hurt of the ſoul, and ſo become rather *Puniſhments* than *Bleſſings*: ſo to the contrary, *outward puniſhments* are no true puniſhments *properly*; becauſe the *Godly* have their ſhare in them as deep as the *Wicked*, and they may turn (and often do) to the *greater good* of the ſoul, and ſo become rather *Bleſſings* than *Puniſhments*.

16. If it be yet ſaid; But why then doth God threaten them as *Puniſhments*,
1. if they be not ſo? I anſwer, *Firſt*; becauſe they ſeem to be puniſhments,
and are by moſt men ſo accounted for their grievouſneſs, though they be
2. not properly ſuch in themſelves. *Secondly*, for the *common event*; becauſe *ut plurimum*, and for the moſt part they prove puniſhments to the
3. ſufferer, in caſe he be not bettered, as well as grieved by them. *Thirdly*; becauſe they are indeed a kind of puniſhment, though not then de-
4. ſerved, but formerly. *Fourthly*, and moſt to the preſent purpoſe; becauſe not

not ſeldom *the* (*u*) *Father* himſelf is puniſhed in them, who through tenderneſs of affection taketh very much to heart, *the Evils* that happen to his *Child*, ſometimes more than if they had happened to himſelf. See *David* (*x*) weeping and pulling for his traiterous Son *Abſolom*, when he was gone, more (*y*) affectionately than we find he did for the hazards of *his own perſon*, and of the whole *State of Iſrael*, whilſt he lived. For if it be a *puniſhment* to a man to ſuſtain loſſes in his *Cattle*, or *Goods*, or *Lands*, or *Friends*, or any other thing he hath; how much more then in his *Children*, of whom he maketh more account than of all the reſt, (as being not only an *Image*, but even a (*z*) *part* of himſelf; and for whoſe ſakes eſpecially it is, that he maketh ſo much account of the reſt?) The Egyptians were plagued not only in the blaſting of their *Corn*, the murrain of their *Cattel*, the unwholeſomneſs of their *Waters*, the annoyance of *Vermine*, and ſuch like; but alſo and much more in the death of their (*a*) *firſt-born*, that was their *laſt* and *greateſt* Plague. The news of his *children* ſlain with the fall of an houſe, did put *Job* (though not quite *out of Patience*, yet) more (*b*) to *the trial of his patience*, than the loſs of all his *ſubſtance* beſides; though of many thouſands of *Oxen*, and *Aſſes*, and *Sheep*, and *Camels*. Now if no man charge God with *Injuſtice*, if when a man ſinneth, he puniſhe him in his *body*, or *goods*, or *good name*, or in other things; why ſhould it be ſuſpected of Injuſtice, when he ſinneth, to puniſh him in his *Children*? at leaſt there, where *the evil* of the children *ſeen* or *fore-ſeen* redoundeth to the *grief* and affliction of the Father? And ſo was *David's Murther* and *Adultery* juſtly puniſhed in the loſs of his *inceſtuous* Son *Amnon*, and of his *murtherous* Son *Abſalom*. Upon which ground, ſome think that clauſe [(*c*) *unto the third and fourth generation*] to have been added in *the Second Commandment*, reſpectively to the ordinary *ages* of Men, who oftentimes live to ſee their Children to *the third*, and ſometimes to *the fourth Generation*, but very ſeldom farther; implying, as they think, that God uſually puniſheth the ſins of *the Fathers* upon *the Children* within ſuch a compaſs of time, as they may in likelihood *ſee* it, and *grieve* at it; and then whatever evil it be, it is rather inflicted as a puniſhment to them, than to their Children. This in part ſatisfieth the doubt, That *the Puniſhments* which God layeth upon *the Children* for the Fathers ſins, *are only temporal puniſhments*, and conſequently by our *ſecond ground*, not properly puniſhments.

But yet for ſo much as theſe *temporal evils* (be it properly, be it improperly) are ſtill a kind of *Puniſhment*; and we have been already taught from *the third ground*, that all evils of puniſhment, whether proper, or improper, are brought upon men evermore, and only for their *own perſonal* Sins: the doubt is not yet wholly removed, unleſs we admit of a *ſecond Conſideration*; and that concerneth the *Condition* of thoſe *Children*, upon whom ſuch puniſhments are inflicted for their fathers Sins. 17.

And *firſt*; It is conſiderable, that *Children* moſt times tread in their Fathers *ſteps*, and continue in their *ſins*, and ſo draw upon themſelves their *puniſhments*. And this they do eſpecially by a *three-fold* Conveyance of ſin from their Parents; *viz. Nature*, *Example*, and *Education*. Firſt, *Nature*; and this is ſeen eſpecially in thoſe ſins that are more ſenſual than other, and do, after a ſort, *ſymbolize* with *the predominant humour* in the body. It is plain from experience, that ſome *ſins* (eſpecially *the Proneneſs* and *Inclination* unto them) do follow ſome *Complexions* and Conſtitutions of body, more than others; and ariſe from them. As Ambition, Rage, Raſhneſs, and turbulent intermedling in other 18.

(*u*) Βαρύτερον αὐτοῖς ὄζειν εἰς χολέσεως λόγον, τὸ τοῦ παῖδας ὁρᾶν τιμωρουμένους, ἢ ἑαυτοῦ ὑπὲρ θυμὸς γηροτρόφους. Chryſ. in Gen. hom. 20. *Filii bona valetudo, felicitas, patrimonium, pertinent ad patrem felicior futurus, ſi ſalvum habuerit, filium infelicior ſi amiſerit.* Sen. 5. de Benef. 19. *Nihil intereſt in ſe quis veritus fuerit, an in liberis, cùm pro affectu parentes magis in liberis terreantur.* lib. 8. ſect. hæc quæ ff. 4. 2. Quod metus cauſa.

(*x*) 2 Sam. 18. 33.

(*y*) 2 Sam. 19. 5, 6.

(*z*) *Naturâ pater & filius eadem eſſe perſona pene intelligitur.* lib. ult. Cod. 626. de Impub. *Pars quodammodo corporis ejus,* l. 22. Cod. 11. 47. de Agaric. & Cenſ.

(*a*) Exod. 11. 5, 6.

(*b*) *Then Job aroſe*, &c. Job 1. 20.

(*c*) Exod. 20. 5.

mens affairs from *Choler*; Wantonneſs, and licentious mirth, from *Blood*; Drunkenneſs and Lazineſs, from *Flegm*; Envy, Sullenneſs, and implacable thirſt of Revenge, from *Melancholy*. And theſe kind of ſins (to note that by the way) do oftentimes prove our *maſter ſins*, ſuch as Divines uſually call our boſom, and *darling*, and *beloved* ſins (*peccatum in deliciis*) becauſe (*d*) naturally we have *a ſtronger* proneneſs and inclination to theſe than to other ſins. And therefore we ought to *pray* againſt, and to *ſtrive* againſt theſe ſins, and to avoid *the occaſions* of them, eſpecially and above all other ſins. And if it ſhall pleaſe God ſo to ſtrengthen us with his *grace*, and enable us by his *Spirit*, as to have in ſome good meaſure *ſubdued* theſe ſins in us, and *denied* our ſelves in them: it is to be comfortably hoped, that we have wrought the main and the *Maſter-piece* of our *Mortification*. But to return where I was; as *Colour*, and *Favour*, and *Proportion* of hair, and face, and lineament, and as *diſeaſes* and *infirmities* of the Body, ſo commonly *the habilities*, and *diſpoſitions*, and *tempers* of the mind and affections become hereditary, and (as we ſay) (*e*) *run in a blood*. *Naturæ ſequitur ſemina quiſque ſuæ*. An evil *bird* hatcheth an evil *egg*; and one (*f*) *Viper* will breed a *generation* of Vipers.

(*d*) Συγγενῆ ἁμαρτήματα. Theophraſt. Charact. 19.

(*e*) Φεῦ, φεῦ, παλαιὸς αἶνος ὡς καλῶς ἔχει; ἐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ πατρός. Eurip. apud Stob. Ser. 88.

(*f*) Ἐκ γὰρ κακοῦ δὴ φύσις πέλει κακὸν, ὡς ἐξ ἐχίδνης πάλιν ἔχιδνα γίγνεται. Egdor. Ibid.

19. *Secondly*, we are (God knoweth) but too apiſh, apt to be led *much* by examples, *more* by the worſt, *moſt* by the neareſt. ---(*g*) *Velocius & citius nos corrumpunt vitiorum exempla domeſtica. Young ones* will do, as they ſee the *old ones* do before them; and they will on, *non quâ eundum, ſed quâ itur*; not as their father *biddeth* them, but as *he leadeth them*. (*h*) *Si nociva ſenem juvat alea.*-- If (*i*) the father be given to *ſwearing*, or *gaming*, or *ſcoffing*, or *whoring*, or *riot*, or *contention*, or *exceſs* in drink, or any thing elſe that naught is, let him counſel and adviſe his ſon as often and as earneſtly as he can, he ſhall find one *curſed* example (without the ſingular mercy and grace of God) to do more hurt upon him, than a thouſand wholeſom *admonitions* will do good. (*k*) *Fugienda patrum veſtigia ducunt, Et monſtrata diu veteris trahit orbita culpæ.*

(*g*) Juvenal. Satyr. 14.

(*h*) Juven. ibid.

(*i*) *—probum patrem eſſe oportet, qui gnatum ſuum probiorem, quam ipſus fuit, poſtulat.* Plaut. in Pſeud.

(*k*) Juvenal. ubi ſupra.

20. A *third* means of conveying vices from parents to children, is *Education*: when Parents train and bring up their Children in thoſe ſinful Courſes wherein themſelves have lived and delighted: So covetous *worldlings* are ever deſtilling into the ears of their Children *precepts* of parſimony and good Husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and ſaving. (*l*) *Sunt quædam vitiorum elementa; his protinus illos imbuet, & coget minimas ediſcere ſordes.* Idle wandring *Beggars* train up their *Children* in a Trade of *begging*, *and lying*, *and curſing*, *and filching*, and all idleneſs and abominable filthineſs. And *idolatrous* Parents, how careful they are to nuzzle up their Poſterity in *Superſtition* and *Idolatry*; I would our profeſt *Popelings*, and *half-baked Proteſtants*, did not let us ſee but too often. Wretched and accurſed is our *ſupine careleſneſs*, if theſe mens wicked *diligence*, (whoſe firſt care for the fruit of their *bodies*, is to poiſon their *ſouls*, by ſacrificing their ſons and daughters to *Idols*) ſhall riſe up in *judgment* againſt us, and *condemn* our foul *neglect*, in not *ſeaſoning* the tender years of our *Children* with ſuch religious, godly, and vertuous (*m*) *Informations*, as they are capable of.

(*l*) Juvenal. Sat. 14.

(*m*) Eph. 6. 4.

21. However it be, whether by *Nature*, *Example*, or *Education*, one, or more, or all of theſe; certain it is, that moſt times *ſins* (*n*) paſs along from *the father* to the ſon, and ſo downward by a kind of *lineal deſcent* from predeceſſors to poſterity; and that for the moſt part with (*o*) *advantage* and encreaſe:

(*n*) *--reddit ad authores genus, ſtirpemque primam degener ſanguis refert.* Senec. in Hippol. Act. 3.

(*o*) Οἱ πλέονες κακίους, παῦροι δέ τ' ἀρείους πατρὸς ἀρείους. Hom. Odyſ. 8. *—& qui omnia deterius tua per veſtigia peccet.* Juven. Satyr. 14.

creaſe: whole *families* being tainted with *the ſpecial vices* of their ſtock. *John Baptiſt* ſpeaketh of (p) *a generation of vipers*; and if we ſhould but obſerve the conditions of ſome *families* in a long line of ſucceſſion, might we not eſpie here and there, even whole generations of *Drunkards*, and generations of *Swearers*, and generations of *Idolaters*, and generations of *Worldlings*, and generations of *ſeditious*, and of *envious*, and of *riotous*, and of *haughty*, and of *unclean* Perſons, and of Sinners in other kinds? This ungodly King *Ahab*; ſee how all that come of him, taſte of him, and have ſome ſpice and reliſh of his evil manners. Of his ſon *Ahaziah*, that next ſucceeded him in the Kingdom of *Iſrael*, the Text ſaith in the next Chapter, that (q) *He walked in the way of his father, and in the way of his mother*. And another *Ahaziah* King of *Judah*, the Grand child of *Jehoſaphat*, by the fathers ſide, and of *Ahab* by the mothers, drew infection from *the mother*, and ſo trod in the ſteps rather of this his wicked *Grand-father Ahab*, than of his good *Grandfather Jehoſaphat*; and of him therefore the Scripture ſaith remarkably in 4 *Kings* 8. (r) *He walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as did the houſe of Ahab, for he was the Son-in-law of the houſe of Ahab*. Little doth any man think, what hurt he may do unto, and what *plague* he may bring upon his *Poſterity*, by joyning himſelf or them in too ſtrict a bond of nearneſs, with an *ill*, or an *Idolatrous* Houſe or Stock. Here, we ſee, is *Ahab*'s Houſe taxed, and not his *perſon* only; even the whole Family, and Brood, and Kin of them, *branch and root*. And that *Jehoram* alſo, who is the ſon here ſpoken of, and meant in my *Text*, did (s) *patriſſare* too as well as the reſt of the kindred, and take after *the father*, (though not in that height of *impiety*, and *Idolatry*, as his father) is plain from the ſequel of the Story. And ſo doing, and partaking of *the evils of Sin* with his *father*; why might not he alſo in juſtice partake of *the Evils of Puniſhment* with his *Father*?

(p) Matth. 3. 7.

(q) 3 King. 22. 25.

(r) 4 King. 8. 27.

(s) 4 King. 3. 2.

Secondly, the ſins of *the fathers* are viſited upon *the children* ſometimes, as *poſſeſſors* of ſomething which their Fathers left them, with God's *curſe* cleaving unto it. As in the Law, not only he that had an (t) *iſſue of uncleanneſs*, made them unclean that touched him, but even *the Saddle* or *Stool* he ſate upon, *the Clothes* he wore, *the Bed* whereon he lay, any *Veſſel* of earth or wood that he did but touch, was enough to bring *legal pollution* and uncleanneſs upon any other perſon that ſhould but touch them: So not only *our Fathers Sins*, if we touch them by imitation, but even *their* (u) *Lands*, and *Goods*, and *Houſes*, and other things that were *theirs*, are ſufficient to derive God's *Curſe* upon us, if we do but hold them in *poſſeſſion*. What is gotten by any evil, and unjuſt, and unwarrantable means, is in God's ſight and eſtimation no better than *ſtollen*. Now *ſtollen Goods*, we know, though they have paſſed through never ſo many hands before, (x) that man is anſwerable, in whoſe *Hands* they are found, and in whoſe *Cuſtody* and *Poſſeſſion* they are. God hateth not *Sin* only, but the very *Monuments* of Sin too: and his *Curſe* faſteneth, not only upon *the Agent*, but upon the brute and dead *Materials* too. And where *theft*, or *oppreſſion*, or *Perjury*, or *Sacrilege*, have laid the foundation, and reared the houſe, there the (y) *Curſe of God* creepeth in between the *walls* and *ceilings*, and lurketh cloſe within *the ſtones* and the *timber*, and as a fretting moth or canker, inſenſibly gnaweth aſunder *the pins* and *the joynts* of the building, till it have unframed it, and reſolved it into a ruinous heap: for which miſchief there is no *remedy*, no preſervation from it, but one; and that is, free and ſpeedy *reſtitution*: For any thing we know, what *Ahab the Father got* without *juſtice*,

22.

(t) See Levit. 15. 2.-11.

(u) Ἀδίκως σὲ μὴ κτῶ χρήματ' ἂν βιᾷ πολὺν χρόνον μελάθρεις ἐμμένῃ· τὰ γὰρ κακῶς οἴκοις ἐσίλ- λοντ' οὐκ ἔχει σωτηρίαν. Euripid.

(x) Καὶ οἱ μὲν ἔξωθεν νομοὶ, τοὺς ἁρπάσαν- τας ἀφέντες, ἐκείνους κελεύ- ουσιν ἀποτεῖν παρ' οἷς ἂν εὑρεθῇ τις τὰ αὐτῶν κείμενα. Chryſ. in 1 Cor. hom. 15.

(y) Zach. 5. 4.

Jehoram the Son held without *ſcruple*. We do not find that ever he made *reſtitution* of *Naboth*'s *vineyard* to the right heir, and it is like enough he did not; and then between *him* and his *Father* there was but this difference; the Father was *the theif*, and he *the receiver*; which two the Law ſevereth not either in *guilt* or *puniſhment*, but wrappeth them equally in the ſame guilt, and in the ſame puniſhment---(z) καὶ ὁ κλέψας μὲν, καὶ ὁ λήψας. And who knoweth whether the very *holding* of that *vineyard* might not bring upon him *the curſe* of his father's *oppreſſion*? It is plain that (a) *vineyard* was the place where the heavieſt part of *that Curſe* overtook him.

(z) Ἀμφότεροι κλῶπες, καὶ ὁ δεξάμενος, καὶ ὁ κλέψας. Phocylid.

(a) 4 King. 6. 25, 26.

23. But that which is the upſhot of all, and untieth *all the knots* both of this and of all other doubts that can be made againſt *God*'s *juſtice*, in puniſhing one for another, ariſeth from a *third conſideration*; which is this: That *the children* are puniſhed for the *fathers* ſins, or indefinitely *any one* man for the ſins of *any other* man; it ought to be imputed to *thoſe* ſins of the Fathers or others, not as to *the cauſes* properly *deſerving* them, but only as *occaſioning* thoſe puniſhments. It pleaſeth God to take *occaſion* from the ſins of *the fathers*, or of ſome others, to bring upon their *children*, or thoſe that otherwiſe belong unto them in ſome kind of *relation*, thoſe *evils* which by their own corruptions and ſins they have juſtly deſerved. This diſtinction of *the Cauſe* and *Occaſion*, if well heeded, both fully acquitteth *God*'s *juſtice*, and abundantly reconcileth the ſeeming *Contradictions* of Scripture, in this Argument; and therefore it will be worth the while a little to open it.

24. There is a kind of Cauſe *de numero efficientium*, which the learned, for diſtinctions ſake, call the *Impulſive Cauſe*; and it is ſuch a cauſe as (b) *moveth* and induceth the *principal Agent* to do that which it doth. For example; a *Schoolmaſter* correcteth a Boy with a *rod* for *neglecting* his Book: Of this *correction* here are *three* diſtinct cauſes, all in the rank of Efficients; *viz. the Maſter*, *the Rod*, and the Boys *neglect*; but each hath its *proper cauſality* in a different kind and manner from other. *The Maſter* is the Cauſe, as *the principal Agent* that doth it; *the Rod* is the Cauſe, as the *Inſtrument* wherewith he doth it; and the Boy's *neglect*, the *impulſive Cauſe* for which he doth it. Semblably, in this judgment which befel *Jehoram*, *the principal efficient Cauſe* and *Agent*, was *God*, (as he is in all other puniſhments and judgments; (c) *Shall there be evil in the city, and the Lord hath not done it?* Amos 3.) and here he taketh it to himſelf, [*I will bring the evil upon his houſe.*] *The Inſtrumental* Cauſe under God, was (d) *Jehu*, whom God raiſed up, and endued with *zeal and power* for the execution of that vengeance which he had determined againſt *Ahab* and againſt *his houſe*, as appeareth in 4 *Kings* 9. and 10. But now, what the true proper *Impulſive Cauſe* ſhould be, for which he was ſo puniſhed, and which moved God at that time, and in that ſort to puniſh him; that is the point wherein conſiſteth the chiefeſt difficulty in this matter, and into which therefore we are now to enquire, *viz.* Whether that were rather *his own* ſin, or his Father *Ahab*'s ſin?

(b) *Quæ principalem efficientem impellit ad efficiendum.* Kekerm. 1. Syſt. Log. 10.

(c) Amos 3.6.

(d) 4 King. 9.

25. Whether we anſwer *for this* or *for that*, we ſay but the truth in both, for both ſayings are true: [God puniſhed him *for his own*] and [God puniſhed him *for his fathers ſin.*] The difference only this: His *own ſins* were *the impulſive* cauſe that *deſerved* the puniſhment; his *fathers* ſin *the impulſive cauſe* that *occaſioned* it; and ſo indeed upon the point, and reſpectively to *the juſtice* of God, rather *his own* ſins were the cauſe of it, than his fathers: both becauſe *juſtice* doth eſpecially look at *the deſert*; and alſo becauſe that which deſerveth the puniſhment is more *effectually*, and *primarily*,

rily, and *properly* the impulſive cauſe of puniſhing, than that which only *occaſioneth* it. The terms whereby Artiſts expreſs theſe two different kinds of *impulſive cauſes* (borrowed from *Galen* and the Phyſicians) of (e) προηγουμένη and προκατάρκτικα, would be excellent, and full of ſatisfaction, if they were of eaſie underſtanding. But for that they are not ſo, eſpecially to ſuch as are not acquainted with the terms and learning of *the Schools*, I forbear to uſe them; and rather than to take the ſhorteſt cut over hedge and ditch, chuſe to lead you an eaſier and plainer way, though it's ſomething about, and that by a familiar Example.

(e) See Keckerm. 1. Syſt. log. 10. *called by* Brulif. *Cauſa diſpoſitiva, & excitativa.* Apud Altenſt. in dict. cauſa.

26. A man hath lived for ſome good ſpace in reaſonable ſtate of *health*, yet by groſs feeding, and through continuance of time, *his Body* the whilſt hath contracted many vicious, noiſom, and *malignant humours*. It happeneth he had occaſion to *ride* abroad in *bad weather*, taketh wet on his *feet* or *neck*, getteth *cold* with it, cometh home, findeth himſelf not well, falleth a *ſhaking* firſt, and anon after into a dangerous and laſting *Fever*. Here is a *Fever*, and here are two different *cauſes* of it, an *antecedent* cauſe within, the abundance of noiſom and crude *humours*, (that is (f) *Cauſa* προηγουμένη) and *the evident* cauſe *ab extra*, his riding in the wet, and *taking cold* upon it, (and that is *Galen*'s (g) *cauſa* προκατάρκτικα.) Let us go on a little, and compare theſe cauſes. The Phyſician is ſent for, the ſick man's friends they ſtand about him, and in cometh the *Phyſician* among them, and enquireth of him and them how he got *his Fever*. They preſently give him ſuch *Information* as they can, (and the Information is both *true*, and *ſufficient*, ſo far as it reacheth: they tell him *the one* cauſe, the occaſional cauſe, *the outward evident* cauſe;) [Alas, Sir, he rode ſuch a journey, ſuch a time, *got wet* on his feet, and *took cold* upon it, and that hath brought him to all this:] That is all they are able to ſay to it; for *other cauſe* they know none. But by and by, after ſome ſurview of the ſtate of the body, he is able to inform them in *the other* cauſe, *the inward* and *original* cauſe; whereof they were as ignorant before, as he was of that other *outward* one; and he telleth them, *The cauſe* of the Malady is ſuperfluity of crude and noiſom *humours*, rankneſs of *blood*, abundance of *melancholy*, tough *flegm*, or ſome other like thing within. Now if it be demanded, Which of theſe two is rather *the cauſe* of his ſickneſs? The truth is, that *inward antecedent cauſe* within, is *the very cauſe thereof*; although perhaps it had not bred a Fever *at that time*, if that other *outward occaſion* had not been. For by that *inward hidden* cauſe the body was *prepared* for an Ague, only there wanted ſome *outward* fit *accident* to ſtir and provoke *the humours* within, and to ſet them on working. And the Party's body being ſo prepared, might have fallen into the ſame ſickneſs, by ſome *other* accident as well as that; as, *overheating* himſelf with exerciſe, immoderate *watching*, ſome diſtemper or ſurfeit in *diet*, or the like. But neither that, nor any of theſe, nor any other ſuch accident could have caſt him into ſuch a fit, if *the humours* had not been ripe, and the body thereby prepared to entertain ſuch a diſeaſe. So as *the bad humours* within may rather be ſaid to be *the true cauſe*, and that *cold-taking* but *the occaſion* of the Ague, *the diſeaſe* it ſelf iſſuing from *the hidden cauſe* within; and *the outward accident* being *the cauſe*, not ſo much of the *diſeaſe* it ſelf, why the Ague ſhould take him, as why it ſhould take him *at that time*, rather than at another; and hold him *in that part*, or *in that manner*, rather than in another.

(f) *Interiores diſpoſitiones quæ irritantur ab externis cauſis.* Melanct. *Cauſa diſpoſitiva.* Brulifer.

(g) *Cauſa externa irritatrix.* Melanct. *Cauſa excitativa.* Brulifer.

27. From this example we may ſee in ſome proportion, how *our own* ſins, and *other mens*, concur as joynt *impulſive Cauſes* of thoſe *Puniſhments*, which

which God bringeth upon us. *Our own* ſins they are the true (*h*) *hidden antecedent* cauſes, which *deſerve* the puniſhments; our *Fathers ſins*, or our *Governours* ſins, or our *Neighbours* ſins, or whatſoever *other mans* ſins, that are viſited upon us, are only *the* (*i*) *outward evident* cauſes (or rather *occaſions*) why we ſhould be puniſhed at this *time*, and in this *thing*, and in this *manner*, and in this *meaſure*, and with theſe *circumſtances*. And as in the former Example, the Patient's *friends* conſidered *one* cauſe, and *the Phyſician another*; *they*, *the evident* and outward; *he*, the inward and *antecedent* cauſe; ſo reſpectively to God's *Juſtice our own* ſins only are *the cauſes* of our puniſhments; but in reſpect of his *Providence* and Wiſdom, our *Fathers* ſins alſo, or *other mens*. For *Juſtice* looketh upon *the deſert* only; and ſo *the puniſhments* are ever, and only from *our own perſonal* ſins, as we learned from our *third Certainty*; but it is *Providence* that ordereth *the occaſions*, and *the ſeaſons*, and the other *circumſtances* of God's puniſhments.

(*h*) *Cauſa προηγουμένη interna, antecedens, diſpoſitiva.*

(*i*) *Cauſa προκαταρκτικὴ externa, irritatrix, excitativa.*

28. Hence may we learn to *reconcile* thoſe places of Scripture, which ſeem to *croſs* one another in this Argument. In *Ezekiel* and *Jeremiah* it is ſaid, that (*k*) *every man ſhall be puniſhed for his own ſins*, and that *the children ſhall not bear the iniquity of the fathers*: and yet the ſame *Jeremiah* complaineth as if it were otherwiſe, (*Lam.* 5.) (*l*) *Our fathers have ſinned, and are not: and we have born their iniquities.* Yea God himſelf proclaimeth otherwiſe, I am (*m*) *a jealous God, viſiting the ſins of the Fathers upon the Children*---- Nor only doth he viſit the ſins of *the Fathers* upon *the Children*, but he viſiteth alſo the ſins of *Princes* upon their *Subjects*; as (*n*) *David*'s people were waſted for his Sin in numbring them: yea, and he viſiteth ſometimes the ſins even of ordinary *private men*, upon *publick ſocieties*; [(*o*) *Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell upon all the Congregation of Iſrael, and that man periſhed not alone in his iniquity*?] Now how can all this ſtand together?

(*k*) Jer. 31. 30. and Ezek. 18. 20.

(*l*) Lam. 5. 7.

(*m*) Exod. 20. 5.

(*n*) 2 Sam. 24. 17.

(*o*) Joſh. 22. 20.

29. Yes very well: even as well as in the act of puniſhing, God's *Juſtice* and his *Wiſdom* can ſtand together. Mark then whereſoever the Scripture aſcribeth *one mans* Puniſhment to *another mans* Sin, it pointeth us to God's *Wiſdom* and *Providence*; who for good and juſt ends maketh choice of theſe *occaſions*, rather than other ſometimes, to inflict thoſe *puniſhments* upon men, which *their own ſins* have otherwiſe abundantly *deſerved*. On the contrary, whereſoever the Scripture giveth all puniſhments unto *the perſonal Sins* of the Sufferer, it pointeth us to God's *Juſtice*, which looketh ſtill to *the deſert*, and doth not upon any occaſion whatſoever inflict *puniſhments*, but where there are *perſonal Sins* to deſerve them; ſo that every man that is puniſhed in any kind, or upon any occaſion, may joyn with *David* in that confeſſion of his, *Pſal.* 51. (*p*) *Againſt thee have I ſinned, and done evil in thy ſight: that thou mighteſt be juſtified in thy ſayings, and clear when thou judgeſt.*

(*p*) Pſal. 51. 4.

30. Say then, an unconſcionable great one, by cruel *oppreſſion*, wring, as *Ahab* did here, his poorer neighbours Vineyard from him, or by countenanced *ſacrilege* geld a Biſhoprick of a fair Lordſhip or Manor; and when he hath done, his *prodigal Heir* run one end of it away in matches, drown another end of it in *Taverns* and Tap-houſes, melt away the reſt in *Luſt*, and beaſtly ſenſuality: who doth not here ſee, both God's *Juſtice* in turning him out of that which was ſo foully abuſed by *his own* Sins, and his *Providence* withal, in faſtning *the Curſe* upon that portion, which was ſo unjuſtly gotten by *his fathers* ſins? Every man is ready to ſay, It was never like to proſper, it was ſo *ill gotten*; and ſo acknowledge *the Co-*

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vetous fathers ſin, as *occaſioning* it; and yet every man can ſay withal, It was never likely to continue long, it was ſo *vainly laviſhed* out; and ſo acknowledge *the prodigal Son*'s ſin, as ſufficiently *deſerving it*.

Thus have we heard *the main doubt* ſolved. The ſumm of all is this: 31.
God puniſheth *the Son* for *the Father*'s ſin, but with *temporal* puniſhments, not *eternal*; and with thoſe, perhaps ſo as to redound to *the Father*'s *puniſhment* in the Son: perhaps, becauſe *the Son* treadeth in his father's ſteps; perhaps, becauſe *he poſſeſſeth* that from his father, to which God's curſe adhereth; perhaps, for other reaſons beſt known to God himſelf, wherewith he hath not thought meet to acquaint us: but whatever *the occaſion* be, or the ends, evermore for the Sons *own perſonal Sins*, abundantly deſerving them.

And the ſame reſolution is to be given to the other *two doubts* propoſed 32.
in the beginning; to that, Why God ſhould puniſh any *one man* for *another?* and to the third, Why God ſhould puniſh *the leſſer* offender for *the greater*? In which, and all other doubts of like kind, it is enough, for the clearing of *God*'s *juſtice*, to conſider, that when *God* doth ſo, they are, *firſt*, only *temporal puniſhments* which he ſo inflicteth; and thoſe, *ſecondly*, no more than what the ſufferer by *his own Sins* hath moſt rightfully *deſerved*. All thoſe other conſiderations, as that *the Prince* and *People* are but *one Body*, and ſo each may feel the ſmart of others ſins and ſtripes: That oftentimes we have given *way* to other mens ſins, when we might have *ſtopped* them, or *conſent*, when we ſhould have withſtood them; or *ſilent allowance*, when we ſhould have *checked* them; or, perhaps *furtherance*, when we ſhould rather have *hindred* them: That *the puniſhments* brought upon us for *our fathers*, or other mens ſins, may turn to our great ſpiritual advantage, in the humbling of our *Souls*, the ſubduing of our *Corruptions*, the increaſing of our *Care*, the exerciſing of our *Graces*; That where *all* have deſerved *the puniſhment*, it is left to the diſcretion of *the Judge*, whom he will pick out, *the Father* or *the Son*, *the Governour* or *the Subject*, *the Ring-leader* or *the Follower*, *the Greater* or *the Leſſer* Offender, to ſhew *exemplary juſtice* upon, as he ſhall ſee expedient. I ſay, all theſe, and other like *Conſiderations* many, though they are to be admitted as *true*, and obſerved as *uſeful*, yet they are ſuch as belong rather to God's *Providence* and his *Wiſdom*, than to his *Juſtice*. If therefore thou knoweſt not the very particular reaſon, why *God* ſhould *puniſh* thee in this or that manner, or upon this or that *occaſion*, let it ſuffice thee that *the Counſels* and purpoſes of God are ſecret; and thou art not to enquire with ſcrupulous *curioſity* into the diſpenſation and courſes of his *Providence*, farther than it hath pleaſed him either to *reveal* it in his *Word*, or by his manifeſt *Works* to diſcover it unto thee. But whatſoever thou doſt, never make queſtion of his *Juſtice*. Begin firſt to make inquiry into thine own ſelf, and if after impartial ſearch, thou there findeſt not corruption enough to *deſerve* all-out as much as God hath laid upon thee, then complain of *Injuſtice*, but not before. And ſo much for *the Doubts*.

Let us now from the premiſes raiſe ſome *inſtructions* for our uſe. Firſt, 33.
Parents we think have reaſon to be careful (and ſo they have) for their *children*, and to deſire and labour, as much as in them lieth, their well-doing. Here is a fair courſe then for you that are *parents*, and have *children* to care for, do you that which is good, and honeſt, and right, and they are like to fare the better for it. Wouldeſt thou then, Brother, leave thy lands, and thy eſtate to *thy Child*, entire and free from *Incumbrances*? It is an honeſt care, but here is the way; (q) *Abſtineas igitur damnandis*;

(q) Juvenal. Satyr. 14.

Leave

Leave them free from the (r) guilt of thy *ſins*, which are able to *cumber* them beyond any *ſtatute* or *mortgage*. If not the bond of God's *Law*, if not the care of thine own *Soul*, if not the fear of *Hell*, if not the inward checks of thine own *Conſcience*: (s) *At peccaturo obſtet tibi filius infans*; at the leaſt, let the good of thy poor ſweet infants reſtrain thee from doing that ſin, which might pull down from heaven a *plague* upon them and theirs. Go to then, do not applaud thy ſelf in thy witty villanies, when thou haſt *circumvented* and *proſpered*; when *Ahab*-like thou haſt (t) *killed and taken poſſeſſion*, when thou haſt larded thy leaner Revenues with *fat collops*, ſacrilegiouſly cut out of the ſides or flanks of *the Church*, and haſt nailed all theſe with all the *appurtenances*, by *Fines*, and *Vouchers*, and *Entails*, as firm as *Law* can make them, to thy *child*, and his *child*, and his *childs child* for ever. After all this ſtir, caſt up thy *bills*, and ſee what a goodly *bargain* thou haſt made: thou haſt *damned* thy ſelf to *undo* thy Child; thou haſt brought a *curſe* upon thine own *Soul*, to purchaſe that for thy *Child*, which will bring a *curſe* both upon *it* and *him*. "When thy *Indentures* "were drawn, and thy *learned Council* fee'd to peruſe the Inſtrument, and "with exact ſeverity to *ponder* with thee every *clauſe* and *ſyllable* therein; "could none of you ſpy a *flaw* in that clauſe [*with all and ſingular th' ap-* "*purtenances*,] neither obſerve, that thereby thou didſt ſettle upon thy "Poſterity, together with thy *Eſtate*, the wrath, and vengeance, and *curſe* "of God, which is one of thoſe *appurtenances*? Hadſt thou not a *faithful* "*Counſellor* within thine own Breaſt, if thou wouldſt but have conferred "and adviſed with him plainly and undiſſemblingly, that could have told "thee, thou hadſt, by thy Oppreſſion and Injuſtice, *ipſo facto*, cut off "*the entail* from thy Iſſue, even long before thou hadſt made it? But if thou wouldſt leave to *thy poſterity* a firm, and ſecure, and durable eſtate, do this rather; *purchaſe* for them by thy charitable works, *the prayers* and *bleſſings* of the poor; *ſettle* upon them the fruits of a religious, ſober, and honeſt *education*; *bequeath* them *the legacy* of thy good *example*, in all vertuous and godly living; and that *portion* thou leaveſt them beſides, of *earthly* things, be it much or little, be ſure it be (u) *well-gotten*; otherwiſe never look it (x) ſhould proſper with them. (y) *A little leaven leaveneth the whole lump*, and ſowereth it; and *a little ill gotten*, like a *Gangreen*, ſpreadeth through the whole eſtate; and worſe than *Aqua fortis*, or the poiſoned (z) *ſhirt* that *Dejanira* gave *Hercules*, cleaveth unto it, and feedeth upon it, and by little and little gnaweth, and fretteth, and conſumeth it to nothing. And ſurely, *God's Juſtice* hath wonderfully manifeſted it ſelf unto the World in this kind, ſometimes even to the publick aſtoniſhment and admiration of all men; that men of ancient *Families*, and great *Eſtates*, well left by their Anceſtors, and free from *Debts*, *Legacies*, or other *Encumbrances*, not *notedly guilty* of any expenceful *ſin* or *vanity*, but wary, and husbandly, and careful to thrive in the World; not *kept under* with any great *burden* of needy *friends*, or *charge of Children*; not much hindred by any extraordinary *loſſes*, or *caſualities of fire*, *thieves*, *ſuretiſhip*, or *ſutes*; that ſuch men, I ſay, ſhould yet *ſink* and *decay*, and run behind hand in the World, and their Eſtates *crumble and moulder* away, and come to nothing, and no man knoweth how. No queſtion but they have *ſins* enough of their own to *deſerve* all this, and ten times more than all this: but yet withal, who knoweth, but that

(r) Τὰς χρηματισμὸς τοῦ φθάσῃ τὸ δίκαιον γενομένους, ἡλεῖσθαι μὴ πλοῦτον, ἀλλὰ κίνδυνον πεύσεσθαι. Iſocr.

(s) Juvenal. Sat. 14.

(t) Ver. 19. hic.

(u) Εἰ παῖ βέλει φθάσαι πλοῦτον, δίκαιον κτήσαι· ἐκεῖ γὰρ μένει καὶ βέβαιον ἔσται· ὁ δὲ μὴ τοιοῦτος ταχέως ἀπόλλυται καὶ διαφθείρεται. Chryſ. in Eph. hom. 2.

(x) Ἡ πυθία Γλαύκῳ τῷ Ἐπικύδους ὁμόσαι φησὶν, καὶ τῶν δὲ εἶπεν εἰς τοὺς ἀπογόνους κατιέναι τὴν ἀλάην. Pauſan. in Corinthiacis. V. Juvenal. Sat. 13.

(y) 1 Cor. 5. 6.

(z) —*ardeo*; *Quantum nec atro delibutus Hercules Neſſi cruore*. Horat. Epod. 17. *See* Sophocl. in Trachin.

in

it *might*, nay who knoweth not that ſometimes it *doth*, (ſo *legible* now and then are *Gods Judgments*) come upon them for the *greedineſs*, and *avarice*, and *oppreſſion*, and *ſacrilege*, and *injuſtice* of their not long foregoing *Anceſtors*? You that are *parents*, take heed of theſe ſins. It may be, for, ſome other reaſons known beſt to himſelf, God *ſuffereth* you to go on your own time, and *ſuſpendeth* the judgments, your ſins have deſerved, for a ſpace, as here he did *Ahab*'s upon his humiliation: but be aſſured, ſooner or later, *vengeance* will overtake *you* or *yours* for it. You have (*a*) *Coveted an evil covetouſneſs to your houſe*: and there hangeth a *judgment* over your houſe for it, as *rain* in the clouds; which, perhaps in your *ſons*, perhaps in your *grand-childs* days, ſometime or other, will come *daſhing* down upon it, and *overwhelm* it. Think not the viſion is for many deſcents to come, --*De malè quæſitis vix gaudet tertius hæres*: ſeldom doth *the* (*b*) *third*, ſcarce ever the *fourth generation* paſs, before God viſit the ſins of *the Fathers* upon the Children; if he do not in the very *next generation*. [*In his ſons days will I bring the evil upon his houſe.*]

a Hab. 2. 6.

b Exod. 20. 5.

Secondly, if not only *our own*, but our *Fathers ſins* too may be, *ſhall be* viſited upon us: how concerneth it us, as to *repent* for our own, ſo to *lament* alſo the ſins of *our forefathers*; and in our confeſſions and ſupplications to God, ſometimes to *remember* them, that he may *forget* them, and to ſet them *before his face*, that he may caſt them *behind his back*? We have a good preſident for it in our publick Letany; *Remember not Lord our offences, nor the offences of our forefathers!* A good, and a profitable and a needful prayer it is: and thoſe men have not done well nor juſtly that have cavilled at it. (O that men would be wiſe according to *ſobriety*, and allow but *juſt interpretations* to things adviſedly eſtabliſhed; rather than buſie themſelves *nodum in ſcirpo*, to pick needleſs quarrels where they ſhould not: What *unity* would it bring to brethren, what *peace* to the Church, what *joy* to all good and wiſe men!) As to this particular, God requireth of *the Iſraelites* in *Lev.* 26. that they ſhould (*c*) *confeſs their iniquity, and the iniquity of their Fathers*. (*d*) *David* did ſo, and (*e*) *Jeremy* did ſo, and (*f*) *Daniel* did ſo: in *Pſal.* 106. in *Jerem.* 3. in *Dan.* 9. And if *David* thought it a fit *curſe* to pronounce againſt *Judas*, and ſuch as he was, in *Pſal.* 109. [(*g*) *Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord, and let not the ſin of his mother be done away:*] why *may* we not, nay how *ought* we not, to *pray* for the removal of this very *curſe* from us, as well as of any other curſes? The preſent *age* is riſe of many enormous *crying ſins*, which call loud for a *judgment* upon the land: and if God ſhould bring upon us a right *heavy* one, whereat all ears ſhould tingle; could we ſay other, but that it were moſt *juſt*, even for the ſins of this *preſent generation*? But if unto *our own*, ſo *many*, ſo *great*, God ſhould alſo add the ſins of our *forefathers*; *the bloodſhed*, and *tyranny*, and grievous unnatural butcheries in the long times of the *Civil wars*, and the univerſal *Idolatries* and *ſuperſtitions* covering the whole land, in the longer and darker times of *Popery*: and if, as he ſometimes threatned to bring upon *the Jews* of (*h*) that *one generation*, all the *righteous blood* that ever was ſhed upon the earth, from the blood of the righteous *Abel*, unto the blood of *Zacharias* the ſon of *Barachias*; ſo he ſhould bring the ſins of our *Anceſtors* for many generations paſt upon *this generation* of ours: who could be able to abide it? Now, when *the ſecurity* of the times give us but too much cauſe to fear it, and *regions begin to look white* towards the harveſt: is it not time for us, with all humiliation of *Soul* and *Body* to caſt down our ſelves; and with all

34.

c Lev. 26. 39. 40.

d Pſal. 106. 6.

e Jer. 3. 15.

f Dan. 9. 5.

g Pſal. 109 14.

b Matth. 23. 35, 36.

contention of *voice* and *ſpirit* to lift up our prayers? and to ſay; *Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: Spare us good Lord, ſpare the people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever. Spare us good Lord,*

35. *Thirdly*, Since not only our *fathers ſins* and *our own*; but our *Neighbours* ſins too, (*aliquid malum propter vicinum malum*) but eſpecially the ſins of *Princes* and *Governours*, (——(*i*)*delirant reges, plectuntur Achivi*) may bring *judgments* upon us, and enwrap us in their *puniſhments*: it ſhould teach every one of us, to ſeek his own *private* in the common and *publick* good; and to endeavour, if but for our own *ſecurity* from puniſhment, to awaken others from their *ſecurity* in ſin. How ſhould we ſend up (*k*) *Supplications, and prayers, and interceſſions for Kings, and for all that are in authority*; that *God* would incline their *hearts* unto righteous *courſes*, and open their *ears* to wholeſom *counſels*, and ſtrengthen their hands to juſt *actions*? when but a ſinful *overſight* in one of them, may prove *the overthrow* of many thouſands of us: as *David* but by once numbring his people in the pride of his heart, leſſened their number at one clap (*l*) threeſcore and ten thouſand. If (*m*) *Iſrael* turn their backs upon their enemies; up *Joſhua*, and make ſearch for *the troubler of Iſrael*, firret out *the thief*, and do *execution* upon him: one *Achan*, if but *ſuffered*, is able to undo the whole hoſt of *Iſrael*; what miſchief might he do if *countenanced*, if *allowed*? The hour I ſee hath overtaken me, and I muſt end. To wrap up all in a word then, and conclude: Thou that haſt *power* over others; ſuffer no ſin in them by baſe *connivence*, but *puniſh it*: thou that haſt charge of others; ſuffer no ſin in them by dull *ſilence*, but *rebuke* it: thou that haſt any *intereſt* in, or *dealing* with others; ſuffer no ſin upon them, by eaſie *allowance*, but *diſtaſte* it: thou that haſt nothing elſe; yet by thy charitable *prayers* for them, and by *conſtant example* to them, *ſtop* the courſe of *ſin* in others, *further* the growth of *grace* in others, *labour* by all means (as much as in thee lieth) to *draw* others unto God; leſt their ſins *draw* God's *judgments* upon themſelves and thee. This that *thou* mayeſt do, and that I may do, and that *every one* of us, that feareth God and wiſheth well to the *Iſrael* of God, may do, *faithfully* and *diſcreetly* in our ſeveral ſtations and callings: let us all humbly beſeech *the Lord*, *the God* of all grace and wiſdom, for his *Son Jeſus ſake*, by his *holy Spirit* to enable us. To which bleſſed *Trinity*, one only Wiſe, Immortal, Inviſible, Almighty, moſt gracious and moſt glorious Lord and God, be aſcribed by every one of us, *the kingdom, the power and the glory*, both now and for ever.

i Horat. 1. Epiſt. 2.

k 1 Tim. 2. 1, 2.

l 2 Sam. 24. 15.

m Joſ. 7. 8, 10, 15.

AD

AD POPULUM.

The Fourth Sermon.

In St. *Paul's* Church London, *Nov.* 4. 1621.

1 Cor. VII. 24.

Brethren, let every man wherein he is called, therein abide with God.

IF fleſh and blood be ſuffered to make *the Gloſs*, it is able to corrupt a right good *Text*. It eaſily turneth the doctrine of *Gods grace* into (*a*) *wantonneſs:* and as eaſily the doctrine of *Chriſtian liberty* into *licentionſneſs*. Theſe *Corinthians*, being yet but (*b*) *Carnal*; for the point of *Liberty* conſulted (it ſeemeth) but too much with this *curſed Gloſs*. Which taught them to interpret their *Calling* to the *Chriſtian* Faith, as an *Exemption* from the duties of all other *callings:* as if their ſpiritual *freedom* in *Chriſt* had cancelled *ipſo facto* all former obligations, whether of *Nature* or *Civility*. The *Husband* would put away his *Wife*, *the Servant* diſreſpect his *Maſter*, every other man break the bonds of *relation* to every other man: and all under this pretence, and upon this ground, that Chriſt hath made them *free*. In this paſſage of the Chapter, the Apoſtle occaſionally correcteth this errour: principally indeed as the preſent Argument led him, in the particular of *Marriage*; but with a farther and more univerſal extent to all outward *ſtates* and *conditions* of life. The ſumm of his *Doctrine* this. He that is yoked with a *wife*, muſt not put her away, but count her *worthy* of all *love*; he that is bound to a *Maſter*, muſt not

1.

a Jude 4.

b 1 Cor. 3. 1, 3, 4.

deſpiſe him, but count him *worthy* of all *honour*; every other man that is tied in any *relation* to any other man, muſt not neglect him, but count him *worthy* of all good *offices* and civil *reſpects* ſuitable to his place and perſon: though *Shee* or *He*, or that *other*, be Infidels and Unbelievers. *The Chriſtian Calling* doth not at all *prejudice*, much leſs *overthrow*, it rather eſtabliſheth and ſtrengtheneth thoſe intereſts, that ariſe from *natural relations*, or from voluntary *contracts* (either *domeſtical* or *civil*) betwixt Man and Man. *The general rule* to this effect he conceiveth in the form of *an Exhortation*; that every man (notwithſtanding his calling unto *liberty* in Chriſt) abide in *that ſtation* wherein God hath placed him, contain himſelf within the bounds thereof, and chearfully and contentedly undergo *the duties* that belong thereto, *verſ.* 17. *As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk.*] And leſt this *Exhortation*, (as it fareth with moſt other, eſpecially ſuch as come in but upon (*c*) *the by*, as this doth,) ſhould be ſlenderly regarded: the more fully to (*d*) *commend* it to their conſideration and practice, he *repeateth* it once again *verſe* 20. [*Let every man abide in the ſame calling, wherein he is called.*] And now again once more; in the words of this verſe; concluding therewith the whole diſcourſe into which he had digreſſed, [*Brethren, let every man, wherein he is called, therein abide with God.*]

c *Ex incidenti dat documentum generale.* Lyran. ad ver. 17.

d *Quod, ut plenè commendet, reiterat.* Ambroſ. in 1 Cor. 7. 37.

From which words, I deſire it may be no prejudice to my preſent diſcourſe, if I take occaſion to entreat at this time of a very needful argument; *viz.* concerning *the Neceſſity, Choice*, and *Uſe of particular callings.* Which whileſt I do, if any ſhall blame me for ſhaking hands with *my Text*: let ſuch know, *Firſt*, that it will not be very *charitably* done, to paſs a hard cenſure upon anothers labour; no nor yet very *providently* for their own good, to ſlight a profitable truth for ſome little ſeeming impertinency, *Secondly*, that the points propoſed are indeed not *impertinent*: the laſt of them (which ſuppoſeth alſo the other two) being the very ſubſtance of this *Exhortation*: and all of them ſuch as may without much violence be drawn from the very words themſelves, at leaſtwiſe if we may be allowed the liberty (which is but reaſonable) to take in alſo the other two verſes, the 17. and the 20. in ſence, and for ſubſtance, all one with this: as anon in the ſeveral handlings of them in part will appear. But howſoever, *Thirdly*, (which Saint *Bernard* deemed a ſufficient Apology for himſelf in a caſe of like nature, [*e*] *Noverint me non tam intendiſſe*, &c.) let them know, that, in my choice of this Scripture, my purpoſe was not ſo much to bind my ſelf to the ſtrict *expoſition* of the *Apoſtolical Text*, as to take *occaſion* therefrom to deliver what I deſired to *ſpeak*, and judged expedient for you to *hear*; concerning, 1. *the Neceſſity*, 2. *the Choice*, and 3. *the Uſe* of particular Callings.

e *Noverint — me non tam intendiſſe exponere evangelium, quàm ex Evangelio ſumere occaſionem loquendi, quod loqui deleſtabat.* Bernard. ſuper Miſſus eſt.

Points, if ever need to be taught and known; certainly, in theſe days moſt. Wherein ſome habituated in *idleneſs*, will not betake themſelves to any *Calling*: like a *heavy* jade, that is good at bit, and nought elſe. Theſe would be ſoundly *ſpurred* up, and whipped on end,

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Otherſome, through weakneſs, do not make good *choice* of a *fit Calling*: like a young *unbroken thing* that hath metal, and is free, but is ever wrying the wrong way. Theſe would be fairly checkt, turned into *the right* way, and guided with a ſteddy and skilful hand.

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A *third* ſort (and I think the greateſt) through unſetledneſs, or diſcontentedneſs or other untoward humour, walk not ſoberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch; no ground will hold him, no fence turn him. Theſe would be

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The Scriptures ſpeak of two kinds of *Vocations* or *Callings*: the one, *ad Fœdus*; the other, *ad Munus*. The uſual known terms are; *the General*, and *the Particular* Calling. *Vocatio ad Fœdus*, or *the General Calling*, is that wherewith *God* calleth us, either *outwardly* in the miniſtry of his *Word*, or *inwardly* by the efficacy of his *Spirit*, or joyntly by both, to the faith and obedience of *the Goſpel*, and to the embracing of *the Covenant* of grace and of mercy and ſalvation by Jeſus Chriſt. Which is therefore termed *the General Calling*, (not for that it is of larger extent than the other, but) becauſe the thing whereunto we are thus called, is *one* and the ſame, and common to all that are called. The ſame *duties*, and the ſame *promiſes*, and every way the ſame *conditions*. Here is no difference in regard of Perſons: but (*f*) *One Lord, one Faith, one Baptiſm, one Body, and one Spirit; even as we are all called in one hope of our Calling*: That's *the General Calling*. *Vocatio ad Munus*. Our *Particular Calling*, is that wherewith GOD enableth us, and directeth us, and putteth us on to ſome *ſpecial* courſe and *condition of life*, wherein to employ our ſelves, and to exerciſe *the gifts* he hath beſtowed upon us, to his glory, and the benefit of our ſelves, and others. And it is therefore termed a *Particular Calling*: not as if it concerned not all in general; (for we ſhall prove the contrary anon;) but becauſe the thing whereunto men are thus called, is not *one* and the *ſame* to all, but differenced with much variety according to the quality of particular perſons, (*g*) *Alius ſic, alius verò ſic*: [*Every man hath his proper gift of God; one man on this manner, another on that.*] Here is (*h*) ἴδιον χάρισμα· ſome called to be *Magiſtrates*, ſome *Miniſters*, ſome *Merchants*, ſome *Artificers*, ſome one thing, ſome another, as to their *particular Callings*. But as to *the General Calling*, there is (*i*) κοινὴ σωτηρία, *the common Salvation*: all called to the ſame *State* of being *the ſervants* and *children* of *God*; all called to the performance of *the ſame duties* of ſervants, and to the expectation of *the ſame inheritance* of children; all called to be *Chriſtians*. Of both which Callings, *the General* and *Particular*, there is not (I take it) any where in Scripture mention made ſo expreſly and together, as in this paſſage of our Apoſtle; eſpecially at the 20. verſ. [*Let every man abide in the ſame calling wherein he is called.*] Where, beſides *the matter*, the Apoſtles *elegancy* is obſervable in uſing the ſame word in (*k*) both ſignifications: *the Noun* ſignifying the *Particular*, and *the Verb the General Calling*. Let every one abide in the ſame calling wherein he was called; bearing ſence, as if the Apoſtle had ſaid, Let every man abide in the ſame *Particular Calling*, wherein he ſtood at the time of his *General Calling*. And the ſame, and no other, is the meaning of the words of *my Text*.

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f Eph. 4. 4, 5.

g Ver. 7. hic

h Ibid.

i Jude 3.

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of his argument carried him) here taketh the word in a *much wider extent*; as including not only ſuch *ſpecial courſes* of life as refer to employment, but even all outward *perſonal ſtates* and conditions of men whatſoever, whether they have ſuch reference, or no: as we may ſay, a man is called to *Marriage*, or to *ſingle life*, called to *riches* or *poverty*, and the like.

6. But, omitting this larger ſignification, we will hold our ſelves either only or principally to the former: and by *Calling* underſtand *A ſpecial ſetled courſe of life*, wherein mainly to employ a mans *gifts* and *time*, for his *own* and *the common good*. The *Neceſſity* whereof whileſt we mention, you are to imagine, not an *abſolute* and *poſitive*, but a *conditional* and *ſuppoſitive* neceſſity. Not as if no man could be without one *de facto*, (daily experience in theſe diſſolute times manifeſteth the contrary:) but becauſe *de jure* no man ſhould be without one. This kind of *Calling* is indeed *neceſſary* for all men: But how? Not as a neceſſary *thing*, *ratione termini*, ſo as the want thereof would be an abſolute *impoſſibility*: but, *virtute præcepti*, as a neceſſary *duty*, *the neglect* whereof would be a grievous and ſinful *enormity*. He that will do that which he ought, and is in conſcience bound to do; muſt of neceſſity live in *ſome calling* or other. That is it we mean by *the neceſſity* of a *Calling*. And this *Neceſſity* we are now to prove.

7. And that *Firſt*, from *the Obedience* we owe to every of Gods *Ordinances*; and *the account* we muſt render for every of Gods *Gifts*. Amongſt
l Gen. 3. 19. thoſe *Ordinances* this is one, and one of the firſt; that [*l*] *in the ſweat of our faces* every man of us *ſhould eat our bread*, Gen. 3. The force of which *precept*, let none think to avoid by a quirk: that forſooth it was laid upon *Adam* after his tranſgreſſion, rather as a *Curſe*, which he muſt *endure*; than as a *Duty*, which he ſhould *perform*. For *firſt*; as ſome of *Gods Curſes*, (ſuch is
m Gen. 3. 15. his *Goodneſs*) are *promiſes* as well as *curſes*; as is that of *the* [*m*] *Enmity* between the Womans ſeed and the Serpents: ſo ſome of Gods *Curſes* (ſuch is
n Gen. 3. 16. Ephes. 5. 22. Col. 5. 18. 1 Tim. 2. 11, &c. his *Juſtice*) are *Precepts* as well as *Curſes*; as is that of the [*n*] Womans *ſubjection* to the Man. This of eating our bread in the ſweat of our face, is all *the three*: it is a *Curſe*; it is a *Promiſe*; it is a *Precept*. It is a *Curſe*; in that God will not ſuffer *the earth* to afford us *bread*, without our *ſweat*. It is a *Promiſe*; in that God aſſureth us, we ſhall have *bread* for our *ſweat*. And it is a *Precept* too; in that God *enjoyneth* us, if we will have *bread*, to *ſweat* for it. *Secondly*, although it may not be gainſaid, but that that *injunction* to *Adam* was given as a *Curſe*; yet *the ſubſtance* of *the Injunction* was not the thing wherein *the Curſe* did *formally* conſiſt. Herein
o Non erat laboris afflictio, ſed exhilaratio voluntatis Auguſt. in 8. de Gen. ad lit. 8. -- *Non labore ſervili, ſed honeſta animi voluptate.* Ibid. c. 9. was *the Curſe*: that whereas before the fall, the task which God appointed man was with [*o*] pleaſure of *body*, and content of *mind*, without ſweat of *brow* or *brain*; now after the Fall he was to *toil* and *forecaſt* for his living, with [*p*] care of *mind*, and travel of *body*, with [*q*] wearineſs of *fleſh*, [*r*] and vexation of *ſpirit*. But as for *the ſubſtance* of *the Injunction*, which is, that every man ſhould have ſomewhat to do, wherein to *beſtow himſelf*, and his *time*, and his *gifts*, and whereby to *earn* his bread: in this it appeareth not to have been a *Curſe*, but a *Precept* of divine inſtitution; that *Adam*, in the time and ſtate of *innocency*, before he had deſerved a *Curſe*, was yet enjoyned his *Task*, [*s*] *To dreſs and to keep the garden*. And as *Adam* lived himſelf, ſo he bred up his *children*. His two firſt born, though *heirs apparent* of all the world, had yet their peculiar *employments*; the one in [*t*] *tillage*, the other in *paſturage*. And as many ſince, as have walked *orderly*, have obſerved Gods *Ordinance* herein; [*u*] *Working with their hands the thing that is good* in

p Sore travel, Eccleſ. 1. 13. *Great travel and a heavy yoke.* Syrac. 40, 1.
q Eccl. 12. 12.
r Eccl. 1. 14, 17.
ſ Gen. 2. 15.
t Gen. 4. 2.
u Eph. 4. 28.

ſome

ſome kind or other: thoſe that have ſet themſelves in no ſuch good way, our Apoſtle elſewhere juſtly blaming as (*u*) *inordinate*, or *diſorderly* walkers. And how can ſuch *diſorderly* ones hope to find approvance in the ſight of our God, who is a *God of Order*? He commandeth us to live in *a Calling*: and wo to us, if we neglect it.

(*u*) ἀτάκτως. 2. Theſ. 3. 6, 11.

8. But ſay there were no ſuch expreſs *Command* for it: the very *diſtribution* of God's *gifts* were enough to lay upon us this neceſſity. Where God *beſtoweth*, he *bindeth*: and to whom any thing is (*x*) *given*, of him ſomething ſhall be *required*. The inference is ſtronger, than moſt are aware of; from *the Ability* to the *Duty*, from *the Gift* to *the Work*, from *the Fitting* to *the Calling*. Obſerve how this Apoſtle knitteth them together at the 17. Verſe. [*y*] *as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk.* God hath *diſtributed* to every man ſome proper *gift*, or other: and therefore every man muſt glorifie God in ſome peculiar *Calling* or other. And in *Eph.* 4. having alledged that of the Pſalm, *He* [*z*] *gave gifts unto men*; immediately he inferreth, [*a*] *He gave ſome Apoſtles, ſome Prophets, &c.* as giving us to underſtand, that for no other end God did beſtow upon ſome *Apoſtolical*, upon others *Prophetical*, upon others *gifts* in other kinds; but that men ſhould employ them, ſome in the *Apoſtolical*, ſome in the *Prophetical*, ſome in *Offices* and *Callings* of other kinds. And if we confeſs that [*b*] *Nature* doth not, we may not think *the God of Nature* doth beſtow *abilities*, whereof he intendeth no *uſe*: for that were to beſtow them [*c*] *in vain*. Sith then he *beſtoweth* gifts and graces upon every man, ſome or other, and none *in vain*; let every man take heed, that he *receive* them not *in vain*: let every man beware of [*d*] *napkening* up *the talent*, which was delivered him to *trade* withal: Let all, *As* [*e*] *every one hath received the gift*, even ſo *miniſter the ſame one to another, as good Stewards of the manifold graces of God.* The manifeſtation of *the Spirit* being given to every man [*f*] *to profit withal*; he that liveth *unprofitably* with it, and without *a Calling*, abuſeth the intent of *the giver*, and muſt anſwer for his *abuſe*.

(*x*) Luk. 12. 48.

(*y*) Ver. 17. hic.

(*z*) Pſal. 68. 18.

(*a*) Eph. 4. 8, &c.

(*b*) *Deus & Natura nihil faciunt fruſtra.*

(*c*) *Fruſtra eſt potentia, quæ non perducitur in actum.*

(*d*) Luk. 19. 20.

(*e*) 1 Pet. 4. 10.

(*f*) 1 Cor. 12. 7.

9. *Secondly*, the neceſſity of *a Calling*, is great in regard of a *mans ſelf*: and that more ways than one. For man being by nature *active*, ſo as he cannot be long, but he muſt be doing: he that hath no honeſt *vocation* to buſie himſelf in, that hath nothing of his own to do, muſt needs from *doing nothing*, proceed to *doing naught*. That ſaying of *Cato* was ſubſcribed by the wiſer Heathens as an Oracle, [*g*] *Nihil agendo malè agere diſces*. [*h*] *Idleneſs teacheth much evil*, ſaith the wiſe ſon of *Syrac*: nay *all kind of evil*, as ſome copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thouſand ſinful fancies; it expoſeth the ſoul to all the aſſaults of her Ghoſtly enemies: and whereas *the Devils* greateſt buſineſs is, to *tempt* other men; *the idle mans* only buſineſs is to *tempt the Devil*. Experience of all Hiſtories and times ſheweth us, what advantages *the Devil* hath won upon godly and induſtrious men otherwiſe, (as upon *David* in the matter of *Uriah*, and many others) only by watching the opportunity of their *idle hours*, and plying them with ſuggeſtions of *noyſom* luſts, at ſuch times, as they had given themſelves but ſome little intermiſſion more than ordinary, from their ordinary imployments. How will he not then *lead captive at his pleaſure* thoſe, whoſe whole lives are nothing elſe but a *long vacation*; and their whole care nothing but to make up a [*i*] *number*, and to *waſte the good creatures* of God? There is no readier *ſanctuary* for thee then, good Chriſtian, when *the Devil* purſueth thee, than to betake thy ſelf at once to *prayer*,

(*g*) *Catonis oraculum, quo nihil verius.* Colum. 11. de re ruſt. 1.

(*h*) Syrac. 33. 28.

(*i*) *Nos numerus ſumus & fruges conſumere nati.* Horat. 1. Epiſt. 2.

k – *res age, tutus eris.* Ovid. de remed.

prayer, and to *the* (*k*) *works* of thy Calling: fly thither, and thou art ſafe, as in a *Caſtle*. *Non licet* is a very good, and proper, and direct anſwer, when *the Devil* would tempt thee to ſin; It is *evil*, and I *may not* do it: but yet *Non vacat* is the ſtronger anſwer, and ſurer; I am *buſie*, and I *cannot do it*. That giveth him ſcope to *reply*; and it is not ſafe to hold argument with *the Devil* upon any terms: he is a *cunning Sophiſter*, and thou mayeſt be circumvented by a ſubtilty before thou art aware. But this *ſtubborn and blunt anſwer* cutteth off all *reply*; and diſheartneth *the Tempter* for that time. It was Saint *Hierom*'s advice to his friend; (*l*) *Semper boni aliquid operis facito, ut Diabolus te ſemper inveniat occupatum*; Be always doing ſomething, that *the Devil* may never find thee at leiſure. There is no *Croſs*, no *Holy water*, no *Exorciſm* ſo powerful to *drive* away and to *conjure* down the Fiend, as *Employment* is, and faithful labour in ſome honeſt *Calling*.

l Hieron. ad Ruſticum. Tom. 1. Ep. 4.

10. *Thirdly*, *Life* muſt be preſerved, *Families* maintained, *the poor* relieved: this cannot be done without *Bread*, for that is the (*m*) *ſtaff of life*; and *Bread* cannot be gotten, or not honeſtly, but in a lawful vocation or *Calling*. Which whoever neglecteth, is in very deed no better, than a very (*n*) *thief*: the Bread he eateth he cannot call his own. (*o*) *We hear.* ſaith St. *Paul*, writing to the Theſſalonians, *that there are ſome among you that walk inordinately, and work not at all, but are buſie bodies: Them therefore that are ſuch, we command and exhort by our Lord Jeſus Chriſt, that they work with quietneſs, and eat their own bread.* As if it were not *their own bread*, if not gotten with *the work* of their *own hands*, and in *the ſweat* of their *own faces*. And again, writing to the Epheſians, (*p*) *Let him that ſtole, ſteal no more: but rather let him labour, &c.* If he will not *ſteal*, he muſt *labour*; and if he do not *labour*, he doth *ſteal*: ſteal from *himſelf*, ſteal from his *family*, ſteal from the *poor*.

m Lev. 26. 26.
n πᾶς γὰρ ἀεὶ γὰς ἀνὴρ ζωεῖ κλοπίμων ἄπο χειρῶν. Phocylides.
Τὸ γὰρ κλέπτειν, ἀργίας ἐστί. Chryſoſt. in Eph. Hom. 2.
o 2 Theſſ. 3. 11, 12.
p Eph. 4. 28.

11. He ſtealeth from *himſelf*, and ſo is a kind of *Felo de ſe*. Spend he muſt: and if there be no gettings to repair what is ſpent, the ſtock will ſhrink and waſte, and (*q*) beggary will be the end. God hath ordained *Labour* as a proper *means* whereby to obtain the good things of this life: without which, as there is no *promiſe*, ſo ordinarily there is no *performance* of thoſe bleſſings of *plenty* and *ſufficiency*. God hath a *bountiful hand*; (*r*) *He openeth it, and filleth all things living with plenteouſneſs*: but unleſs we have a *diligent hand*, wherewith to receive it, we may ſtarve. (*ſ*) *No Mill*, we ſay, *no Meal*. And he that by *the ſloth* of his hand diſfurniſheth himſelf of *the means of getting*, he is as near of kin to a *waſter* as may be; (that they may call (*t*) *Brothers*:) and it is but juſt, if *Gods curſe* light upon him, and that he hath; and bring him to want, yea to nothing.

q Λίμῳ γὰρ πάμπαν ἀεργὸν συμφορὸν ἀνδρὶ εἰ. Heſiod. in ἔργ.
r Pſal. 145. 16.
ſ *Qui vitat molam, vitat farinam.* Adag.
t Prov. 18. 9.

13. He ſtealeth alſo from his *Family*, which ſhould eat the fruit of his labours. *The painful houſe-wife*; ſee in what a happy caſe her *husband* is, and her *children*, and her *ſervants*, and all that belong to her. They (*u*) are not afraid of *hunger*, or *cold*, or any ſuch thing: they are well *fed*, and well *clad*, and carefully *looked unto*. *Her husband praiſeth her*, and her *ſervants*, and her *children*, when they have kneeled down, and asked her bleſſing, *ariſe up, and call her bleſſed*, *Prov.* 31. But *the idle man*, that for want of a courſe to live in, impoveriſheth himſelf, and his family, whom he is bound to maintain; is a burden to his *friends*, an eye-ſore to his *kindred*; the ſhame of his *name*, the ruine of his *houſe*, and the bane of his *poſterity*. He bequeatheth *miſery* to his off-ſpring inſtead of plenty: they that ſhould fare the better for him, are undone by him; and he that ſhould give his children *Gods bleſſing* and *his*, pulleth upon himſelf *Gods curſe* and *theirs*. (*x*) *If any*

u Prov. 31. verſ. 15, 21, 27, 28.
x 1 Tim. 5. 8.

provide

provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the Faith, and is in that reſpect even *worſe than an Infidel*, 1 Tim. 5. 8. The very *Infidels* take themſelves bound to this care: Let not him that *profeſſeth* the faith of Chriſt, by his ſupine careleſneſs this way, *juſtifie* the Infidel, and *deny* the Faith.

He ſtealeth alſo (which is the baſeſt Theft of all) from the *poor:* in robbing them of that relief, which he ſhould miniſter unto them out of his *honeſt gettings*; the over-plus whereof is their proper revenue. The *good houſe-wife*, of whom we heard ſomething already out of the 31*ſt* of the Proverbs, [y] *Seeketh wool and flax*, [z] *Layeth her hands to the ſpindle, and her hands hold the diſtaff.* But *cui bono*, and to what end, and for whoſe ſake, all this? Not only for her ſelf, [a] *To make her coverings of Tapeſtry*, though that alſo; nor yet only for her houſhold, [b] *To cloath them in ſcarlet*, though that alſo: but withal that ſhe might have ſomewhat in her hands [c] *To reach out to the poor and needy*; like another *Dorcas*, to make [d] *coats* and *garments* for them, that [e] *their loyns might bleſs her.* So every man ſhould be painful and careful, to get ſome of the things of this Earth by his faithful labour: not as a fooliſh Worldling, to make a *Mammon* of it; but as a wiſe Steward to [f] make *him Friends* with it. So [g] *Diſtributing it to the neceſſities* of the poor Saints, that it may redound alſo upon the by, to his own advantage: whileſt ſowing to them temporal things, the comfort of his *Alms*, he reapeth in recompence of it, their ſpiritual things, the benefit of their *Prayers.* Saint *Paul* exhorteth the *Epheſians* by word of mouth, (and it was the very cloſe of his ſolemn farewel, when he took his laſt leave of them, and ſhould ſee their face no more;) that [h] *By their labour they ought to ſupport the weak, and miniſter to the neceſſities of others; remembring the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.* And after his departure, he thought it needful for him to put them in mind of the ſame duty once again by letter; [i] *Let him that ſtole ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Lay all this that I have now laſt ſaid together: and ſay if you know a verier *Thief* than the *Idle* perſon? that ſtealeth from himſelf, and ſo is a *fooliſh Thief*; ſtealeth from his Family and friends, and ſo is an *unnatural Thief*; ſtealeth from the *poor*, and ſo is a *baſe Thief.*

13.

y Prov. 31. 13.
z Verſ. 19.
a Verſ. 22.
b Verſ. 21.
c Verſ. 20.
d Acts 9. 39.
e Job 31. 20.
f Luk. 16. 9.
g Rom. 22. 13.
h Acts 20. 34, 35.
i Eph. 4. 28.

14.

Fourthly, and laſtly: a Calling is neceſſary in regard of the *Publick.* *God* hath made us [k] ſociable creatures; contrived us into Policies and Societies and Common-wealths; made us [l] *fellow members* of one body, and [m] *every one anothers members.* As therefore we are not [n] *born*, ſo neither muſt we *live*, to and for our ſelves alone: but our *Parents*, and *Friends*, and *Acquaintance*, nay every man of us hath a kind of right and intereſt in every other man of us, and our [o] *Country* and the Common-wealth in us all. And as in the artificial body of a *Clock* one Wheel moveth another, and each part giveth and receiveth help to and from other; and as in the natural body of a Man, conſiſting of many members, all the members (*p*) *Have not the ſame Office*, (for that would make a confuſion) yet there is no member in the body ſo mean or ſmall, but hath its *proper* faculty, function and uſe whereby it becometh *uſeful* to the whole Body, and *helpful* to its fellow-members in the body: ſo ſhould it be in the *Civil Body* of the State, and in the Myſtical Body of the Church. Every man ſhould *conferre aliquid in publicum*, put to his helping hand to advance the *common good*, employ himſelf ſome way or other, in ſuch ſort, as he may be (*q*) *ſerviceable* to the *whole body*, and profitable to his *fellow members*

k ἄνθρωπος φύσει πολιτικὸν ζῶον. Ariſt. 1 Pol. 2.
l *Membra ſumus corporis magni*, Senec. Epiſt. 93.
m Rom. 12. 5.
n *Non nobis ſolum nati ſamus, ſed partim patria, partim parentibus*, &c. Cic. ex Plat. Epiſt. 9. *In commune nati ſumus.* Senec. Ep. 95.
o ὃ χρὴ τοιοῦτον εἶναι αὐτὸν αὐτῷ πρὸς ἓν ἕκαστον τῶν μορίων τῆς πόλεως, ἀλλὰ πάντας τῆς πόλεως. Ariſt. 8. Pol. 1.
p Rom. 12. 4.
q μόριον ἕκαστος τῆς πόλεως, ἡ δ' ἐπιμέλεια πᾶσα ἐκάστου μορίου βλέπειν πρὸς τὸ τοῦ ὅλου ἐπιμέλειαν. Ariſt. 8. Pol. 1.

in the body. For which reaſon, the ancient renowned *Common-wealths* were ſo careful to ordain, that no man ſhould live but in ſome *Profeſſion*; and take diſtrict Examination who did otherwiſe; and to puniſh them, ſome with *faſting*, ſome with *infamy*, ſome with *baniſhment*, yea and ſome with *death*. The care of the *Indians*, *Egyptians*, *Athenians*, and other herein, (*r*) Hiſtorians relate, and I omit. It were to be wiſhed that *Chriſtian Common-wealths* would take ſome greater care, if but from their example, to rid themſelves of ſuch unneceſſary burthens as are good for nothing but to devour the fruits of the Land; and either force theſe (*ſ*) *droans* to take pains for their living, or elſe thruſt them out of the *Hives* for their Idleneſs.

r See Valer. Max. 2. 6. Patric. 1. de Rep. 8. Caſſan. 11. Catal. glor. conſid. 1.

ſ——ὄσσον ἀέργος ἀνὴρ κηφῆνεσσι κοθούρους ὄρμιλῶ, Ὅις μελισσάων κάματον τρύχουσιν ἀέργοι Ἔσθοντες. Heſiod in Ἔργ.—ὡς ἐν κηρίῳ κηφῆνες ἐγγίνεται σμήνους νόσημα, ὕτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ, κηφῆνα ἐγγίνεσθαι, νόσημα πόλεως. Plat. Polit. 8.

15. Which courſe if it were taken; what would become of many thouſands in the World, *quibus anima pro ſale*, who like *Swine* live in ſuch ſenſual and unprofitable ſort, as we might well doubt whether they had any *living* ſouls in their bodies at all or no, were it not barely for this one argument, That their bodies are a degree ſweeter than Carrion? I mean all ſuch of what rank and condition ſoever they be, as, for want of a *Calling*, *miſ-ſpend* their precious *time*, *bury* their Maſters *talent*, *waſte* Gods good *Creatures*, and *wear* away themſelves in idleneſs, without doing good to *themſelves*, to their *friends*, to humane *ſociety*. Infinite is the number of ſuch (*t*) *unprofitable burthens of the Earth*: but there are amongſt other, *three ſorts* of them eſpecially, whereof the World ringeth, and ſuch as a man that hath to ſpeak of this argument can ſcarce baulk without ſome guilt of unfaithfulneſs. It is no matter how you rank them; for there is never a better of the three. And therefore take them hand over head, as they come they are *Monks*, *Gallants*, and *Rogues*.

t——ἐ τοῦσον ἄχθος ἀρούρης. Homer. Iliad. 6.

——λῆροί εἰσι γῆς ἄχθη. Plat. in Theæt.

16. *Firſt*, thoſe κακὰ θηρία, (*u*) *Evil Beaſts*, *ſlow-bellies*; ſtall-fed *Monks* and *Friars*: who live mewed up in their *Cells* and *Cloiſters*; like *Boars* in a *Franck*, pining themſelves into *Lard*, and beating down their bodies till their girdles crack. I quarrel not the firſt *Inſtitution* and Original of theſe kind of men: which was then excuſably good, the condition of thoſe times conſidered: and might yet be tolerably followed even in theſe times, if thoſe groſs *Superſtitions* and foul *Abuſes*, which in proceſs of time have adhered, and are by long and univerſal cuſtom grown almoſt eſſential thereunto, could be fairly removed. But (*x*) *Monkery* was not then that thing, which now it is. There was not then that Opinion of Sanctity and *Perfection* in the *Choice*; that impoſition of *unlawful*, *unnatural*, and (to ſome men) *impoſſible Vows*, in the *Entrance*; that clogg of ridiculous *Habits* and *Ceremonies*, and *regular* irregular *Obſervances*, in the *Uſe*; that heavy Note of *Apoſtacy* upon ſuch as altered their courſe, in the *looſe*: all which now there are. Thoſe by their *faſtings*, and *watchings*, and *devotions*, and *charity*, and *learning*, and *induſtry*, and *temperance*, and unaffected *auſterity* and ſtrictneſs of life, won from many of the *ancient Fathers* (as appeared in their writings) ample and large *teſtimonies* of their vertue and piety, and that moſt deſervedly: although their willingneſs (*out of a zealous deſire to excite others to the imitation of their vertues*) to ſet forth their praiſes in the higheſt *Panegyrick* ſtrains they could, drew from their pens now and then ſuch *Hyperbolical* exceſſes *in modo loquendi*, as gave occaſion to thoſe *Superſtitions* in after-ages, which they then

u Tit. 2. 12.

x *Incredibile dictu eſt, quantum à majoribus ſuis degeneraverint.* Polyd. Virgil. Hiſt. Angl. lib. 6.

then never dreamed of. But such were those *Monks* of old: so good, so godly. Whereas these (*y*) of latter times, by their affected absurd *habits*, and *gestures*, and *Rules*; by their gross and dull *ignorance*; by their insufferable *pride*, though pretending *humility*; and their more than *Pharisaical overlooking* of others, by their insatiable *Avarice*, and palpable *Arts* of getting into their hands the fattest of the Earth, and that under colour of *Religion*, and pretences of *Poverty*; by their sensual wallowing in all *ease*, and *idleness*, and *fulness of bread*, and (the fruits of these) in abominable and prodigious *filthiness* and *luxury*: became as Proverbs and as by-words in the mouths and pens of men of all sorts. No sober Writer almost of any note, even in those darker times, but noted and bewailed the corrupt Estate of the *Church* and *Clergy* in that behalf: for by this time, you must know, these droans had thrust themselves against all reason and common sense, into the rank of *Church-men*, and shrouded themselves under the Title of the *Clergy*. Divers godly and learned men (*z*) wrote against the *Abuses*, desired a *Reformation*, laboured to have *Monkery* reduced, if not to the first *Institution*, (there seemed to be little hope of that, things were so far out of course) yet at leastwise to some tolerable *expression* of it. The *Poets* wanted no sport the while; who made themselves bitterly merry with descanting upon the *lean skuls*, and the (a) *fat paunches* of these lasie gutlings: there was flesh-hold enough for the *riming Satyrists*, and the *Wits* of those times, whereon to fasten the sorest and the strongest teeth they had.

y V. Erasm. in Adag. *Monacho indoctior.* Nic. de Clemang. 3. de corrupto Eccl. statu, c. 21--23. Camden. in Brit. p. 766. Fr. Mod. in l. de ordin. Eccles. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planct. Eccl. 2. 73. 83, &c. Palingen. in Leo. Virg. Sagittat *&c.*

z *Richard Armachanus, Gul. de S. Amore, Nic. de Clemangis, Rob. Abbat Molismensis,* &c.

a *O Monachi, vestri stomachi sunt amphora Bacchi, &c.*

Not to insist upon other Differences; that which concerneth the point we have in hand, argueth a manifest and wide declination in these kind of men from their *primitive purity*. The ancient (*b*) *Monks* lived upon the *labour* of their *hands*: and thereby not only maintained themselves, (which they might do with a very little in that course of *Abstinence* and *Austerity* wherein they lived) but relieved many others, and did many pious and charitable Works out of that they had earned with their fingers. And when about S. *Augustine*'s, and S. *Hierom*'s times, *Monks* began to relish *Ease*, and under pretence of Reading and Prayer to leave off *working*, and to live upon the sweat of other mens brows; both those good Fathers misliked it: Saint *Hierome* to (*c*) *Rusticus* alledging the laudable Custom of the Monasteries in *Ægypt*, which admitted none to be *Monks* but with *express* condition of *labour*; and Saint *Augustine* in a just (*d*) Treatise opposing it not without some bitterness, rebuking them as contumacious and peevishly (*e*) perverse, who reading in the Scriptures, that *he that will not labour, shall not eat*, do ye resist the *Apostles* Admonition, and under pretence that they may have leisure to *read*, refuse to *obey* what they do *read*. But *Ease* is (*f*) pleasing to flesh and blood; and will not be easily wrung from those that have any while given themselves to it, especially when it can pretend the face and colour of *Religion*. So that for all this the humour still encreased and spread; till at the length there grew whole *Orders* of *disorderly* Mendicants begging runagate *Friars*: who by their *Affected poverty*, diverting the *Charity* of well-minded people from those that were truly poor, enriched themselves with the spoils of the *poor*, and *under colour of long prayers, made a prey* not now (as those craving *Pharisees* of old, whose simplicity they pity) of (*g*) *Widows* houses, but of *goodly Lordships*, and *whole Countrys* before them. It is well known in this our Land, how both *Church* and *Common-wealth* groaned under the burden of these heavy Lubbers: the *Common-wealth*, whilest they became *Lords* of very little less (by their computation who have travelled in the search) than the one half of the *Temporalties* of the Kingdom; and the *Church*, whilest they

17.

b V. *de Ægyptiorum Monachis* Chrysost. in Mat. hom. 8.

c *Ægyptiorum monasteria hunc ordinem tenent, ut nullum absq; operis labore suscipiant.* Hier. Tom. 2. Epist. 4.

d Tom. 3. libro de opere Monachorum.

e *Qui autem se dicunt vacare lectioni, nonne illic inveniunt quod præcipit Apostolus? Quæ est ista ergo perversitas lectioni nolle obtemperare, dum vult ei vacare, &, ut quod bonum est diutius legatur, id eo facere nolle quod legitur?* c. 17. ib.

f Σχολὴ πᾶσι πόνου κακῶν. Euripid. in Hipp. coron.

g Matt. 23. 14.

they ingroſſed into their hands the fruits of moſt of the *beſt Benefices* in the Realm; allowing ſcarce ſo much as the *Chaff* towards the maintenance of
h 1 Cor. 9. 9. thoſe that *(h) trod out the Corn.* Their profeſſion is (God be thanked) now long ſince *ſuppreſſed*, and their habitations *demoliſhed*, by the violent and *Jehu*-like reformation of a mighty King: and the land by that means well-purged of thoſe overſpreading *Locuſts*. There is nothing of them now remaineth, but the *Rubbiſh* of their *Neſts*, and the *ſtink* of their *Memory*; unleſs it be the *ſting* of their *devilliſh Sacrilege* in robbing the Church by damnable *Impropriations*.

18. But let them go. The next we meet withal are thoſe, with whoſe either *Birth*, or *Breeding*, or *Eſtate* it ſorteth not (as they think) to be tied to labour in any *Vocation*. It is the ſin of many of the *Gentry*, whom God hath furniſhed with means and abilities to do much good; to *(i)* ſpend their whole days and lives, in an unprofitable courſe of doing either *nothing*, or as *good* as nothing, or *worſe* than nothing. I cannot be ſo either *ſtupid*, as not to apprehend; or *rigorous*, as not to allow a difference in the *manner* of employment, and in other *circumſtances* thereto belonging, between thoſe that are *nobly* or *generouſly* born and bred, and thoſe of the meaner and ordinary rank. *Manual*, and *Servile*, and *Mechanick* Trades and Arts, are for men of a lower condition. But yet no man is born, no man ſhould be bred unto idleneſs. There are *generous*, and *ingenuous*, and *liberal* Employments, ſortable to the greateſt Births and Educations. For ſome man whom God hath bleſſed with power and authority in his Country; with fair Livings and large Revenues; with a numerous Family of Servants, Retainers and Tenants, and the like: it may be a ſufficient Calling, and enough to take up his whole time, even to keep Hoſpitality, and to order and overlook his Family, and to diſpoſe of his Lands and Rents, and to make Peace, and preſerve Love and Neighbourhood among them that live near or under him. He that doth but this as he ought to do, or is otherwiſe [k] *induſtrious* for the *common good*; muſt be acknowledged a worthy member of the *Common wealth:* and his courſe of life, a *Calling* (although perhaps not ſo toylſom, yet) *in ſuo genere*, as neceſſary and profitable, as that of the *Husbandman*, *Merchant*, *Lawyer*, *Miniſter*; or any other.

i Πολλὰ πίων, καὶ πολλὰ φάγων, καὶ πολλὰ κακὰ εἰπὼν Ἄνθρωπος, κεῖμαι Τιμοκρέων Ῥόδιος. Epitaph. Timocreontis, apud *Athen. Dipnoſ.* 5.

k *Non otioſè vivit, qui qualitercunque utiliter.* 2. 2. qu. 187. 5. ad 2.

19. But for our (*meer* or *parcel*) *Gallants*, who live in no ſetled courſe of life, but ſpend half the *day* in *ſleeping*, half the *night* in *gaming*, and the reſt of their time in other *Pleaſures* and *Vanities*, to as little purpoſe as they can deviſe; as if they were born for nothing elſe but to eat and drink, and ſnort and ſport; who are ſpruce and trim as the *Lilies* [l] (*Solomon in all his royalty was not cloathed like one of theſe:*) yet they neither *ſow*, nor *reap*, nor carry into the Barn; they neither *labour* nor *ſpin*, nor do any thing elſe for the good of humane ſociety: let them know, there is not the *pooreſt contemptible* creature, that crieth *Oyſters* and *Kitchinſtuff* in the ſtreets, but deſerveth his Bread better than they; and his courſe of life is of better eſteem with God and every ſober wiſe man, than theirs. A *horſe* that is neither good for the *Way*, nor the *Cart*, nor the *Race*, nor the *Wars*, nor any other *Service*; let him be of never ſo good a [m] *Breed*, never ſo well *marked* and *ſhaped*; yet he is but a *Jade:* his Maſter ſetteth no ſtore by him, thinketh his meat ill beſtowed on him; every man will ſay, better knock him on the head than keep him; his *Skin*, though not much worth, is yet better worth than the whole *Beaſt* beſides.

l Mat. 6. 29.

m *Nempe volucrem. Sic laudamus equum. Nobilis hic, quocunque venit de gramine--Sed venale pecus Corythæ, poſteritas & Hirpini, ſi vara jugo victoria ſedit, Nil ibi majorum reſpectus, gratia nulla Umbrarum, dominos pretia mutare jubentur Exigua.* Juvenal. Satyr. 8.

Conſider this, you that are of *Noble* or *Generous* Birth. Look unto
20. *the Rock*, whence you were hewn; and to *the pit*, whence you were digged.

ged. Search your *Pedigrees*; collect the ſcattered *Monuments* and *Hiſtories* of your *Anceſtors*: and obſerve by what ſteps your worthy *Progenitors* raiſed their houſes to the height of *Gentry*, or *Nobility*. Scarce ſhall you find a man of them, that gave any acceſſion, or brought any noted Eminency to his houſe; but either ſerving in the *Camp*, or ſweating at *the Bar*, or waiting at the *Court*, or adventuring on the *Seas*, or trucking in his *Shop*, or ſome other way (*n*) induſtriouſly beſtirring himſelf in ſome ſetled *Calling*, and Courſe of life. You *uſurp* their *Arms*, if you *inherit* not their *Vertues*: and thoſe (*o*) *Enſigns* of *Honour* and *Gentry* which they by induſtry atchieved, ſit no otherwiſe upon your ſhoulders, than as rich *trappings* upon Aſſes backs; which ſerve but to render the poor Beaſt more ridiculous. If you by brutiſh ſenſuality, and ſpending your time in ſwiniſh luxury, *ſtain the colours*, and *embaſe the metals* of thoſe badges of your *Gentry* and *Nobility*, which you claim by deſcent: think, when we *worſhip* or *honour* you, we do but (*p*) flout you; and know, the (*q*) *Titles* we in courteſie give you, we beſtow upon their Memories whoſe degenerate Off-ſpring you are, and whoſe *Arms* you unworthily bear; and they do no (*r*) more belong to you, than the reverence the good man did to *Iſis*, belonged to the *Aſs* that carried *her Image*.

The *third ſort* of thoſe that live unprofitably and without a *Calling*, are our idle ſturdy *Rogues*, and vagrant townſ-end *Beggars*: the very ſcabs, and filth, and vermine of the *Common-wealth*. I mean ſuch as have *health*, and *ſtrength*, and *limbs*, and are in ſome meaſure able to work and take pains for their living; yet rather chuſe to wander abroad the Countrey, and to ſpend their days in a moſt baſe and ungodly courſe of life: and which is yet more lamentable, by I know not what connivence, contrary to all *Conſcience*, *Equity*, and *Law* are ſuffered. All Chriſtian *Common-wealths* ſhould be the (*ſ*) *Iſraels* of God; and in his *Iſrael*, God as he *promiſed* there ſhould be ſome always [*t*] *poor*, on whom to exerciſe Charity; ſo he *ordained* there ſhould be [*u*] *no beggar*, to make a trade and profeſſion of begging. *Plato*, than whom never any layed down a more exact *Idea* of an happy Common-wealth, alloweth not any (*x*) *beggar* therein: alledging, that where ſuch were tolerated, it was impoſſible but the State muſt abound with (*y*) *pilfering* and *whoring*, and all kind of baſe Villainy. The *Civil Laws* have flat Conſtitutions againſt them, in the titles (*z*) *de Mendicantibus non invalidis*. But I think never Kingdom had more wholſome Laws in both kinds, I mean both for the competent *relief* of the *orderly poor*, and for ſharp *reſtraint* of *diſorderly Vagabonds*; than thoſe proviſions which in many of our own Memories have been made in this land. But (*a*) *Quid leges ſine moribus*——? Thoſe *Laws* are now no *Laws* for want of due *Execution*: But *Beggars* are *Beggars* ſtill, for want of due *Correction*. (*b*) *Et vetabitur ſemper, & retinebitur*; the ſaying is truer of *Rogues* and *Gypſies* in *England*, than ever it was of *Mathematicians* in *Rome*. You to whoſe care the preſervation of the *Juſtice*, and thereby alſo of the *Peace* of the Land is committed, as you tender the *Peace* and *Juſtice* of the Land, as you tender your own *quiet* and the *ſafety* of your Neighbours; as you tender the *weal* of your Countrey, and the honour of God: breath freſh life into the languiſhing *Laws* by ſevere *Execution*; be rather cruel to theſe *Vipers* than to the *State*. So ſhall you free *us* from the *Plague*, and *your ſelves* from the *Guilt*, and *them* from the *Opportunities* of infinite ſinful abominations.

But we are unreaſonable to preſs you thus far, or to ſeek to you or any others for *Juſtice* in this matter; having power enough in our own hands to

22.

n Οὐδεὶς γὸ ὧν ῥᾳθυμῶ εὐκλεὴς ἀνὴρ, Ἀλλ' ὃς πόνοις πλεῖστα χ' εὐανδρείαν. Euripid.

o *Effigies quo Tot bellatorum, ſi luditur alea pernox Ante Numantinos? Juven. Sat. 8.*

p *Nanum cujuſdam, Atlanta vocamus; Æthiopem Cygnum.* Juven. Ibid.

q—*Honores, Quos illis damus, & dedimus, quibus omnia debes.* Juven. Ibid.

r *Quis enim generoſum dixerit hunc, qui Indignus genere?* Ibid.

21.

ſ Gal. 6. 16.

t Mat 26. 11.

u *As ſome underſtand that in* Deut. 15. 4.

x Πλὴν χρὴς μηδεὶς ἡμῶν ἐν τῇ πόλει γιγνέσθω. Plat. de legib. 11.

y Ἐν πόλει, ἃ ἂν ἴδῃς πλησχὲς, ὅτι εἰ σίτιν ἐν τούτῳ τῷ τόπῳ ἀποκεκρυμμένοι κλέπτειν τε καὶ βαλαντιοτόμοι, καὶ ἱερόσυλοι, καὶ πάντων τῶν τοιούτων κακῶν δημιοῦργοί. Id. de Rep. l. 8.

z Cod. Juſtin. lib. 11. Tit. 25. & Cod. Theo. 14. Tit. 11.

a Horat. l. 3. Carm. 24.

b Tacit. lib. 1. Hiſt.

to do our ſelves *Juſtice* upon theſe men, if we would but uſe it. Even by making a ſtrait Covenant with our *Ears*, not to *heed* them; and with our *Eyes*, not to *pity* them; and with our *Hands*, not to *relieve* them. Say
c 2 Theſ. 3. 10. I this altogether of my ſelf? or ſaith not the Apoſtle even the ſame? [c] *He that will not labour, let him not eat*: relieve him not. But hath not Chriſt required us to *feed the hungry*, and to *cloath the naked*, and to be free and *charitable to the poor?* Nothing ſurer: God forbid any man ſhould preach againſt *Charity* and *Almeſdeeds*. But remember, that as *God* approveth
d 1 Cor. 13. 3. not [d] *Alms* or any other work, if without *Charity*; ſo nor *Charity* it ſelf,
e Tim. 1. 5, 3. if without *Diſcretion*. [e] *Honour Widows*, ſaith Saint *Paul*, *But thoſe that are Widows indeed*: ſo relieve the *poor*, but relieve thoſe that are *poor indeed*. Not every one that *asketh*; not every one that *wanteth*; nay more, not every one that is *poor*, is *poor indeed*: and he that in his indiſcreet and miſ-guided charity ſhould give to every one that *asketh*, or *wanteth*, or is *poor*, Meat, or Clothing, or Alms; would ſoon make himſelf more *hungry*, and *naked*, and *poor*, than he that is moſt hungry, or naked, or poor. The *poor*, whom Chriſt commendeth to thee as a fit Object for thy Charity, *the poor indeed*; are thoſe that want not only the *things* they ask, but want alſo *means* to get without asking. A man that is *blind*, or *Aged*, and paſt his *work*; a man that is *ſick*, or *weak*, or *lame*, and cannot work; a man that deſireth it, and ſeeketh it, and cannot get work; a man that hath a *greater Charge* upon him than his honeſt pains can maintain; ſuch a man as one of theſe, he is *poor indeed*. Let thine *Ears* be open, and thine *Eyes* open, and thy *Bowels* open, and thy *Hands*
f Phil. 4. 18. open to ſuch a one: it is a charitable deed, and a (*f*) *Sacrifice of ſweet ſmelling*,
g Heb. 13. 16. (*g*) *With ſuch ſacrifices God is well pleaſed*: Forget not thou to offer ſuch *ſacrifices* upon every good opportunity, and be well aſſured God will not forget in due time to reward thee. But for a luſty, able, *upright man* (as they ſtile him in their own dialect) that had rather *beg*, or *ſteal*, or both, than *dig*: he is no more to be relieved as a *poor* man, than a woman that hath poyſoned her husband is to be honoured as a *Widow*. Such a woman is a *Widow*, for ſhe hath no more an husband than any other *Widow*
h 1 Tim. 5. *Compare* ver. 3. *with* v. 5. *and* 16. hath: but ſuch a woman is not (*h*) a *Widow indeed*, as St. *Paul* would be underſtood; not ſuch a *Widow* as he would have honoured: it is Alms to *hang* up ſuch a *Widow* rather than to *honour* her. And I dare ſay, he that helpeth one of theſe *ſturdy Beggars* to the ſtocks, and the whip, and the houſe of Correction, not only deſerveth better of the Commonwealth; but doth a work of greater Charity in the ſight of God, than he that helpeth him with *Meat*, and *Money*, and *Lodging*. For he that doth this, corrupteth his Charity by a *double* Error. *Firſt*, he maintaineth, and ſo encourageth the other in idleneſs; who, if none would relieve him, would be glad to do any work rather than ſtarve. And *Secondly*, he diſableth his
i *Pars ſacrilegii eſt, rem pauperum dare non pauperibus.* Hieron. ad Pammach. Epiſt. 26. Charity, by *miſ-placing it*; and unawares robbeth the *poor*, whileſt he thinketh he relieveth them. As he that giveth any *honour* to an *Idol*, robbeth the *true God*, to whom alone all *religious honour* is due: ſo he that giveth any *Alms* to an *idle Beggar*, (*i*) robbeth the truly *poor*, to whom properly all the fruits of our *Alms* are due. And ſo it cometh to paſs oftentimes (as
k *Neque tranſcribatur vita pauperum in ſpolia fraudulentorum.* Ambroſ. 2. Offic. 16. Saint *Ambroſe* ſometimes complained) that the [k] maintenance of the *poor* is made the ſpoil of the *loyterer*.

But I forget *my ſelf*, and *you*, and the *time*; whileſt I give way to my juſt indignation againſt theſe baſe *Excrements* of the Common-wealth. You have ſeen the *Neceſſity* of a *Calling*; without it, we deſpiſe *Gods Ordinance*, and ſmother his *Gifts*; we expoſe our ſelves *to ſinful temptations*;

23. we

we deprive our ſelves, our families, and the poor of *due maintenance*; we withdraw our bounden ſervice from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the lazy *Monk*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of any other thing, any other man, from this common *Neceſſity*. And that is the ſum of our *firſt point*, *viz.* the *Neceſſity of a Calling*. Proceed we now to the ſecond, *the Choice of a Calling*.

24. A point indeed (I muſt confeſs) not directly intended in the words of my Text: yet being after a ſort, implyed therein (for the Apoſtles wiſh, that every particular man would abide in his own proper ſtation, and particular *Calling*, cannot but imply that there is a *difference* and *choice* of ſuch *Callings*;) and being withal a matter of ſuch great conſequence to be taught and known; I thought it would be more expedient for the preſent diſcharge of my duty in this place, to take it in, (though with ſome hazard of the imputation of *Impertinency* to my ſelf) than by paſſing it over, to defraud them (and it is likely there are many ſuch here preſent) whom it may concern in point of *Conſcience* of ſuch inſtructions, as may give them profitable directions in a buſineſs ſo material. Concerning which, it behoveth every man the rather to have an eſpecial care, becauſe much of a mans comfort and content in this life dependeth thereupon: it being ſcarce poſſible that that mans life ſhould be (*l*) *comfortable* to him, or he go on with any *chearfulneſs* in his courſe, that liveth in a *Calling*, for which neither he is fit, nor the *Calling* fit for him. Neither will the conſideration hereof be uſeful only for ſuch, as are yet *free to chooſe*; but even for thoſe alſo, who have already *made their choice*. For ſince the very ſame *Rules* which are to direct us in the *Choice of our Calling*, are to help us alſo for the *Trial* of our *Callings*; it can be no loſs to the beſt of us all, to give heed to thoſe *Rules*: thereby either to *rectifie* our Choice; or to *quicken* our alacrity in what we have choſen, by *warranting* our courſes to our own ſouls, and *ſilencing* many unneceſſary *Scruples*, which are wont frequently to ariſe concerning this matter, in the Conſciences of men.

l βίῳ ἀρμόζων, ἀλυπότερος. *Socratis dictum*, apud Stob. ſerm.

25. And *firſt*, we are to lay this as a firm ground, that that is every man's *Proper* and right *Calling*, whereunto *God* calleth him. For he is the *Author*, as of our *General*, ſo of our *Particular Callings* too: [*As the Lord hath called every one*, Verſ. 20.] When therefore we ſpeak of the *Choice of a Calling*, you are not ſo to underſtand it, as if it were left free for us ever, to make our *Choice* where, and *as* we liſt. The *Choice* that is left to us, is nothing but a conſcionable *Enquiry* which way *God calleth us*, and a conſcionable *Care* to take that way. So that if it ſhall once appear, that *God calleth us* this way or that way, there is (*m*) no more place for *choice*; all that we have to do, is to obey.——(*n*) *Obſequium ſufficit eſſe meum*. The Enquiries we are to make ordinarily, are (as you ſhall hear anon) what *lawfulneſs* there is in the *thing*, what *Abilities* there are in *us*, what *Warrant* we have from *without*. But all theſe muſt ceaſe, when God once expreſſeth himſelf, and calleth us with an audible Voice. No more enquiry then into the *thing*, how *lawful* it is. If God bid *Peter* (o) *kill and eat*, and ſend him to preach unto the *Gentiles*; there is no anſwering μηδαμῶς κύριε, *Not ſo Lord*; nor alledging the *uncleanneſs* of the *meat*, or the *unlawfulneſs* of going into the way of the *Gentiles*: *Injuſta juſta habenda*----what God will have *clean*, he (*p*) muſt not account *common*. His very *Call* to any thing, maketh it *lawful*. No more enquiry into *our ſelves*, how *able* we are. If God call (*q*) *Moſes*, one of a ſlow ſpeech, and not eloquent,

m——*mortalia quærunt Conſilium; certus juſſa capeſſe Dei.* Auſon. Theodoſio.

n Auſon. ib.

1.

o Acts 10. 13, &c.

p Ib. Verſ. 28.

2.

q Exod. 4. 10, &c.

from

f Judg. 6. 14, 15. from the *ſheepfold*, to plead for his people before a Tyrant; or (*f*) *Gideon*, a mean ſtripling, of a ſmall Family and Tribe, from the *threſhing floor*, to

g Jer. 1. 6, &c. deliver *Iſrael* out of the hands of their Oppreſſors; or (*g*) *Jeremy*, a very child, and one that could not ſpeak, from his *Cottage* in *Anathoth*, to ſet him

h Amos 7. 13, 14, 15. over Nations and Kingdoms, to root out and to plant; or (*h*) *Amos* a plain Country-fruit-gatherer, from the *Herd* in *Tekoah*, to propheſie at *Bethel*, and in the Kings Court: it is a fruitleſs and unſeaſonable modeſty to al-

i Auſon. ubi ſupra. ledge unſufficiency or unworthineſs. (*i*) *Juvat idem Qui jubet.* Where he ſetteth on work he giveth ſtrength to go through with it. His very *calling* of any man maketh him able. No more enquiry into outward means,

k Rom. 1. 1. *l* Acts 9. 15. what warrant we have. If God (*k*) *call* Paul *to be an Apoſtle*, and (*l*) *to bear his Name before the Gentiles, and Kings, and the Children of Iſrael*; it is

m Gal. 1. 16, 17. needleſs to (*m*) *confer with fleſh and blood*, or to ſeek confirmation at *Jeruſalem* from them which were *Apoſtles before him*, by the impoſition of their hands. Gods work in him ſupplieth abundantly the want of thoſe ſolem-

n Ibid. verſ. 1. nities; and *Paul* is as good an *Apoſtle* as the beſt of them, although he be (*n*) an *Apoſtle, not of men, neither by man. Gods calling* any man to any *Office*,

o Auſon. ubi ſupra. ſealeth his Warrant. [*o*] *Non tutum renuiſſe Deo.* Away with all excuſes and pretences, and delays: when *God* calleth, *ſubmit* thy will, *ſubdue* thy

p 1 Sam. 3. 9, 10. reaſon, anſwer his Call, as *Samuel* was taught to do, [*p*] *Speak Lord, for thy ſervant heareth.*

26. If it were expedient for us, that God ſhould ſtill deal with us as he did long with the *Jewiſh*, and a while with the *Infant Chriſtian* Church, by immediate inſpirations; and call us either by *ſecret Enthuſiaſms*, or *ſenſible Inſinuations* (as he did many of them) into the way wherein he would have us walk: the *Rule* for our *Choice* would be eaſie; or rather there would need no *Rule* at all (becauſe indeed there would be left no *Choice* at all;) but this only, even to get up and be doing, to put our ſelves ſpeedily into that way whereunto he did point us. But ſince the wiſdom of God hath thought it better for us, to take counſel from his *written word*, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and extraordinary *inſpirations:* it will be very profitable for us to draw thence ſome few *Rules*, whereby to make reaſonable judgments concerning any *courſe of life*, whether that it be, whereunto God hath called us, or no. The *Rules*, as I have partly intimated already, may be reduced to *Three Heads*: according as the *Enquiries* we are to make in this buſineſs, are of Three ſorts. For they either concern the *courſe it ſelf*; or elſe *our ſelves*, that ſhould uſe it; or elſe Thirdly, thoſe that have *Right* and *Power* over us in it. If there be a fail in any of theſe; as if either the *courſe* it ſelf be not lawful, or *we* not competently *fit* for it, or our *Superiors* will not allow of us, or it: we may well

1. think, *God* hath not called us thither. God is *juſt*; and will not call any

2. man to that, which is not *honeſt* and *good*: God is *All-ſufficient*; and will not call any man to that, which is above the proportion of his *ſtrength:*

3. God is *wonderful* in his *providence*, and will not call any man to that, whereto he will not open him a fair and orderly paſſage. Somewhat by your patience of each of theſe.

27. And *firſt*, of the *Courſe* we intend. Wherein let theſe be our *Enqui-*

1. *ries: Firſt*, whether the thing be ſimply and in it ſelf lawful, or no: *Second-*

2. *ly*, whether it be lawful ſo as to be made a Calling, or no: *Thirdly*, whether

3. it will be profitable, or rather hurtful to the *Common-wealth.* Now obſerve the *Rules.* The firſt *Rule* this, *Adventure not on any courſe without good aſſurance that it be in it ſelf lawful.* The ground of this *Rule* is plain and evident.

evident. For it cannot be, that God, who *hateth*, and *forbiddeth*, and *puniſheth* every ſin in every man, ſhould *call* any man to the practice of any ſin. (*d*) *Let him that ſtole, ſteal no more*, ſaith St. *Paul*; *But rather let him labour with his hands, the thing that is good*, Epheſ. 4. If it be not ſomething *that is good*; it is good for him to hold his *hands* off: let him be ſure, *God* never called him to labour in that: and he were as good hold to his old trade, and *ſteal* ſtill, as *labour* with his hand the thing that is *not good*. If (*e*) *Diana* of Epheſus be an *Idol*, *Demetrius* his occupation muſt down: he muſt make no more ſilver ſhrines for *Diana*, though *by that craft* he have his wealth. *Tertullian* excellently enlargeth himſelf in this argument in his (*f*) Book *De Idololatria*; ſtrongly diſapproving their practice, who being *Chriſtians*, yet got their living by making *Statues* and *Images*, and other *ornaments* to ſell to *Heathen* Idolaters. Offenders againſt this Rule, are not only ſuch as live by *Stealing*, and *Robbing*, and *Piracy*, and *Purſe-cutting*, and *Witch-craft*, and other ſuch like ungodly practices as are made capital even by *the Laws of Men*, and puniſhable by death: but all ſuch alſo, as maintain themſelves by, or get their living in any courſe, abſolutely condemned by *the Law of God*, howſoever they may find amongſt men either expreſs allowance as *Whores*, and *Bawds* do in the holy Mother Church of *Rome*; or at leaſt ſome kind of toleration by *connivance*, as *Charmers*, and *Fortune-tellers*, and *Wizards*, do amongſt us. Which ſort of people it is ſcarce credible how generally and miſerably our *common Ignorants* are beſotted with the opinion of their *skill*, and how pitifully they are gulled by their damnable *impoſtures*, through their own fooliſh credulity. Theſe *ſuperſtitions* helped to root out *the* (g) *Amorites* out of *the land of Canaan*: and it may paſs among *Saul*'s beſt Acts, that he rooted out theſe (*h*) *Superſtitions* out of *the land of Iſrael*: And great pity it is, that ſuch as make a trade of theſe *ſuperſtitions* are not by ſome ſevere proviſions rooted out of this, and every other *Chriſtian Land*. Let this *firſt Rule* be remembred of us in every choice and trial of our Callings; *No unlawful thing, can be a lawful calling.*

d Eph. 4. 28.

e Acts 19. 25. — 27.

f *Præſertim* cap. 5. -- 8.

g Deut. 18. 10, -- 12.

h 1 Sam. 28. 9.

No, nor yet every *lawful thing* neither. For many things may be lawful in *the private uſe*, which yet may not lawfully be made a *Calling*, or trade of life. Who can reaſonably deny the lawfulneſs of many diſports and recreations, as *Bowling*, or *Shooting*, or even *Cards* and *Dice*? And yet who can (*i*) reaſonably think it to be a commendable *Calling*, for any man to be a profeſt *Bowler*, or *Archer*, or *Gameſter*, and nothing elſe? Therefore take a *ſecond Rule*; *Make not a Calling of that, which was not made to be a Calling.* If you ſhall ask, How you ſhall know a thing to be ſuch? I anſwer *generally*, all ſuch things as are of this nature, as are *indifferent* for men of *all ſorts and Callings* to uſe with due caution and circumſtances; and more *eſpecially* matters of delight, and *recreations* are ſuch. And the reaſons are good. The (*k*) *ground* of particular Callings is ſome [*l*] *particular gift of God*, according to the differences that are to be found in particular men in regard either of *the ſoul* or of the *body*, or of *outward things*: whereas ſuch things as theſe, whereof we now ſpeak, become of lawful and commendable uſe, not ſo much from any *ſpecial ability* received from *God*, which ſhould be exerciſed therein, as from the *common neceſſity* of our weak nature, which is to be *refreſhed* thereby. And *the end* alſo, for which God permitteth us theſe things, is not to *employ our ſtrength* and time in them; but to give us ſome [*m*] *refreſhing*, when we are *wearied* with former labour, and ſo to *fit* us for freſh and future employment. The works of our *Callings*, they are as our

28.

i τέλος εἶναι τοῖς τοιούτοις τοιαύτην παιδιὰν οἵαν μὴ ἀδύνατον. Ariſt. 8. Pol. 3.

k *Hic* verſ. 17.

l Ἴδιον χάρισμα. v. 7.

m *Uti quidem illis licet: ſed ſicut ſomno, & quietibus cæteris, tum cum gravibus ferijſque rebus ſatisfecerimus.* Cic. 1. Offic.

n Ὡς φαρμακείας χάριν. Arist. 8. Polit. 3.

Meats and *Drinks*; these of *Delight*, as *Sauces*, or as [*u*] *Physick*, and as *Sauces* or *Physick* they are to be used and not otherwise. As absurd then as it would be for a man to accustom himself to no other diet but *slabber-sauces*, and *Druggs*: so absurd a thing it is for a man to have no other *Calling*, but *Dicing*, and *Carding*, and *Gaming*. Amongst offenders against this Rule, that I reckon not *Juglers*, and *Fidlers*, and *Tumblers*, and *Bearwards*, and *Rope-dancers*, and *Rhymers*, and the rest of that Rabble; they may thank the baseness of their condition, rather than *the lawfulness* of their Course. I strike rather, at those that are both eminent and pernicious; especially those *Bawds* of *unthriftiness* and almost every other *Vice*; (for where *Unthriftiness* is, there is almost every other *Vice*,) I mean those *parcel-Gallants* that have nothing to live on but their *Wits*, and no other use of their *Wits*, but to destil a kind of maintenance from juicy heirs, and flush novices by *play*. I would our *Pantomimes* also and *Stage-players* would examine themselves and their Callings by this *Rule*. If they should have been tried by the Bench of *Fathers* and *Councils* of old, or would have put it to most voices among later *Divines* both *Popish* and *Reformed*; they had been utterly cast and condemned by *the first Rule*, and not have been reprieved till now; most holding, not *the Calling* only, but the very *Practice* and *Thing* it self unlawful and damnable. For my own part, I dare not at all say *the Practice is*, neither will I now say *the Calling is*, unlawful: only let them that make a *calling* of it, consider themselves and their *calling* well, and examine whether God hath bestowed upon them some *gifts*, which they might have employed a better way; and what *inducements* they have, and of what weight those *inducements* are, to give their consciences security, that they have done well, in embracing this as their *calling*. And when they have done thus, freely and faithfully, as in the sight of God: if *their own hearts condemn them not*, neither do I: in the mean time, I would but be their Remembrancer of thus much only, that there are some things lawful *to do*, which are not lawful *to live by*; some things lawful as *Delights*, which are not lawful as *callings*. And so much for that *second Rule*.

29. There is yet a *third Rule* behind, and that is this. *Resolve not upon that course for thy calling*, what pretences soever, or what reasons thou mayest have for the lawfulness of it otherwise, *which is rather hurtful than profitable for the Common-wealth*. The (*o*) *Publick good* is one of those main respects which enforce *the necessity of a calling*: the same respect then must of necessity enforce such a *calling*, as may at least stand with *the Publick good*. (*p*) *The manifestation of the Spirit is given to every man* (saith our Apostle after at the twelfth Chapter) *to profit withal*. Yea, perhaps to profit himself withal. If it were but so, yet that were enough to infer more: sith *the* (q) *private* good is included in *the publick*, *tanquam trigonum in tetragono*. But the Apostle meant to speak home; and therefore he made choice of a word that will not admit that gloss of *private* profit: πρὸς τὸ συμφέρον. That very word impliedly preferreth *the* (r) *publick good* before *the private*; and scarce alloweth *the private*, other than as it is interwoven in *the publick*. Now things in themselves *lawful*, and at some times *useful*, may in regard of *the End*, or of *the matter*, or by some *accident* otherwise, happen at some other times to be hurtful to *the Common-wealth*: and hereof such due consideration would be had in the choice and exercise of our *Callings*, as ever to have one eye upon *the Common good*, and not wholly to look after our own *private gain*. Offenders against this

o *See before Sect.* 14.

p 1 Cor. 12. 7.

q Σὺν γὰρ τῇ πόλει καὶ σώζεται καὶ ἀπόλλυται τὰ ἐκάστου οἰκεῖα. Xenophon. de Venatione.

r *Sanis hominibus publica privatis potiora sunt.* Sen. 1. de Clem. 4.

this Rule, are moſt of our *Engroſſers*, and *Foreſtallers*, and ſundry kinds of *Huckſters* and *Regraters*: as alſo thoſe that *export* money, corn, or other *needful commodities* out of the Land in times of *want* or ſcarceneſs, or *bring in unneceſſary* commodities when there is *plenty* at home: and all thoſe that *project* new *devices*, and unjuſt *Monopolies*, to fill their own Coffers; perhaps not without *pretenſion* of ſome ſmall *benefit* to *the Common-wealth*, but certainly not without ſenſible and grievous *preſſures* of thoſe that are a great part of *the Common-wealth*.

Thus have we delivered *three Rules*, concerning *the Quality* of a right *Calling*: and pointed out ſome ſpecial *offenders* againſt each of them. And now methinks I ſee *the Uſurer* hugging himſelf, and clapping his ſides, that he hath come off ſo fairly: ſurely his *Calling* is abſolute good, whereon none of theſe *Rules* could faſten. But it is indeed with *the Uſurer* in this caſe, as with *the Drunkard*. If *the Drunkard* ſhould ask me againſt which of *the ten Commandments* he offended; I confeſs I could not readily give him a direct punctual anſwer: Not that he ſinneth not againſt any; but becauſe he ſinneth againſt ſo many of them, that it is hard to ſay againſt which moſt. He ſinneth againſt *the ſixth Commandment*, by diſtempering his *body*; he ſinneth againſt *the ſeventh*, by enflaming his *luſt*; he ſinneth againſt *the eighth*, by making waſte of the good *Creatures* of God. Right ſo is it with our *Uſurer* in this caſe: He would poſe me, that ſhould ask me the Queſtion, which of theſe *three Rules* fetcheth in *the Uſurer* and his *Calling*, Verily I cannot well tell which moſt; I think every one of *the three* may: howſoever, among the three I am ſure I have him. If *Uſury* be ſimply *unlawful* (as moſt of the learned have concluded) then *the firſt Rule* hath him. I ſhould be very tender to condemn any thing as ſimply *unlawful*, which any even imaginary conjuncture of Circumſtances would render *lawful*; and would chuſe rather by an *over-liberal Charity* to (ſ) *cover a multitude of ſins*, (if I may abuſe the Apoſtles phraſe to that ſence) than by a too *ſuperſtitious reſtraint* make one. Yet the Texts of *Scripture* are *ſo expreſs*, and the grounds of *Reaſon*, brought by learned men, ſeem ſo ſtrong againſt *all Uſury*; that I have much ado to find ſo much charity in my ſelf, as to abſolve any kind of *Uſury*, (properly ſo called) with what cautions or circumſtances ſoever qualified, from being a *ſin*. But I will ſuſpect mine own and the common judgment herein, and admit for this once (*dato non conceſſo*,) that *Uſury* be in ſome caſe *lawful*, and ſo our *Uſurer* eſcape the *firſt Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you muſt knock out his *brains* too, before he eſcape our *ſecond Rule*: I dare ſay, the moſt learned *Uſurer* that liveth (and they ſay ſome learned ones are *Uſurers*) will never be able to prove, that *Uſury* if it be at all *lawful*, is ſo lawful, as (*t*) to be made a *Calling*. Here all his *Doctors* and his *Proctors*, and his *Advocates* leave him. For, can it poſſibly enter into any reaſonable mans head to think, that a man ſhould be *born* for nothing elſe, but to tell out *money*, and take in *paper*? which if a man had many millions of gold and ſilver, could take up but a ſmall portion of that precious *time* which God would have ſpent in ſome honeſt and fruitful *employment*. But what do I ſpeak of *the judgment* of reaſonable men in ſo plain a matter; wherein I dare appeal to *the conſcience*, even of the *Uſurer* himſelf; and it had need be a very plain matter, that a man would refer to the conſcience of an *Uſurer*. No honeſt man need be (*u*) *aſhamed* of an honeſt *Calling*: if then *the Uſurers Calling* be ſuch, what need he care who knoweth, or why ſhould he ſhame with it? If that be his *trade*, why doth he not in his *Bills* and *Bonds* and *Noverints*, make it known to all men by thoſe preſents

30.

1.

ſ 1 Pet. 4. 8.

2.

t *Artem nequitiæ dilegerunt, unde vitam tranſigant: & inde ſe volunt paſcere, unde offendant eum, à quo omnes paſcuntur.* Auguſt. in Pſal. 129.

u *Pervagatiſſimus ille verſus, qui vetat artem pudere proloqui, quam factitare.* Cic. in Orator.

ſents that he is an *Uſurer*, rather than write himſelf *Gentleman*, or *Yeoman*, or by ſome other ſtile? But ſay yet our *Uſurer* ſhould eſcape, at leaſt in the judgment of his own hardened conſcience, from both theſe *Rules*, as from the ſword of *Jehu* and *Hazael*: there is yet a *third Rule*, like the ſword of *Eliſha*, to ſtrike him ſtone-dead, and he ſhall never be able to eſcape that. Let him ſhew wherein his *Calling* is profitable to *humane ſociety*. Hee keepeth no Hoſpitality: if he have but a barr'd *cheſt*, and a ſtrong *lock* to keep his *God* and his *Scriptures* (his *Mammon* and his *Parchments* in it) he hath houſe-room enough. He *fleeceth* many; but *cloatheth* none. He *biteth* and *devoureth*; but *eateth* all his morſels alone: He giveth not ſo much as a *crum*, no not to his deareſt *Broker* or *Scrivener*; only, where he *biteth*, he alloweth them to *ſcratch* what they can for themſelves. The *King*, the *Church*, the *poor*, are all wronged by him, and ſo are all that live near him: in every *common charge*, he ſlippeth the collar, and leaveth the burden upon thoſe that are leſs able. It were not poſſible, *Uſurers* ſhould be ſo bitterly inveighed againſt by ſober *Heathen Writers*; ſo ſeverely cenſured by the *Civil*, and *Canon* Laws; ſo uniformly condemned by godly *Fathers* and *Councils*; ſo univerſally (*x*) *hated* by all men of all ſorts, and in all Ages and Countries; as *Hiſtories* and *experience* manifeſt they ever have been and are: if their *Practice* and *calling* had been any way *profitable*, and not indeed every way hurtful and incommodious both to *private men* and *publick ſocieties*. If any thing can make a calling unlawful; certainly the *Uſurers Calling* cannot be lawful.

x Jer. 15. 10.

32. Our *firſt* care paſt, which concerneth *the Calling* it ſelf; our *next care* in our choice muſt be, to enquire into *Our ſelves*, what *Calling* is moſt fit for us, and we for it. Wherein our *Enquiry* muſt reſt eſpecially upon *three* things; our *Inclination*, our *Gifts*, and our *Education*. Concerning which, let this be *the firſt rule*: Where theſe three concur upon one and the ſame *Calling*, our conſciences may reſt aſſured that that *Calling* is fit for us: and we ought, ſo far as it lyeth in our power, to reſolve to follow that. This *Rule*, if well obſerved, is of ſingular uſe, for the ſetling of their conſciences, who are ſcrupulous and doubtful concerning their *inward Calling* to any office or employment. Divines teach it commonly, and that truly, that every man ſhould have an *inward Calling* from God, for his particular courſe of life: and this in the *Calling of the Miniſtry* is by ſo much more requiſite, than in moſt other *Callings*, by how much the buſineſs of it is more weighty than theirs, as of things more immediately belonging unto GOD. Whence it is, that in our Church none are admitted into *Holy Orders*, until they have perſonally and expreſly made profeſſion before the *Biſhop*, that they find themſelves (*y*) *inwardly called and moved thereunto*. But becauſe, what that *inward Calling* is, and how it ſhould be diſcerned, is a thing not ſo diſtinctly declared and underſtood, generally, as it ſhould be: it often falleth out, that men are *diſtreſſed* in Conſcience with doubts and ſcruples in this caſe, whileſt they deſire to be aſſured of their *inward Calling*, and know not how. We are to know therefore, that to this *inward Calling* there is not of neceſſity required any inward, ſecret, ſenſible teſtimony of Gods bleſſed *ſanctifying Spirit* to a mans ſoul, (for then an *unſanctified* man could not be rightly *called*;) neither yet any ſtrong working of *the Spirit of illumination*, (for then a *meer heathen* man could not be rightly *called*) both which conſequents are falſe. For (*z*) *Saul* and (*a*) *Judas* were called; the one to *the Kingdom*, the other to *the Apoſtleſhip*; of whom it is certain the one was not, and it is not likely the other was, endued with the holy *Spirit of Sanctification*. And many *Heathen* men have been *called*

y Book of Ordering, &c.

z 1Sam. 10. 24.
a Joh. 6. 70.

to

to ſeveral *employments*; wherein they have alſo laboured with much *profit* to their own and ſucceeding times; who in all probability never had any other *inward motion*, than what might ariſe from ſome or all of theſe *three things* now ſpecified, *viz. the Inclination* of their nature, their perſonal *Abilities*, and the care of *Education*. If it ſhall pleaſe GOD to afford any of us, any farther gracious aſſurance than theſe can give us, by ſome *extraordinary* work of his Spirit within us; we are to embrace it with *joy* and *thankfulneſs*, as a ſpecial favour: but we are not to ſuſpend our reſolutions for *the choice* of a courſe, in expectation of that extraordinary aſſurance; ſince we may receive comfortable ſatisfaction to our ſouls without it, by theſe *ordinary* means, now mentioned. For, Who need be ſcrupulous, where all theſe concur? Thy Parents have from thy childhood *deſtinated* thee to ſome ſpecial courſe, (admit *the Miniſtery*; and been at the care and *charge* to breed thee up in *learning*, to make thee in ſome meaſure fit for it: when thou art grown to ſome maturity of years and diſcretion, thou findeſt in thy ſelf a kind of *deſire* to be doing ſomething that way in thy private ſtudy by way of tryal: and withal ſome meaſure of *knowledge*, *diſcretion*, and *utterance* (though perhaps not in ſuch an *eminent* degree as thou couldeſt wiſh, yet) in ſuch a *competency*, as thou mayſt reaſonably perſwade thy ſelf thou mighteſt thereby be able (with his bleſſing) to do ſome good to Gods people, and not be altogether unprofitable in *the Miniſtry*. In this ſo happy concurrence of *Propenſion*, *Abilities*, and *Education*; make no farther enquiry, doubt not of thine *inward calling*: Tender thy ſelf to thoſe, that have the power of *Admiſſion* for thy *outward calling*; which once obtained, thou art certainly in thine own proper Courſe. *Up and be doing*; for the Lord hath *called* thee, and (no doubt) the Lord will be with thee.

1. 2. 3.

But ſay, *theſe three* do not concur; as oftentimes they do not. A man may be *deſtinated* by his friends, and accordingly *bred*, out of ſome covetous, or ambitious, or other corrupt reſpect, to ſome *Calling*; wherefrom he may be altogether *averſe*, and whereto altogether *unfit*; as we ſee ſome *Parents*, that have the donations or Advocations of *Church Livings* in their hands, muſt needs have ſome of their Children (and for the moſt part they ſet by the moſt untoward and *miſ-ſhapen chip* of the whole *block* to make *timber* for the *Pulpit*; but ſome of their children they will have) thruſt into *the Miniſtery*, though they have neither a *head* nor a *heart* for it. Again, a man may have a good *ſufficiency* in him for a *Calling*, and yet out of a ſloathful deſire of *eaſe* and *liberty*, if it ſeem *painful* or *auſtere*; or an ambitious deſire of *eminency* and *reputation*, if it ſeem *baſe* and *contemptible*; or ſome other ſecret corruption, cannot ſet his mind that way; as *Solomon* ſaith, there may be (*b*) *A price in the hand of a fool to buy wiſdom, and* yet the fool *have no heart to it*. And divers other occurrents there may be, and are, to hinder this happy conjuncture of *Nature*, *Skill*, and *Education*. Now in ſuch Caſes, as theſe, where our *Education* bendeth us one way, our *Inclination* ſwayeth us another way, and it may be our *Gifts* and *Abilities* lead us a third; in this diſtraction, what are we to do? which way to take? what *Calling* to pitch upon? In point of *Conſcience*, there can no more *General Rules* be given, to meet with all *Caſes*, and regulate all difficulties, than in point of *Law*, there can be *general reſolutions* given to ſet an end to all *ſuites*, or proviſions made to prevent all *inconveniences*. *Particulars* are infinite, and various: but *Rules* are not, muſt not, cannot be ſo. He whoſe caſe it is, if he be not able to direct himſelf, ſhould do well to take advice of his *learned Counſel*. This we can readily do in matters of

33.

b Pro. 17. 11.

Law,

Law for the quieting of our *Eſtates*: why ſhould we not do it at leaſt as readily in matter of *Conſcience*, for the quieting of our *ſouls*? But yet for ſome light, at leaſt in the generality; what if thou ſhouldeſt proceed thus?

34. *Firſt*, have an eye to thy *Education*: and if it be poſſible to bring the reſt that way, do ſo rather than forſake it. For beſides that it would be ſome *grief* to thy Parents, (to whom thou ſhouldeſt be a *comfort*) to have caſt away ſo much *charge* as they have been at, for thy *education*; and ſome *diſhonour* to them withal, (whom thou art bound by the law of God and Nature to (*c*) *honour*,) to have their *judgments* ſo much *ſlighted*, and their *choice* ſo little *regarded* by their child: the very conſideration of ſo much precious *time*, as has been ſpent in fitting thee to that courſe, which would be almoſt (*d*) all loſt upon thy change, ſhould prevail with thee to try all poſſible means rather than forego it. It were a thing indeed much to be wiſhed, that *Parents*, and *Friends*, and *Guardians*, and all thoſe other whatſoever, that have the *Education* of young ones committed unto them all greedy *deſires* to make their children great, all baſe *penurious niggardneſs* in ſaving their own purſes, all *fond cheriſhing* of their children in their humours, all *doting opinion* of their forwardneſs, and wit and towardlineſs, all other *corrupt partial* affections whatſoever, laid aſide; would (*e*) out of the obſervation of their natural *propenſions* and *inclinations*, and of their particular *abilities* and *defects*, frame them from the beginning to ſuch courſes; as wherein they were likelieſt to go on with *chearfulneſs* and *profit*. This indeed were to be wiſhed: but this is not always done. If it have not been ſo done to thee; the fault is *theirs*, that ſhould have done it, and not *thine*: and thou art not able now to remedy that which is paſt and gone. But as for thee, and for the future; if *thy Parents* have not done their *part*, yet do not thou forget *thy duty*: if they have done *one* fault in making a bad *choice*; do not thou add *another*, in making a worſe *change*: diſparage not their *Judgments* by miſliking, neither gain-ſay their *Wills* by forſaking their choice, upon every ſmall incongruity with thine own *Judgment* or *Will*. If thine *Inclination* draw thee another way; *labour* throughly to ſubdue thy nature therein: *Suſpect* thine own corruption: *Think* this backwardneſs proceedeth not from *true judgment* in thee, but iſſueth rather from the root of ſome *carnal affection*: *Conſider*, thy *years* are green, (f) *affections* ſtrong, *judgment* unſetled: *Hope* that this *backwardneſs* will grow off, as years and ſtayedneſs grow on: *Pray* and *endeavour* that thou maiſt daily more and more wean thy *affections* from thine own *bent*, and take liking to that courſe, whereunto thou haſt been ſo long in framing. Thus poſſibly thou maiſt in time make that *chearful* and *delightful* unto thee, which now is *grievous* and *irkſome*. And as for thy *inſufficiency*, if that diſhearten thee (which is indeed a main rub,) do thus. *Impute* thy former *non-proficiency* to thine own ſloath and negligence: *Think*, if after ſo long time ſpent in this courſe, thou haſt attained to no greater *perfection* in it; how long it would be ere thou ſhouldſt come to a tolerable *mediocrity* in another: *Reſolve*, not to *loſe* all that *precious time* forepaſt by beginning the world anew; but rather ſave as much of it, as is redeemable, by adding to thy diligence: *Suſpect* that it cometh from *thy pride*, that thou canſt not content thy ſelf with *a Calling*, wherein thou maiſt not be *excellent*; and imagine, that God, of purpoſe to *humble* thee, might divert thy education to another, for which thou art leſs apt: *Obſerve*, what (*g*) ſtrange things paſt belief, and ſuch as have ſeemed inſuperable, have been conquered and ſubdued by *the obſtinacy* and *improbity* of unwearied labour, and of aſſiduity: *Doubt* not, but by Gods bleſſing upon

c Exod. 20. 12.

d *Haud æquum facit, qui quod didicit, id dediſcit.* Plaut. in Amphitr.

e *Inque eo vel maxime probavi — Apollonium, qui cum mercede docerit, tamen non patiebatur eos, quos judicabat non poſſe oratores evadere, operam apud ſeſe perdere, dimittebatq; & ad quamcumq; artem putabat eſſe aptum, ad eam impellere, atque hortari ſolebat,* Cic. 1. de Orat.

f *Juvenile vitium eſt, regere non poſſe impetum.* Senec. in Troad.

g *Nihil eſt quod non expugnet pertinax opera, & intenta ac diligens cura.* Senec. — *Labor omnia vincit Improbus.* Virgil. 1. Georg. *Prælitius eſt contra rerum naturam, & quidem vitior abiit, malignitatem ejus pertinaciſſimo robore ſuperando.* de Domeſt. Val. Max. 8. 7. τὰ μὲν χὴ ἀνθρώπου δυνατὰ οὐδὲ βιάζεσθαι. Heliodor. l. 3. Æthiop. Hiſt.

on thy faithful *induſtry*, to attain in time, if not to (ſuch *perfection* as thou deſireſt, and mighteſt perhaps have attained in ſome other courſe, if thou hadſt been bred up to it; yet) to ſuch a *competent ſufficiency*, as may render thy endeavours acceptable to God, *comfortable* to thy ſelf, and *ſerviceable* to community. If by theſe and the like conſiderations, and the uſe of other good means, thou canſt bring *thy affections* to ſome indifferent *liking* of, and *thy abilities* to ſome indifferent *mediocrity* for, that courſe which *Education* hath opened unto thee, thou haſt no more to do There's thy *Courſe*, that's thy *Calling*, that's *the work* whereunto God hath appointed thee.

But if after long ſtriving, and pains, and trial, thou canſt neither bring *thy mind* to it, nor do any *good* upon it, having faithfully deſired and endeavoured it, ſo that thou muſt needs leave the courſe of thy *Education*, or (which is another caſe) if thy *Education* have left thee *free*, (as many Parents, *God* knoweth, are but too careleſs that way;) then *Secondly*, thou art in the next place to conſider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very ſound: not only from the Apoſtles intimation, *verſ.* 17. ([h] *As God hath diſtributed to every man, as the Lord hath called every one*) where he ſeemeth to make *the Choice* of mens *Callings*, to depend much upon *the diſtribution* of Gods *Gifts*: but withal, for two good *Reaſons*. *One is*, becauſe our *Gifts* and *Abilities*, whether of body or mind, being in *the brain* or *hand*, are at a better certainty, than our *Propenſions* and *Inclinations* are, which are ſeated in the *Heart*. The heart is [i] *deceitful above all things*: and there are ſo many rotten corruptions in it, that it is a very hard thing for a man to diſcern his own *Inclinations* and *Propenſions*, whether they ſpring from a *ſound*, or from a *corrupt root*. Whereas in the diſcerning of our *Gifts* and *Abilities*; we are leſs ſubject to *groſs Errours* and miſtakings: I mean for the *truth* and *reality* of them; howſoever we are apt to over-value them for *the* (k) *meaſure* and *degree*. Now it is meet in *the choice* of our Callings, we ſhould follow *the ſurer guide*: and therefore rather be led by our [l] *Gifts*, than by our *Inclinations*. The *other Reaſon* is; becauſe our *Inclinations* cannot ſo well produce *Abilities*, as theſe can draw on *them*. We ſay indeed, there is nothing hard to a willing mind: and in ſome ſence, it is true. Not as if a willing mind could make us do more than we are able. A man can do no more, than he can do, be he never ſo willing: but becauſe a willing mind will make us *exerere vires*, ſtir up our ſelves to do as much as we are able, which we uſe not to do in thoſe things we go unwillingly about. *Willingneſs* then may quicken the ſtrength we have: but it doth not put any new ſtrength into us. But *Abilities* can *produce* Inclinations *de novo*; and *make* them where they *find* them not. As we ſee, every other natural thing is *inclinable* to the exerciſe of thoſe natural *faculties*, that are in it: ſo certainly would every man have ſtrongeſt *inclination* to thoſe things, whereto he hath ſtrongeſt *abilities*, if wicked and untoward *affections* did not often corrupt our *inclinations*, and hinder them from moving their own proper and natural way. It is beſt then to begin the choice of our Callings from our *Abilities*, which will fetch on *inclinations*; and not from our *Inclinations*, which without *Abilities* will not ſerve the turn.

35.

h Verſ. 17. hic.

i Jer. 17. 9.

k *Fere plus nobis videmur poſſe quàm poſſumus.* Senec. de tranquil. c. 4.

l *Metiri ſe quemque ſuo modulo ac pede verum eſt.* Horat. 1. *Ep.* 7.

Concerning which *gifts* or *abilities*; what they *are*, and how to make true *judgment* of them, and how to frame *the choice* of our Callings from them: to ſpeak punctually and fully would require a large diſcourſe, I can but

36.

but touch at ſome few points therein, ſuch as are of daily uſe; and proceed. 1. *Firſt*, by *gifts* and *abilities* we are to underſtand not only thoſe of *the Mind*; Judgment, Wit, Invention, Memory, Fancy, Eloquence, *&c.* and thoſe of *the Body*; Health, Strength, Beauty, Activity, *&c.* but alſo thoſe which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kindred Alliance, *&c.* generally *any thing*, that may be of *uſe* or *advantage* unto us for any employment. 2. *Secondly*, as our *abilities* on the one ſide, ſo on the other ſide, all our *wants* and *defects*, which might diſable us more or leſs for any employment, are to be duly weighed and conſidered of, and the one laid againſt the other; that we may know how to make, as near as we can, a *juſt eſtimate* of our ſtrengh and ſufficiency. 3. *Thirdly*, it is a ſafer way to *undervalue*, than to *overprize* our ſelves, leſt ignorantly confident, we affect a *Calling* above our *ſtrength*; which were to *fly* with *waxen wings*, and to owe the world a laughter. Be we ſure of this: If God have not *gifted* us for it, he hath not *called* us to it. 4. *Fourthly*, in the judging of our Abilities, we ſhould have a regard to the outward *circumſtances* of *times* and *places*, and the reſt. Thoſe *gifts*, which would have made a ſufficient *Prieſt*, in the beginning of the *Reformation*, in that dearth of learning and penury of the Goſpel, now the times are full of knowledge and learning, would be all little enough for a *Pariſh-Clerk*. 5. *Fifthly*, ſomething, would be yielded to the judgments of *other men* concerning our Abilities. It is either ſecret *pride*, or *baſe faintneſs* of heart, or dull *ſloth*, or ſome other thing, and not true *modeſty* in us: if being excellently gifted for ſome weighty employment in every other mans judgment, we yet withdraw our ſelves from it, with pretenſions of unſufficiency. 6. *Sixthly* and laſtly; let us reſolve on that courſe, *cæteris paribus*; not only for which we are *competently* fit, but for which we are abſolutely fitteſt. A good Actor it may be could very ſufficiently act any part in the play; repreſent the Majeſty of a *King*, or the humor of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if he be notedly excellent at ſome part rather than another, he would not willingly be put from that to act another. *Ergo Hiſtrio hoc videbit in ſcenâ, quod non videbit ſapiens in vitâ?* Shame we to let theſe men be wiſer in their generations, than we in ours. And thus much for *Abilities*.

37. There is yet a doubt remaineth concerning a mans *Inclination*. In caſe we have examined our gifts, and find them in a good meaſure of competency for ſuch or ſuch a courſe; and yet remain ſtill *averſe* from it, and cannot by any poſſible means work over our *affections* to any tolerable liking of it: in ſuch a caſe what is to be done, or how ſhall we judge what *Calling* is fitteſt for us to take? whether that whereto our *Abilities lead* us, or that whereto our *Inclinations draw* us. As I conceive it, in ſuch a caſe, we are to hold this order. *Firſt*, if our *Inclinations* cannot be won over to that courſe, for which our abilities lye fitteſt; we are to take a ſecond ſurview of our *Abilities*, to ſee if they be *confidently fit* for that whereto our *inclination* ſwayeth us: and if upon due and partial examination we find they are, we may then (*m*) follow the ſway of our *inclinations*. The *reaſon* is this. A mans *inclination* cannot be forced. If it can be *fairly won* over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yield to us in reaſon, there is no remedy, we muſt in wiſdom yield to it, (provided ever it be *honeſt*:) or elſe all is loſt. What ever our *ſufficiencies* be; things will not *fadge* that are undertaken (*n*) without an *heart*: there is no good to be done *againſt the hair*.

m *Recte facit, animo quando obſequitur ſuo. Quod omnes homines facere oportet, dum id modo fiat bono.* Plaut. in Amphitr.

n *Male reſpondent coacta ingenia; reluctante naturâ, irritus labor eſt.* Senec. de tranquil. c. 9.

But

But then, *ſecondly*, if upon ſearch we find our ſelves altogether *unſufficient* and unfit for that *Calling*, whereunto our *Inclination* is ſtrongly and violently carried, we are to oppoſe that *Inclination* with a greater *violence*, and to ſet upon ſome other Calling, for which we are in ſome mediocrity gifted, *ſpeedily* and *reſolvedly*, and leave the ſucceſs to Almighty God. The *Reaſon* this: It being certain that *God* never calleth any man but to that, for which he hath in ſome competent meaſure *enabled* him: we are to hold that for a pernicious and *unnatural Inclination* at the leaſt, if not rather for a wicked and *Diabolical Suggeſtion*, which ſo ſtiffly exciteth us to a *Function*, whereto we may be aſſured God never *called us*. 38.

But yet, *thirdly*, (and I would commend it unto you as a principal *good Rule*, and the faireſt out-let of all other from amid theſe difficulties,) we ſhould do well to deal with theſe *mutinous* and *diſtracting Thoughts* within us, as wiſe *Statiſts* do when they have to deal with men divided in *Opinions*, and *Factions*, and *Ends*. How is that? They uſe to bethink themſelves of a *middle courſe*, to reduce all the ſeveral Opinions to a kind of *Temper*, ſo as no ſide be ſatisfied *fully* in the propoſals they have tendred, and yet every ſide *in part*; as we commonly hold thoſe to be the (o) *juſteſt Arbitrators*, and to make the beſt, and the faireſt end of differences between the parties for whom they arbitrate, that by pleaſing *neither*, pleaſe *both*. So here, if our *Educations*, *Abilities*, and *Inclinations* look ſeveral ways, and the *Inclination* be peremptory and ſtiff, and will not condeſcend to either of the other two, it will be a point of good wiſdom in us, if we can bethink our ſelves of ſome ſuch meet *temper*, as may in part give ſatisfaction to our *Inclinations*; and yet not leave our Gifts and *Educations* wholly unſatisfied. And that is eaſily done by propoſing *the full latitude* of our *Educations* and *Abilities*, as the utmoſt *bounds* of our choice, and then leaving it to our *Inclinations* to *determine* our particular *choice* within thoſe bounds. For no man's Education or Gifts run ſo *Mathematically*, and by the *Line*, to that point whereto they direct him, but that there is a kind of *latitude* in them; and that for the moſt part (by reaſon of the great *variety* and (p) *affinity* of Offices and Employments) very large and ſpacious. One Inſtance ſhall ſerve both to *exemplifie* and *illuſtrate* this Rule. A man deſigned by his Parents to the *Miniſtry*, and for that end brought up in *the Univerſity*, ſtudieth there *Philoſophy*, *Hiſtory*, and *the Arts*, and *the Tongues*, and furniſheth himſelf with *general knowledge*, which may enable him, as for the Work of the *Miniſtry*, ſo for the exerciſe of any other *Profeſſion*, that hath to do with *Learning*; ſo as not only the Calling of *the Miniſtry*, but that of the *Lawyer* too, and of the *Phyſician*, and of the *Tutor* and *School-maſter*, and ſundry other beſides theſe, do come within *the latitude* of his *Education* and *Abilities*. Certainly if his *Mind* would ſtand thereunto, no Courſe would be ſo proper for ſuch a man, as that which he was intended for of *the Miniſtry*. But he proveth *obſtinately averſe* from it, and cannot be drawn by any Perſwaſion of *Friends*, or *Reaſon* to embrace it. It is not meet to force his *Inclination* quite againſt the bent of it; and yet it is pity his *Abilities* and *Education* ſhould be caſt away. This middle courſe therefore is to be held, even to leave it free for him, to make his choice of *Law*, or *Phyſick*, or *Teaching*, or any other Profeſſion that belongeth to a *Scholar*, and cometh within his *Latitude*, which of them ſoever he ſhall find himſelf to have the ſtrongeſt *Inclination* and *Propenſion* unto. And the like courſe we are to hold in 39.

(o) *Apud arbitrum neque nihil, neque tantum quantum poſtulavimus conſequemur. Quis unquam ab arbitris quantum petit, tantum abſtulit?* Cic. pro Roſc. Com.

(p) *Nulla ars non alterius artis, aut mater, aut propinqua eſt.* Tert. de Idol. cap. 8.

other cases of like nature; by which means, our *Inclinations*, which cannot be driven to *the Center*, may yet be drawn within the *Circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities*, and *Inclination*, and dealeth therein faithfully and unpartially, and in the fear of God, may rest secure in his Conscience of his *Inward Calling*.

40. But there must be an *Outward Calling* too; else yet, all is not right.
(q) 1 Cor. 14. 40. The general Rule, [(q) πάντα εὐσχημόνως] *Let all things be done honestly, and in order*, enforceth it. There are some *Callings* which conscionably discharged, require great *pains* and *care*; but yet the *Profits* will come in; whether *the Duties* be conscionably performed, or no. Our Calling of *the Ministry* is such, and such are all those *Offices*, as have annexed unto them a certain standing *Revenue*, or annual *Fee*. Now into such *Callings* as these, every *unworthy* fellow that wanteth maintenance, and loveth ease, would be intruding (as we of *the Clergy* find it but too true,) and there would be no order kept herein, if there were not left in some others a *power* to *keep back* unsufficient men. There are again divers *callings* necessary for *the publick*, which yet bring in either no *profits* at all, (if not rather a *charge*) or at least profits unproportionable to *the pains* and *dangers* men must undergo in them, such as are *the Callings of Justice of Peace*, the *High-Sheriff* of a County, a *Constable*, *Church-warden*, *Soldier*, &c. Now from these Callings, men of *sufficiency*, to avoid trouble and charge, would *withdraw* themselves; and so *the King* and *Country* should be served either not at all, or by unworthy ones. Here likewise would be no order, if there were not left in some others a *power* to *impose* those Offices upon sufficient men. It may be, those in whom either *Power* resideth, may sometimes, yea often *abuse* it, (for they are but men) *keeping back* sufficient men, and admitting unsufficient, into callings of *the former*; *sparing* sufficient men, and *imposing* upon unsufficient, offices of *the latter* kind. This is not well: but yet what wise man knoweth not, that there could not be avoided a *necessity* of general *inconveniencies*, if there should not be left a *possibility* of particular *mischiefs*? And therefore it is needful there should be this *power* of admitting and refusing, of sparing and imposing, in *Church* and *Common-wealth*, though it may happen to be thus mischievously abused, rather than for want of this *power*, a multitude of unsufferable *inconveniencies* (as needs there must) should ensue. And from this *power* must every man have his warrant for his *outward Calling* to any Office or Imployment in Church or Common-wealth.

41. Now then to frame a *case* to either of these two sorts of *Callings*. A man desireth a lawful Calling, suppose the *Ministry*; not only his *Inclination* bendeth him, but his *Education* also leadeth him, and his *Gifts* encourage him that way: hitherto all things concur to seal unto his Conscience GOD's *calling* him to this Function. But for so much as he hath not (as it is not fit any man should have) *power* to give himself
(r) See Heb. 5. 4. either (r) *Orders* to be a *Priest*, or *Institution* into a *Pastoral Charge*; he must, for his admission into that holy Function, depend upon those to whom the *power* of admitting or refusing in either kind is committed. He may tender *himself* and his *Gifts*, to examination, and modestly crave *admission*; which once obtained, he hath no more to do; his *Calling* is warranted, and his *choice* at an end. But if that be peremptorily denied him (whether reasonably or no, it now mattereth not,) he is to *rest* himself content a while, to *imploy* himself at his *Study*, or in some other good

good courſe for the time, and to *wait God's leiſure* and a farther opportunity. And if after ſome reaſonable expectation, upon further tender with *modeſt importunity* he cannot yet hope to prevail; he muſt begin to reſolve of *another Courſe*, ſubmit himſelf to *Authority* and *Order*, acknowledge God's *Providence* in it, poſſeſs his ſoul in *patience*, and think, that for ſome ſecret corruption in himſelf or for ſome other juſt cauſe, God is pleaſed that he ſhould *not*, or *not yet* enter into that *Calling*.

On the other ſide, a *Gentleman* liveth in his Country in good credit and account, known to be a *ſufficient* man both for *Eſtate* and *Underſtanding*, thought every way fit to do the King and his Country ſervice in *the Commiſſion of the Peace*; yet himſelf, either out of a deſire to live at *eaſe*, and avoid *trouble*, or becauſe he thinketh he hath as much *buſineſs* of his own as he can well turn him to, without charging himſelf with the cares of the publick; or poſſibly out of a privy *conſcientiouſneſs* to himſelf of ſome *defect*, (as, it may be, an *Irreſolution* in *Judgment*, or in (*s*) *Courage*, or too great a propenſion to fooliſh *pity*,) or for ſome other reaſon which appeareth to him juſt, thinketh not that a *fit Calling* for him, and rather deſireth to be ſpared. But for ſo much as it is not fit a man ſhould be altogether his own Judge (eſpecially in things that concern *the Publick*) he muſt herein depend upon thoſe to whom *the power* of ſparing or impoſing in this kind is committed. He may excuſe himſelf by his other many *occaſions*, *alledge* his own *wants* and *inſufficiences*, and what he can elſe for himſelf, and modeſtly *crave* to be ſpared. But if he cannot by fair and honeſt ſute get off, he muſt ſubmit himſelf to *Authority* and *Order*, yield ſomewhat to *the Judgment* of others, think that God hath his ſecret *work* in it, and reſt upon the warrant of his *outward Calling*. 42.

(*s*) *See* Syrac. 7. 6.

The outward Calling then, is not a thing of a ſmall moment, or to be lightly regarded. Sometimes (as in *the caſe* laſt propoſed) it may have the chief and *the caſting voice*; but where it hath leaſt, it hath always a *Negative* in every *regular choice* of any Calling or Courſe of life. And it is this *outward Calling*, which (I ſay not *principally* but) even *alone* muſt rule every ordinary Chriſtian in the judging of *other mens Callings*. We cannot ſee their *hearts*, we know not how God might *move* them, we are not able to judge of their *inward Callings*. If we ſee them too *neglectful* of *the duties* of their Calling; if we find their *Gifts* hold very ſhort and unequal proportion with *the weight* of their Calling, or the like, we have but little comfortable aſſurance to make us confident that all is right *within*. But yet (unleſs it be ſuch as are in place of *Authority* and *Office*, to examine mens ſufficiences, and accordingly to *allow* or *diſallow* them) what hath any of us to do to judge *the heart*, or *the Conſcience*, or *the inward Calling* of our Brother? So long as he hath the warrant of an orderly *outward Calling*, we muſt *take* him for ſuch as he goeth for, and *leave* the trial of his heart to *God*, and to his own *heart*. And of this *ſecond* general point, *the choice of a Calling*, thus far. 43.

Remaineth now *the third* and laſt point propoſed; The *Uſe of a Mans calling*. Let him (*t*) *walk* in it, *verſ.* 17. Let him (*u*) *abide in it*, ver. 20. Let him *abide therein with God*, here in my Text. At this I aimed moſt in my choice of this Text; and yet of this I muſt ſay leaſt. *Preachers* oft-times do with their *propoſals*, as *Parents* ſometimes do with their *Children*: though they love *the later* as well, yet *the firſt* go away with the largeſt portions. But I do not well to trifle out that little ſand I have left, in *Apologies*, let us rather on to *the matter*, and ſee what *Duties* our Apoſtle here requireth of us, under theſe *Phraſes* of *abiding* in our Callings, and abiding therein *with God*. 44.

(*t*) Ver. 17. *hic.*

(*u*) Ver. 20.

45. It may ſeem he would have us *ſtick* to a Courſe; and when we are in a *Calling*, not to *forſake* it, nor *change* it, no not for a better, no not upon any terms. Perhaps ſome have taken it ſo; but certainly the Apoſtle never meant it ſo. For taking the word [*Calling*] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he ſhould conſequently teach, that no ſingle man might marry, nor any *Servant* become free, which are apparently contrary, both unto common *Reaſon*, and unto the very *purpoſe* of the Chapter. But taking the word as we have hitherto *ſpecially* intended it, and ſpoken of it, for ſome ſetled *Station* and *Courſe of Life*, whereby a man is to *maintain* himſelf, or wherein to do profitable ſervice to *human Society*, or both; is it yet lawful for a man to *change* it, or is he bound to *abide* in it perpetually without any *poſſibility* or *liberty* to alter his courſe upon any terms? I anſwer: It is lawful to change it,

1. ſo it be done with due *caution*. It is lawful, *firſt*, in ſubordinate Callings. For where a man cannot warrantably climb unto an *higher*, but by the ſteps of *an inferiour Calling*, there muſt needs be ſuppoſed a lawfulneſs of relinquiſhing the inferiour. How ſhould we do for *Generals* for the Wars, if *Colonels*, and *Lieutenants*, and *Captains*, and common *Soldiers* might not relinquiſh their charges? and how for *Biſhops* in the Church, if *beneficed-men* and *College-Governours* were clench'd and riveted to their *Cures*, like a Nail in a ſure place, not to be removed? Nay, we ſhould have no *Prieſts* in the Church of *England* (ſince a *Prieſt* muſt be a *Deacon* firſt) if a *Deacon* might not leave his Station, and become a *Prieſt*. But St. *Paul*

(u) 1 Tim. 3. 13. ſaith, (u) *They that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree*; and ſo in *lower* Callings it is, that men ſhould give proof

2. of their worthineſs for *higher*. It is lawful, *ſecondly*, yea neceſſary, when the very *Calling it ſelf*, though in it ſelf *good* and *uſeful*, doth yet by ſome *accident* become *unlawful* or *unuſeful*. As when ſome *Manufacture* is prohibited by the State, or when ſome *more exact* device of later Invention

3. hath made the old unprofitable. It is lawful, *thirdly*, when a man by ſome accident becometh *unable* for the duties of his Calling; as by *Age*, *Blindneſs*, *maim*, *decay of Eſtate*, and ſundry other *impediments* which dai-

4. ly occur. It is lawful, *fourthly*, where there is a *want* of ſufficient men, or not a *ſufficient number* of them in ſome Callings, for the *neceſſities* of the State and Country, in ſuch caſes *Authority* may interpoſe, and cull out men from other *Callings*, ſuch as are *fit*, and may be *ſpared*, to ſerve in thoſe.

5. Not to branch out too many particulars, it is lawful *generally*, where either abſolute *Neceſſity* enforceth it, or lawful *Authority* enjoyneth it, or a concurrence of weighty *Circumſtances* faithfully, and ſoberly, and diſcreetly laid together, ſeemeth to require it.

46. But then it muſt be done with due *Cautions*. As *firſt*, not out of a *De-*

1. *ſultory* lightneſs. Some men are ever (x) *reſtleſs*, as if they had *Wind-mills in* their heads, every new crotchet putteth them into a new Courſe. But

(x) *Nullam mentem animi habeo; ubi ſum, ibi non ſum, ubi non ſum, ibi eſt animus.* Plaut. in Citel. theſe *rowling-ſtones* carry their curſe with them, they ſeldom *gather moſs*; and who prove many *Concluſions*, it is a wonder, if their laſt *Concluſion* prove not *Beggary*: If thou art well, (y) keep thy ſelf well, leſt thinking to meet with better, thou find worſe. Nor, *ſecondly*, out of the greedineſs

2. of a *covetous* or *ambitious* luſt. *Profit* and *Credit* are things *reſpectively* a-

(y) Ὅ'πῃ καλῶς βιοῖς, ἀρέσαμένε, καὶ εὐτυχεῖς τὰ πάντα. apud. Stob. Serm. mongſt other things to be conſidered both in the *choice* and *change*, but not *principally*, and *above* all other things; certainly not *wholly*, and *without*, or *againſt* all other things. *Thirdly*, nor out of ſullenneſs, or a *diſcontentedneſs* at thy preſent Condition. Content groweth from *the mind*, not from *the condition*; and therefore change of *the Calling*, *the mind* un-

3. changed,

changed, will either *not* afford content, or *not long*. Thy *new broom* that now *sweepeth clean* all discontents from thee, will soon grow *stubbed*, and leave as much filth behind to annoy thee, as the old one thou flungest away. Either learn with St. *Paul*, in whatsoever state (*z*) *thou art*, to be therewithal content; or never hope to find content in whatsoever state *thou shalt be*. (*z*) Phil. 4. 11.
Much less, *fourthly*, out of an *evel eye* against thy *neighbour* that liveth by thee. There is not a baser sin than *envy*, nor a fouler mark of *envy*, than to forsake thine own *trading*, to justle thy neighbour out of his. Nor, *fifthly*, out of degenerous *false-heartedness*. That man would soon dare to be *evil*, that dare not long to be *good*. And he that flincheth from his *Calling*, at the *first* frown, who can say he will not flinch from his *conscience* at the *next*? In an upright course, fear not *the face of man*, neither (*a*) *leave thy place, though the spirit of a Ruler rise up against thee*. Patience will *conjure* down again that *spirit* in time, only, if thou keep thy self within thy *circle*. But, *sixthly*, be sure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magistracy* seem to be of that nature, and therefore some have noted it rather as an act of *Impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *Wisdom*, or *Devotion*, that he resigned his *Crown*, to betake himself to a *Cloyster*. But our Calling of *the Ministry* is certainly such: There may be a change of *the station*, or *degree* in the *Ministry*, upon good cause and with due circumstances, but yet still so as that the main *Calling* it self remain unchanged. This *Calling* hath in it something that is *sacred*, and singular, and different from other Callings. As therefore things once *dedicated* and hallowed to *religious* services, were no more to return to *common* uses; (for that were to *prophane* them *ipso facto*, and to make them *unclean*;) so *persons* once *set apart* for the holy work of *the Ministry*, ((*b*) *separate me* Paul *and* Barnabas) and invested into their calling with solemn collation of (*c*) *the holy Ghost* in a special manner; if any more they return to be of that lump from which they are *separated*, they do, as it were, puff the blessed *breath of Christ* back into his own face, and renounce their part in *the Holy Ghost*. Bethink thy self well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spiritual Plow*; know, when it is once there, it may not be *pulled back* again, no not for a *Dictatorship*. That man can be no less than *disorderly* at the least, that forsaketh his *orders*. You see I do but point at things as I go, which would require further enlarging, because I desire to have done.

(*a*) Eccl. 10. 4.

4.

5.

6.

(*b*) Acts 13. 2. whence ἀφορισατε δη, Rom. 1. 1.

(*c*) Joh. 20. 22.

This then, that we should *persevere* in our Callings until death, and not *leave* or *change* them upon any consideration whatsoever, is not the thing our Apostle meaneth by *abiding* in our Callings. The word importeth divers other *Christian Duties*, concerning the *use* of our *Callings*: I will but touch at them, and conclude. The first is *contentedness*; that we neither *repine* at *the meanness* of our own, nor *envy* at *the eminence* of anothers Calling. (*d*) *Art thou called, being a servant? care not for it*, saith this Apostle, but a little before my Text. All men cannot have *rich*, or *easie*, or *honourable* Callings: the necessity of the whole requireth that some should *drudge* in *baser* and meaner offices. (*e*) *If all the body were eye, where were the hearing?* And if there were none to grind at the *Mill*, there would soon be none to sit upon *the Throne*. *Solomon*'s *Temple* had not been reared to this hour, if there had not been (*f*) *burden-bearers* and *labourers*, as well as *curious workers* in stone, and brass, and gold. There should be no *shame* in that, whereof there can be no *want*; nay (*g*) *much more those members of the body, which seem to be more feeble, are necessary*. Grudge not then at *thine own* lot, for not *the meanest Calling*, but hath a *promise* of God's blessing; neither

47.

(*d*) Ver. 21. *bic.*

(*e*) 1 Cor. 12. 17.

(*f*) 3 King. 5. 15.

(*g*) 1 Cor. 12. 22.

envy

envy anothers lot; for not *the greateſt* Calling, but is attended with worldly *vexations*. Whereſoever thy calling is, *therein abide*; be *content* with it.

48. The ſecond is *Faithfulneſs*, and Induſtry, and Diligence. What is here called, *abiding in it*, is at *v.* 17. called (*h*) *walking in it*; and in *Rom.* 12. *waiting on it*, ((*i*) *Let him that hath an office, wait on his office.*) (*k*) *It is required in ſtewards that a man be found faithful:* and every man in his Calling, is (*l*) *a Steward*. He that profeſſeth a *Calling*, and doth nothing in it, doth no more *abide* in it, than he that *leaveth* it, or he that *never had* it. *Spartam quam nactus es, orna*; whatſoever Calling thou haſt undertaken, *therein abide*; be *painful* in it.

(*h*) Ver. 17. *hic.*
(*i*) Rom. 12. 7.
(*k*) 1 Cor. 4. 2.
(*l*) 1 Pet. 4. 10.

49. The third is *Sobriety*, that we keep our ſelves within the proper *bounds* and *limits* of our *Callings*. For how doth he abide in his *Calling*, that is ever and anon *flying out* of it, and *ſtarting* beyond it? like an *extravagant ſoldier*, that is always breaking rank. (*m*) *Uzza* had better have ventured *the falling*, than *the fingering* of *the Ark*, though it tottered. It is never well, when *the* (*n*) *Cobler* looketh above *the Ankle*, nor when *Lay-men* teach us *what*, and *how* we ſhould teach them. *The Pope* ſhould have done well, to have thrown away *his keys*, (as they ſay one of them once did) before he had taken *the ſword* into his hands; and *Midwives* well, to (*o*) *go teach all Nations*, before they *baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt*. Let it be the ſingular abſurdity of the *Church of Rome*, to allow *Vicars* to diſpoſe of *Crowns*, and *Women* of *Sacraments*. As for thee, whatſoever thy Calling be, *therein abide*, keep within *the bounds* of it.

(*m*) 2 Sam. 6. 6.
(*n*) *Ne ſutor ultra crepidam.* vid. Plin. 35. Nat. Hiſt. 10.
(*o*) Matth. 28. 29.

50. But yet abide *with God*. The clauſe was not added for nothing; it teacheth thee alſo ſome duties. *Firſt*, ſo to demean thy ſelf in thy *particular* calling, as that thou do nothing but what may ſtand with thy *general* calling. *Magiſtrate*, or *Miniſter*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatſoever other thou art, remember thou art withal a Chriſtian. Pretend not *the* (*p*) *neceſſities* of thy *particular Calling* to any breach of the leaſt of thoſe *Laws* of God, which muſt rule thy *general Calling*. God is *the author* of both Callings, of thy *general Calling*, and of thy *particular Calling* too. Do not think he hath called thee to *ſervice* in the one, and to *liberty* in the other, to *Juſtice* in the one, and to *Coſenage* in the other; to *Simplicity* in the one, and to *Diſſimulation* in the other; to *Holineſs* in the one, and to *Prophaneneſs* in the other; in a word, to an entire and univerſal *Obedience* in the one, and to any kind or degree of *Diſobedience* in the other.

(*p*) *Jam illa objici ſolita vox, Non habeo aliud quo vivam.* Tertul. de Idol. cap. 5. v. ibid. cap. 12. pulchre.

51. It teacheth thee, *ſecondly*, not to *ingulf* thy ſelf ſo wholly into the buſineſs of thy *particular Calling*, as to *abridg* thy ſelf of convenient opportunities ſo *the exerciſe* of thoſe religious *duties*, which thou art bound to perform by virtue of thy *general calling*, as *Prayer*, *Confeſſion*, *Thankſgiving*, *Meditation*, &c. God alloweth thee to ſerve *thy ſelf*, but he *commandeth* thee to ſerve *him* too. Be not thou ſo all *for thy ſelf*, as to forget *him*; but as thou art ready to embrace that *liberty* which he hath given thee to ſerve thy ſelf, ſo make a conſcience to perform *thoſe duties* which he hath required of thee for his *ſervice*. *Work* and ſpare not, but yet *pray* too, or elſe work not. *Prayer* is the means to procure a *bleſſing* upon thy *labours* from his hands, who never faileth to *ſerve* them that never fail to *ſerve* him. Did ever any man (*q*) *ſerve God for nought*? A man cannot have ſo comfortable aſſurance, that he ſhall proſper in the affairs he taketh in hand, by any other means, as by making God *the Alpha* and *Omega* of his *endeavours*, by *beginning* them in his *name*, & directing them to his *Glory*. Neither is this a point of *duty* only, in regard of Gods *command*, or a point of *wiſdom* only, to make our *labours* ſucceſsful; but it is

(*q*) Job 1. 9.

a point of *Juſtice* too, as due by way of *Reſtitution*. We make bold with *his day*, and diſpence with ſome of that *time* which he hath ſanctified unto his ſervice, for our own *neceſſities*; it is equal we ſhould allow him at leaſt as much of *ours*, as we *borrow* of *his*, though it be for our neceſſities, or lawful *Comforts*. But if we *rob* him of ſome of his time (as too often we do) employing it in our own buſineſſes, without the warrant of a *juſt neceſſity*, we are to know that it is *theft*, yea, *theft* in the higheſt degree, *ſacrilege*; and that therefore we are bound, at leaſt, as far as *petty Thieves* were in the *Law*, to a (*r*) *four-fold* reſtitution. *Abide in* thy Calling, by doing *thine own part*, and *labouring* faithfully; but yet ſo, as *God's part* be not forgotten in *ſerving* him daily.

(*r*) Exod. 22. 1. 2 Sam. 12. 6.

It teacheth thee, *thirdly*, to watch over *the ſpecial ſins* of thy particular Calling. *Sins*, I mean not that cleave *neceſſarily* to the Calling, for then *the very Calling* it ſelf ſhould be unlawful; but *ſins*, unto the temptations whereof the condition of thy *Calling* layeth thee *open*, more than it doth unto *other ſins*, or more than ſome *other Callings* would do unto the ſame ſins; and wherewith, whilſt thou art ſtirring about *the buſineſſes* of thy *Calling*, thou mayeſt be ſooneſt overtaken, if thou doſt not heedfully watch over thy ſelf and them. *The Magiſtrates* ſins, Partiality and Injuſtice; *the Miniſters* ſins, Sloth and Flattery; *the Lawyers* ſins, Maintenance and Colluſion; *the Merchants* ſins, Lying and Deceitfulneſs; *the Courtiers* ſins, Ambition and Diſſimulation; *the great Mans* ſins, Pride and Oppreſſion; *the Gentlemans* ſins, Riot and Prodigality; *the Officers* ſins, Bribery and Extortion; *the Countrymans* ſins, Envy and Diſcontentedneſs; *the Servants* ſins, Tale-bearing and Purloyning. In every *State* and Condition of life, there is a kind of *opportunity* to ſome *ſpecial ſin*, wherein, if our *watchfulneſs* be not the greater, mainly to oppoſe it, and keep it out, we cannot *abide therein with God*. 52.

All that I have done all this while in my paſſage over this Scripture, is but this. I have proved the *neceſſity* of having a *Calling*; laid down *Directions* for the *choice* and *trial* of our *Callings*; and ſhewed, what is required of us in *the uſe* of our *Callings* for *the abiding therein with God*. And having thus diſpatched my Meſſage, it is now time I ſhould ſpare both your *ears*, and my own *ſides*. God grant that every one of us may *remember* ſo much of what hath been taught, as is needful for each of us, and faithfully *apply* it unto our own Souls and Conſciences, and make a profitable and ſeaſonable *uſe* of it in the whole courſe of our lives, even for Jeſus Chriſt his ſake, his bleſſed Son, and our alone Saviour. To whom, *&c.*

AD POPULUM.

The Fifth Sermon.

At St. *Paul's* Croſs *London*, *Nov.* 21. 1624.

1 Tim. IV. 4.

For every Creature of God is good: and nothing to be refuſed, if it be received with Thanksgiving.

OF that great and Univerſal *Apoſtaſie*, which ſhould be in the Church through the tyranny and fraud of *Antichriſt*; there are elſewhere in the Scriptures more *full*, ſcarce any where more *plain* Predictions, than in this, paſſage of St. *Paul*, whereof my Text is a part. The Quality of *the Doctrines* foretold *Verſ.* 1. contrary to the Faith, Erroneous, Deviliſh; [(*a*) *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and doctrines of Devils.*] The Quality of *the Doctors*, foretold, *verſe* 2. Liars, Hypocritical, Unconſcionable; [(*b*) *Speaking lies in Hypocriſie, having their conſciences ſeared with a hot Iron.*] But leſt theſe *generalities* ſhould ſeem not ſufficiently *diſtinctive*; each ſide charging other (as commonly it hapneth where differences are about *Religion*) with *Apoſtaſie* and *Error*, and *Falſhood*, and *Hypocriſie*: the Apoſtle thought it needful to point out thoſe *Antichriſtian Doctors* more diſtinctly, by ſpecifying ſome *particulars* of their deviliſh *Doctrines*. For which purſpoſe he giveth inſtance in (*c*) *two* of their *Doctrines*, whereof he maketh choice, not as being ſimply *the worſt* of all the reſt, (though bad enough) but as being more eaſily diſcernable than moſt of the reſt; *viz.* a Prohibition of *Marriage*, and an injunction of *Abſtinence* from certain *meats*. Which particulars, being ſo agreeable to the preſent *Tenets* of *the Romiſh* Synagogue, do give even of themſelves alone, a ſtrong ſuſpicion, that there is the ſeat of *Antichriſt*. But joyned unto the other Prophecies of (*d*) St. *Paul*, and (*e*) St. *John*, in other places, make it ſo unqueſtionable; that they who will needs be ſo unreaſonably charitable, as to think *the Pope* is not *Antichriſt*, may at the leaſt wonder, (as (*f*) one ſaith well) by what ſtrange chance it fell out, that theſe Apoſtles ſhould draw the *picture* of *Antichriſt* in every point and limb, ſo *juſt like the Pope*, and yet never think of him.

1.

a Verſ 1.

b Verſ. 2.

c Verſ. 3.

d 2 Theſ. 2. 3. &c.

e Apoc. 13. 11, &c.

f Moulins accompliſhment in the Preface.

2. The words of *the Text*, are the ground of a *Confutation*; indeed properly and directly of the later of theſe *two Errors* only, concerning *Abſtinence* from certain meats: but yet ſo, as it ſtrongly overthroweth the other too, concerning *Marriage*; and in truth generally, all other ſuperſtitious *Precepts* or *Prohibitions* of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meats*, nor any other *Creature* or *Ordinance*, being to be refuſed as upon *tye of Conſcience*; provided ever, they be received with ſuch *thankfulneſs*, and ſuch other requiſite *conditions*, as become Chriſtian men. *For every Creature of God is good; and nothing to be refuſed, if it be received with thanksgiving.*

3. Which words give us occaſion to conſider of *Three points*, which according
1. to the number and order of the ſeveral clauſes in this Verſe are theſe. *Firſt, the Quality* of Gods Creatures, as they come from him, and are given to us:
2. [*Every Creature of God is good.*] *Secondly, the Uſe* of Gods Creatures, conſiſting in their *lawfulneſs* unto us, and our *liberty* unto them: [*And nothing to*
3. *be refuſed.*] *Thirdly*, a *Condition* neceſſary on our parts, leſt *the Creatures* otherwiſe good and lawful, ſhould become unto us evil and hurtful; and that is *Thankfulneſs*: [*If it be received with Thanksgiving.*] The *two firſt* ſet out *the bounty* of God towards us; who hath made a world of Creatures, and all *good*, and hath not envied us *the uſe* of any of them: and *the third*, containeth *our duty* unto God in regard thereof; *viz.* to return unto him, for the free uſe of all *his good Creatures*, the tribute of *our Thanks*. Of theſe *three points* it is my purpoſe, by *Gods* grace, and with your patience, to ſpeak in ſuch *manner*, as ſhall be moſt for our edification; in ſuch *meaſure* as the uſual hours will allow; and in ſuch *Order* as the Text giveth them: and firſt of *the firſt*, from the firſt clauſe thereof; *Every Creature of God is good.*

4. By *Creature* underſtand, not only ſuch as are appointed for nouriſhment: but
a Gen. 1. 1. *b* Exod. 20. 11. *c* Col. 1. 16. even all kind of created Beings; *the* (*a*) *Heaven* and *the Earth*, and (*b*) *all things* therein contained (*c*) *viſible* and *inviſible*, with all their ſeveral *Properties* and *Accidents*. Of all and each of theſe the Apoſtles aſſertion is true; *Every Creature of God is good.* He concludeth all kinds of *meats* to be good; becauſe they are *the Creatures* of God: which argument were not good, if *every Creature* were not good. And by goodneſs underſtand, not only that *goodneſs ad intra*, whereby every thing is ſimply and *metaphyſically good*, in regard of the nature, perfection, and being thereof: but that *goodneſs, ad extra*, too, whereby every thing is in the kind, and in ſome meaſure endowed with an ability to
d V. Scalig. exer. 307. *ſect.* 27. do *ſome good* without and beyond it ſelf. You may call them an (*d*) *abſolute*, and a *Relative goodneſs*. And every creature hath both of theſe. There being in the meaneſt and baſeſt of *Gods Creatures*, not only an *Abſolute Goodneſs*, whereby it is perfect in its proper kind, *Quà Ens*, as it hath a being and exiſtence; but alſo a *Relative Goodneſs* too; and that two-fold. One, reſpecting God the *Creator*: whoſe glory, more or leſs, it ſerveth to ſhew forth, *Quà*
«Πάντα τ' ἀγαθὰ ὠφέλιμα, Plat. in Prot. & in Menon. *Creatura*, as it is *the Work* of his hands. Another, reſpecting its [*e*] *Fellow-Creatures*: to ſome of whom it is ſome way or other ſerviceable, *Quà pars Mundi*, as it is a part of *the whole*; but eſpecially, ſerviceable unto *Man*, for whoſe *ſervice* (next under *the glory of God*) the whole was Created. The ſumm is, Every *Creature* which *God* hath made is *good*. *Good*, abſolutely and in it ſelf, as a *Thing*: *Good*, in that it ſetteth forth *the glory* of him that made it, as a *Creature*: *Good*, as a part of *the World*, for the ſervice it doth to man, and other Creatures.

5. Hereof we need neither further, nor other teſtimony, than Gods own approbation regiſtred in the ſtory of *the Creation*, *Gen.* 1. Where we may ſee
f Gen. 1. 4, 12, 18, 21, 25. Gods allowance ſtamped, both upon *the ſeveral Creatures* of each ſeveral day, that they were [*f*] *good*: and alſo upon *the whole frame* of the Creatures,

when

when the work was finiſhed; that behold they were (*g*) *Exceeding good.* *Et nuſquam in toto corpore menda fuit.* In this goodly *Syſteme* and fabrick of Nature that which is beyond all, is, *the Harmony* and conjuncture of the parts, *exceeding* in *goodneſs*, *beauty* and *perfection*: yet ſo, as no *one part* is ſuperfluous or unprofitable; or, if conſidered ſingly and by it ſelf, deſtitute of its *proper goodneſs* and uſefulneſs. As in *the Natural Body* of a man; not the leaſt *member*, or *ſtring*, or *ſinew*, but hath his proper office and comelineſs in the body: and as in *the Artificial Body* of a Clock or other Engine of motion, not the leaſt *wheel*, or *pin*, or *notch*, but hath his proper work and uſe in the Engine. *God* hath given to every thing he hath made, that (*h*) *number*, *weight* and *meaſure* of perfection and goodneſs, which he ſaw fitteſt for it unto thoſe ends for which he made it. *Every Creature of God is good.*

g Ibid. v. 21.

h Wiſd. 11. 20.

A truth ſo evident; that even thoſe among *the Heathen Philoſophers*, who either denied or doubted of *the Worlds Creation*, did yet, by making (*i*) *Ens* and *Bonum*, terms convertible, acknowledge *the goodneſs* of every *Creature*. It were a ſhame then for us, who (*k*) *Through faith underſtand that the worlds were framed by the word of God*; if our *aſſent* unto this truth ſhould not be by ſo much firmer than theirs, by how much our *evidence* for it is *ſtronger* than theirs. They perceived *the thing*; we *the ground* alſo: they ſaw it was ſo; we, why it is ſo. Even becauſe it is *the work of God*; A God *full* of goodneſs; *a God* who is nothing but goodneſs; *a God* (*l*) *eſſentially* and *infinitely* good, yea, very *Goodneſs* it ſelf. As is *the Workman*, ſuch is his **workmanſhip*. 6.

i Τ' ἀγαθὸν ἰσαχῶς λέγεται τῷ ὄντι. Ariſt. 1. Ethic. 6.

k Heb. 11. 3.

l Pars naturæ eorum eſt eſſe bonos. (De Dis.) Senec.

* Ὁ Θεὸς τὰ πάντα τῶ Θεῶ ἀεισα ἴχεν. Plat. in Timæo.

Not for *degree*, (that is here impoſſible;) but for *the truth* of the Quality: nor alike *good* with him, but like to him in being *good*. In every Creature there are certain tracts and *footſteps*, as of *Gods Eſſence*, whereby it hath its *Being*: ſo of his *Goodneſs* too, whereby it alſo is *good*. The (*m*) *Manichees* ſaw the ſtrength of this Inference: Who, though they were ſo injurious unto *the Creatures*, as to repute ſome of them *evil*; yet durſt not be ſo abſurd, as to charge *the true God* to be the cauſe of thoſe they ſo reputed. Common reaſon taught them, that from *the good God* could not proceed any *evil thing*: no more than *Darkneſs* could from the light of *the Sun*, or *Cold* from the heat of *the fire*. And therefore, ſo to defend their *Error*, as to avoid this *abſurdity*, they were forced to maintain another *abſurdity* (indeed a greater, though it ſeemed to them the leſs of the two) *viz.* to ſay there were *two Gods*, a *good God*, the Author of all *good things*; and an *evil God*, the Author of all *evil things*. If then we acknowledge that there is but (*n*) *one God*, and that one *God good*; (and we do all ſo acknowledge:) unleſs we will be more abſurd than thoſe moſt abſurd *Hereticks*, we muſt withal acknowledge all *the Creatures* of that one and *good God* to be alſo *good*. He is ſo the cauſer of all that is *good*; for (*o*) *Every good gift, and every perfect giving, deſcendeth from above from the Father of lights*: as that he is the cauſer only of what is good: (for *with him is no variableneſs neither ſhadow of turning*, ſaith St. *James*.) As *the Sun*, who is *Pater luminum*, the fountain and *Father of lights* (whereunto St. *James* in that paſſage doth apparently allude) giveth *light* to the Moon, and Stars, and all the lights of Heaven, and cauſeth *light* whereſoever he ſhineth, but no where cauſeth *darkneſs*: ſo God the *Father*, & fountain of all *goodneſs*, ſo communicateth *goodneſs* to every thing he produceth, as that he (*p*) cannot produce any thing at all, but that which is *good*: *Every Creature of God* then *is good*.

m See *Aug. paſſim in ſcriptis contr. Manichæos.*

n 1 Cor. 8. 6.

o Jam. 1. 17.

p *Errat, ſi quis putet illos* (Deos) *nocere velle, qui non poſſunt* Sen. Epiſt. 95. *Nec dant malum, nec habent.* Ibid.

Which being ſo; certainly then, *firſt* (to raiſe ſome *Inferences* from the Premiſſes for our farther inſtruction and uſe) certainly I ſay; *Sin* and *Death*, and ſuch things as are evil, and *not good*, are not of Gods making, they are none of his *Creatures*: for all his Creatures are good. (*q*) *Let no man therefore ſay, when he is tempted*, and overcome of ſin, *I am tempted of God*: neither let any man ſay, when he hath done *evil*, It was *God's doing*. God indeed preſerveth *the Man*, actuateth *the Power*, and ordereth the *Action* to the glory of his *Mercy* 7.

q Jam. 1. 13.

or *Juſtice*: but he hath no hand at all in the ſinful *defect* and *obliquity* of a wicked action. There is a *natural* (or rather *tranſcendental*) Goodneſs, *Bonitas Entis*, as they call it, in every *Action*, even in that whereto the greateſt ſin adhereth: and that [b] *Goodneſs* is from *God*, as that *Action* is his *Creature*. But *the Evil* that cleaveth unto it, is wholly from the default of *the Perſon* that committeth it; and not at all from God. And as for *the Evils of Pain* alſo; neither are they of Gods making. [c] *Deus mortem non fecit*, ſaith the Author of the Book of Wiſdom, *God made not death, neither doth he take pleaſure in the deſtruction of the living: but wicked men by their words, and works, have brought it upon themſelves*: *Perditio tua ex te Iſrael*, Hoſea 13. (d) *O Iſrael, thy deſtruction is from thy ſelf*: that is, both *thy ſin*, whereby thou *deſtroyeſt* thy ſelf, and *thy Miſery* whereby thou art *deſtroyed*, is only and wholly from thy ſelf. Certainly, *God* is not *the cauſe* of any *Evil*, either of *Sin* or *Puniſhment*. Conceive it thus: not *the Cauſe* of it (*formally*, and) ſo far forth as it is *Evil*. For otherwiſe, we muſt know, that (*materially* conſidered) all *Evils of Puniſhment* are from God: for [e] *Shall there be evil in the City, and the Lord hath not done it?* Amos 3. 6. In *Evils* of *ſin*, there is no other, but only that *Natural* or *Tranſcendental goodneſs* (whereof we ſpake) in *the Action*: which *goodneſs* though it be from God, yet becauſe *the Action* is *morally* bad, God is not ſaid to do it: But in *Evils of Puniſhment*, there is, over and beſides that *Natural Goodneſs*, whereby they exiſt, a kind of *Moral Goodneſs*, (as we may call it, after a ſort; *improperly*, and by way of *reduction*) as they are Inſtruments of *the Juſtice* of God: and whatſoever may be referred to *Juſtice*, may ſo far forth be called *good*: and for that very *goodneſs*, God may be ſaid in ſome ſort to be the *Author* of theſe evils of *Puniſhment*, though not alſo of thoſe other evils of *Sin*. In both, we muſt diſtinguiſh *the Good* from *the Evil*: and aſcribe all *the Good*, whereſoever it be, (*Tranſcendental*, *Natural*, *Moral*, or if there be any other) to God alone; but by no means any of *the Evil*. We are *unthankful*, if we impute any *good*, but to him: and we are *unjuſt*, if we impute to him any thing but *good*.

8. *Secondly*, from *the goodneſs* of the leaſt *Creature*, gueſs we at the [f] excellent *goodneſs* of the great *Creator*. [g] *Ex pede Herculem*. God hath imprinted, as before I ſaid, ſome *ſteps* and footings of his *goodneſs* in *the Creatures*: from which we muſt take the beſt ſcantling, we are capable of, of thoſe admirable and inexpreſſible and unconceivable *perfections* that are in him. There is no beholding of the body of this *Sun*, who dwelleth in ſuch a [a] *a Glorious light as none can attain unto*; that glory would *dazle* with blindneſs the ſharpeſt and moſt *Eagly eye* that ſhould dare to fix it ſelf upon it, with any ſtedfaſtneſs: enough it is for us, from thoſe (b) rays and glimmering *beams* which he hath ſcattered upon *the Creatures*, to gather how infinitely he exceedeth them in brightneſs and glory. [c] *De ipſo vides, ſed non ipſum*: We ſee *his*, but not *Him*. His *Creatures*, they are our beſt, indeed our only inſtructers. For though his *revealed Word* teach us, that we ſhould never have learned from *the Creatures* without it: yet, (fitted to our capacity) it teacheth no otherwiſe, than by reſemblances taken from *the Creatures*. (d) τὸ γνωστὸν τοῦ θεοῦ, as St. *Paul* calleth it, *Rom.* 1. the whole Latitude of *that*, *which may be known of God, is manifeſt in* the Creatures: and *the inviſible things of God* not to be *underſtood but by things that are made*. St. *Baſil* therefore calleth the world [e] διδασκαλίαν παιδευτήριον, the very *School* where the knowledge of God is to be learned: And there is a double way of *teaching*, a twofold method of training us up into that *knowledge* in that ſchool: that is to ſay, [f] *Per viam Negationis*, and *per viam Eminentiæ*. Firſt [g] *Viâ Negationis*: look whatſoever thou findeſt in *the*

b *Mali author non eſt, qui omnium quæ ſunt author eſt: quia in quantum ſunt, in tantum bona ſunt.* Aug. 83. Quæſt. 21.
c Wiſd. 13. 16.
d Hoſ. 13. 9.
e Amos 3. 6.
f Wiſd. 13. 1, &c.
g *A. Gell.* 1. *Noct. Attic.* 1.
a 1 Tim. 6. 16.
b *Tanta hæc formarum varietas in rebus conditis, quid niſi quidam ſunt radii Deitatis? demonſtrantes quidem quod verè ſit à quo ſunt; non tamen quid ſit, prorſus definientes.* Bern. Ser. 31. in Cant.
c Bern. *ibid.*
d Rom. 1. 19, 20.
e *Baſil.*
f Aquin. 1. qu. 12. 12.

g Ὃ δὴ Θεοῦ τί ὄντος εἰπεῖν ἀδύνατον, κατ' οὐσίαν, οἰκειότερον ἢ μᾶλλον ἐν τῇ πάντων ἀφαιρέσει πιεῖσθαι τὸν λόγον. Damaſc. 1. de fid. Orthod. 4

Creature,

Creature, which ſavoureth of *defect* or imperfection; and know, God is not ſuch. Are they limited? ſubject to change, compoſition, decay, &c? *Remove* theſe from *God*; and learn that he is infinite, ſimple, unchangeable, eternal. Then *Viâ Eminentiæ*: look whatſoever *perfection* there is in *the Creature* in any degree; and know that the ſame, but (infinitely and incomparably) more eminently, is in *God*. Is there *Wiſdom*, or *Knowledge*, or *Power*, or *Beauty*, or *Greatneſs*, or *Goodneſs*, in any kind, or in any meaſure in any of *the Creatures*? *Affirm* the ſame, but without meaſure, of *God*: and learn that he is infinitely *wiſer*, and *skilfuller*, and *ſtronger*, and *fairer*, and *greater*, and *better*. In every good thing, ſo differently excellent above and beyond *the Creatures*; as that, though yet they be *good*, yet compared with him, they deſerve not the name of *good*, [*b*] *There is none good but one, that is God*, Mar. 10. None *good*, as he: ſimply, and abſolutely, and eſſentially, and of himſelf ſuch. *The creatures* that they are *good*, they have it from him; and their *goodneſs* dependeth upon him: and they are *good* but in *part*, and in ſome *meaſure*, and in their own *kinds*. Whenſoever therefore we find any *good from*, or obſerve any *goodneſs* in any of *the Creatures*: let us not bury our meditations there, but raiſe them by thoſe *ſtairs* (as it were) of *the Creatures*, to contemplate the great *Goodneſs* of him their *Creator*. We are unhappy truants; if in this ſo richly furniſhed *School* of God's *good Creatures*; we have not learned from them at the leaſt ſo much knowledge of him and *his goodneſs*, as to admire and love, and depend upon it and him. Look upon *the workmanſhip*, and accordingly judge of *the Workman*: Every *Creature* of *God* is *good*: ſurely then *the Creator* muſt needs excel in *goodneſs*.

b Mar. 10. 18.

Thirdly, there is in men, amongſt other curſed fruits of *ſelf-love*, an aptneſs to meaſure things, [*a*] not by the *level* of exact *truth*, but by *the model* of their own *apprehenſions*. Who is there that cannot fault anothers work? *The* [*b*] *Cobler* could eſpy ſomething amiſs in *Apelles* his maſter-piece; becauſe the Picture was not drawn juſt according to his fancy. If a thouſand of us hear a *Sermon*, ſcarce one of that thouſand, but he muſt ſhew ſome of that little wit he hath in *diſliking* ſomething or other: There the Preacher was too *elaborate*, here too *looſe*: that point he might have *enlarged*, *contracted* this; he might have been *plainer* there, ſhewed more *learning* here; that *obſervation* was obvious, that *expoſition* enforced, that *proof* impertinent, that *illuſtration* common, that *exhortation* needleſs, that *reproof* unſeaſonable: one miſliketh his *Text*, another his *Method*, a third his *Stile*, a fourth his *Voice*, a fifth his *Memory*; every one ſomething. A fault more pardonable, if our cenſures ſtayed at *the works of men*, like our ſelves; and [*c*] *Momus*-like, we did not quarrel *the works of God* alſo, and charge many of his *good Creatures*, either with manifeſt *ill*, or at leaſtwiſe with *unprofitableneſs*. [*d*] Why was *this* made? Or why *thus*? What *good* doth this, or what *uſe* of that? It had perhaps been better, if this or that had never been; or if they had been otherwiſe. Thus we ſometimes ſay or think. To [*e*] rectifie this corruption, remember this firſt clauſe of my Text, *Every Creature of God is good*. Perhaps thou ſeeſt not, what *good* there is in ſome of *the Creatures*? Like enough ſo: but yet conſider, there may be much *good* which thou ſeeſt not. Say, it giveth thee no *nouriſhment*: Poſſibly it may do thee (*f*) *ſervice* in ſome other kind. Say, it *never yet* did that: yet it may do *hereafter*. Later times (*g*) have found out much *good uſe* of many *Creatures*, whereof former ages were ignorant: and why may not after-times find *good* in thoſe things which do us none? Say, it never did, nor ever ſhall do ſervice to *man*, (although who can tell that?) yet who knoweth but it hath done, or may do ſervice to ſome other *Creature*, that doth ſervice to man? Say,

9.

a Non ex ſui natura, ſed ex ſuo commodo, vel incommodo. Aug. 12. de Civit. 4.

b Plin. 35. Nat. Hiſt. 10.

c Lucian in Hermotimo.

d See Sirac, 39. 16, 17, &c.

e Ne tanti artificis opus in aliquo reprehendere vanitate humanæ temeritatis audeamus. Aug. 12. de Civit. 4.

f Τὰ μὲν πρὸς βρῶσιν, τὰ δὲ πρὸς διαγωγὴν, τὰ δὲ πρὸς τέρψιν, τὰ δὲ πρὸς νοσημάτων ἴασιν. Damaſc. 2. de fid. Orthod. 12.

g *Quam multa animalia hoc primùm cognovimus ſæculo? & quidem multa venientis ævi populus ignota nobis, ſciet.* Senec. 7. Nat. qu. 31.

not

not that neither: yet this *good* thou mayeſt reap even from ſuch *Creatures*, as ſeem to afford none; to take[*h*] *knowledge* of thine own ignorance, and to *humble thy* ſelf thereby, who art ſo far from comprehending *the eſſence*, that thou canſt not comprehend the very *works of God*. The moſt unprofitable *Creatures* profit us, at leaſt this way: [*a*] *Viſu, ſi non uſu*, as *Bernard* ſpeaketh; if not to uſe them, yet to ſee in them as in a glaſs *Gods wiſdom*, and our own *ignorance*. And ſo they do us *good*; if not[*b*] *cedendo in cibum*, if not *exhibendo miniſterium*, in feeding and ſerving us; yet *exercendo ingenium*, as the ſame *Bernard* ſpeaketh; in exerciſing our wits, and giving us a ſight of our ignorance.

h Utitur quibuſdam aſſumendis & reſpuendis, ad valetudinem; quibuſdam tolerandis, ad patientiam; quibuſdam ordinandis, ad juſtitiam; quibuſdam conſiderandis, ad aliquod veritatis documentum. Aug. 83. quæſt. 25.

10. But yet thoſe *Creatures*, which are apparently hurtful to us; as *Serpents*, and *Wild beaſts*, and ſundry *poyſonous plants*; but above all, *the Devils*, and curſed *Angels*: May we not ſay, they are ill, and juſtly both *blame* and *hate* them? Even theſe alſo are *good*, as they are *the Creatures of God*, and the workmanſhip of his hands. It is only through *ſin* that they are *evil* either *to us*, as the reſt; or in *themſelves*, as the Devils. Theſe (now wicked) *Angels* were *glorious Creatures* at the firſt: by their own voluntary tranſgreſſion it is, that they are now *the worſt*, and *the baſeſt*. And as for all the other *Creatures of God*, made to do us ſervice; they were at firſt, and ſtill are *good in themſelves*: if there cleaveth to them any evil, whereby they become hurtful *to us*, that is *by accident*; and we have to thank none but our ſelves for that. For who, or what could have harmed us, if we had been followers of that which was good? It was[*c*] *not of their own accord*, but through our *ſinfulneſs*, that the Creatures became *ſubject unto vanity*, and capable either to *do*, or to ſuffer *ill*. They had been ſtill *harmleſs*, if we had been ſtill *faultleſs*: it was our[*d*] *ſin*, that at once forfeited both our innocency, and *theirs*. If then we *ſee* any ill in them, or *find* any ill by them; let us not lay the *blame*, or wreak our *hatred* upon them: let us rather beſtow our *blame* and *hatred* where it is moſt due; the *blame* upon *our ſelves*, the hatred upon *our ſins*. If *Balaam* had done juſtly, he ſhould have ſpared the[*e*] *Aſs*, and have corrected *himſelf*: but the falſe *Prophet* doth *the fault*, and the poor *beaſt* muſt bear both *blame* and *ſtrokes*. When we ſuffer, we *curſe*; or at the eaſieſt, *blame* the Creatures: this *weather*, that *flood*, ſuch a *ſtorm*, hath blaſted our *fruits*, ſanded our *grounds*, ſhipwrack'd our *wares*, and undone us. When alas, theſe have neither *heart* nor *ſtrength* againſt us, but what our ſelves put into them by our *ſins*. Every ſenſe of *evil* therefore *in* or *from the Creatures*, ſhould work in us a *ſenſe* of our *diſobedience* unto God; ſhould encreaſe in us a *deteſtation* of the ſins we have committed againſt God; ſhould teach us by condemning our ſelves, to *acquit* the good *Creatures* of God: which as they are *good in themſelves*, ſo ſhould they have been ever and only *good unto us*, if we had been true to our ſelves, and continued good and faithful ſervants unto God. They are *all good*: do not thou accuſe any of them, and ſay they are *evil*: do not thou *abuſe* any of them, and make them evil.

a Bern. Serm. 5. in Cant.
b Ibid.
c Rom. 8. 20.
d ἡμετέρας παῦτα σωματολέυει τῆς ἀπωλείας. Chryſoſt. in Gen. Hom. 25.
e Num. 22. 27, &c.

11. Hitherto of *the firſt Point*, *the goodneſs of the Creatures*, [*Every Creature of God is good.*] Followeth *the ſecond*, which is their *Uſe*: conſiſting in their *lawfulneſs* unto us, and our; *liberty* unto them; every Creature of God is good, *and nothing to be refuſed*. [*Nothing.*] That is, moſt agreeable to the argument of the former verſe, nothing fit for *food*: but more generally, (and ſo I rather think the Apoſtle intendeth) no *Creature of God*, whereof we may have uſe or ſervice in any kind whatſoever. *Nothing*, which may yield us any comfortable content for the ſupport of this life, in point of *health*, *eaſe*, *profit*, *delight*, or otherwiſe (with due *ſobriety*, and other requiſite conditions) *nothing* is to be refuſed. By which *Refuſal*, the Apoſtle meaneth not a bare *forbearance* of the things; (for, that we both *may*, and in many caſes *ought*,

ſo

ſo to *refuſe* ſome of *the Creatures*, ſhall anon appear:) but the thing he forbiddeth, is, *the forbearance* of the Creature, as upon *immediate tye* of Conſcience; *viz.* either out of a ſuperſtitious opinion of *the unlawfulneſs* of any creature, for ſome ſuppoſed *natural* or *legal* uncleanneſs in it; or out of a like ſuperſtitious opinion of ſome extraordinary *perfection*, or operative and effectual *holineſs* in ſuch *refuſal*. The Point is this. *All the Creatures of God are lawful for us to uſe*: ſo as it is againſt *Chriſtian liberty*, either to charge *the uſe* of them with *ſin*, or to place *holineſs* in *the abſtaining* from them.

12. Our Apoſtle often teacheth this Point. In *Rom.* 14. at *verſ.* 20. [(*a*) *All things are pure*:] and at *verſ.* 14. there he delivereth it as a certain truth, and upon knowledge, [[*b*] *I know, and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf*,] and therefore he imputeth it as an error and *weakneſs* in judgment, to them that *refuſed* ſome kind of meats out of a ſuperſtitious *opinion*, or but timorous *fear* of their unlawfulneſs, at *verſ.* 2. [[*c*] *One believeth he may eat all things: another, who is weak, eateth herbs*:] And in 1 *Cor.* 10. [[*d*] *Whatſoever is ſold in the Shambles, that eat, asking no queſtion for Conſcience ſake*:] and anon *verſ.* 27. [(*e*) *If an unbeliever bid you to a feaſt, and you be diſpoſed to go; Whatſoever is ſet before you, eat, asking no queſtion for Conſcience ſake.*] And, to the end we might know *the liberty* he there giveth to extend to all other *Creatures*, as well as *meats*; he pronounceth of them all univerſally at *verſ.* 23. [(*f*) Πάντα μοι ἔξεστι, *All things are lawful for me.*] And ſo he doth in *Tit.* 1. 15. univerſally too; [(*g*) *Omnia munda mundis, To the pure all things are pure.*] From all which Teſtimonies we may conclude, there is no *unlawfulneſs* or *impurity* in any of *the Creatures*, but that we may with ſecurity of conſcience, freely uſe them without ſin. If we uſe them doubtingly againſt *Conſcience*, or indiſcreetly againſt *Charity*, or otherwiſe inordinately againſt *Sobriety*; they become indeed in ſuch caſes ſinful *unto us*: But that is through *our default*, not *theirs*, who *ſinfully abuſe* that, which we might *lawfully uſe*. And that *abuſe* of ours, neither (*a*) *defileth* the things themſelves; nor ought to (*b*) *prejudice* the liberty of another, that may uſe them well.

a Rom. 14. 20. *b* Ibid. 14. *c* Ibid. 2. *d* 1 Cor. 10. 25. *e* Ibid. 27. *f* Ibid. 23. *g* Tit. 1. 15. *a* Rom. 14. 14. *b* 1 Cor. 10. 29, 30.

13. And as there is no *ſin* in *the uſe*: ſo neither is there any *Religion* or *perfection* to be placed in *the refuſal* of any of Gods Creatures. Rather on the contrary, to abſtain from any of them, out of a conceit of any ſuch perfection or holineſs, is it ſelf a ſinful ſuperſtition. Our Apoſtle ranketh it with Idolatrous (*c*) *Angel worſhip*, and condemneth it as *ſinful and ſuperſtitious*, Col. 2. from *Verſe* 16. to the end of the Chapter. The ſubjecting of our ſelves to thoſe and ſuch like ordinances, *Touch not, Taſte not, Handle not*, though it may have a *ſhew of Wiſdom* in *Will-worſhip*, and in a voluntary humility and *neglecting of the body*, yet it is derogatory to that *liberty* wherein Chriſt hath ſet us free, and reviving of thoſe *rudiments of the world*, from which we are *dead* with Chriſt. Every Creature of God is good; and *nothing to be refuſed*, out of a ſuperſtitious either *fear* of *unlawfulneſs*, or *opinion* of holineſs.

c Col. 2. 16.

14. Now *the Ground* of this our *Right* or *Liberty* unto the Creatures is double: the one, *Gods Ordinance* at the firſt *Creation*; the other, *Chriſts purchace* in the work of *Redemption*. At *the Creation*, God made *all things* for mans uſe, as he did man for his own ſervice; and as he reſerved to himſelf his *abſolute* Soveraignty over *Man*; ſo he gave unto man a kind of *limited* (*d*) Soveraignty over *the Creatures* in *Gen.* 1. (*e*) *He hath put all things in ſubjection under our feet*, ſaith *David*, Pſal. 8. Which *Dominion* over the Creatures was one ſpecial branch of that glorious (*f*) *Image of God* in us, after which we were created: and therefore was not, nor could be abſolutely (*g*) *loſt* by ſin; but only *decayed*

d Gen. 1. 29. *e* Pſal. 8. 6. — *quòd nos in hoc pulcherrimo domicilio voluerunt* (Dii) *ſecundas ſortiri, quòd terrenis præfecerunt.* Sen. 2. de ben. 16. *f* Gen. 1. 17. *g* *Bonis naturæ mala adventitia dum non ſuccedunt, ſed accedunt, turpant utique ea, non exterminant, conturbunt, non deturbant.* Bern. in Cant. Serm. 82.

and

and *defaced*, and impaired; as the other branches of that *Image* were. So that albeit man by *ſin* loſt a great part of his *Soveraignty*, (*h*) τὰ τῆς ἀρχῆς ἠκρωτηριάσθη as ſpeaketh St. *Chryſoſtome*, eſpecially ſo far as concerneth the execution of it; many of *the Creatures* being now *rebellious* and *noyſom* unto Man, and *unanſwering* his commands and expectations: yet *the Right* ſtill remaineth even in corrupt nature; and there are ſtill to be found ſome tracings and *Characters*, as in man of *ſuperiority*, ſo in them of *ſubjection*. But thoſe [*i*] *dim*, and confuſed, and ſcare legible: as in old *Marbles*, and *Coins*, and out-worn *Inſcriptions*, we have much ado to find out what ſome of the Letters were.

h Chryſoſt. in Gen. hom. 9.

i Διὰ τῆς παραβάσεως τὰς τῆς θείας εἰκόνος χαράξεις ἐξορύσσομέν τε καὶ σωρεύομεν. Dam. 4. de fid. Orthod. 4.

15. But if by *ſin* we had loſt all that *firſt title* we had to *the Creature* wholly and utterly: yet as God hath been pleaſed graciouſly to deal with us, we are fully as well as before. God *the Father* hath granted us, and God *the Son* hath acquired us, and God *the Holy Ghoſt* hath ſealed us a *new Patent*. By it, whatſoever *Defect* is, or can be ſuppoſed to be, in our *old Evidence*, is ſupplied; and by virtue of it, we may make freſh *challenge*, and renew our *claim* unto the Creatures. The bleſſed Son of God [*a*] *Having made peace through the blood of his Croſs*, hath reconciled us to his Father; and therein alſo reconciled *the Creatures* both to us and him: *reconciling by him* (ſaith our Apoſtle, *Col.* 1. 20.) τὰ πάντα *all things* (not men only) *unto himſelf*. For God having given us his Son [*b*] *the Heir of all things*; hath he not [*c*] *with him given us all things* elſe? Hath he not permitted us the free uſe of *his Creatures* in as ample Right as ever? [*d*] *If the Son have made us free, we are free indeed*. And as verily as *Chriſt* is *Gods*, ſo verily (if *we* be *Chriſts*) *all things* are *ours*. This Apoſtle ſetteth down the whole *ſeries* and form of this *ſpiritual Hierarchy*, (if I may ſo ſpeak) this ſubjection and ſubordination of *the Creatures* to Man, of *Man* to Chriſt, of *Chriſt* to God, 1 *Cor.* 3. [*e*] *All are yours, and ye are Chriſts, and Chriſt is Gods*.

a Col. 1. 20.

b Heb. 1. 2.

c Rom. 8. 32.

d Joh. 8. 36.

e 1 Cor. 3. 22, 23.

16. Strengthened with this *double title*, what ſhould hinder us from *poſſeſſion*? Why may we not freely uſe that *liberty*, which was once *given* us by *God*, and again *reſtored* us by *Jeſus Chriſt*? Why ſhould we not (*f*) *ſtand faſt in*, and contend earneſtly for the maintenance of *that liberty, wherewith Chriſt hath ſet us free*: by rejecting all *fancies*, *opinions*, and *Doctrines*, that any way *trench* upon this our *Chriſtian Prerogative*; or ſeek either to *ſhorten*, or to *corrupt*, our *freedom* unto, and *power* over the Creatures? Firſt, if any ſhall oppoſe *the legal Prohibitions of the Old Teſtament*; whereby ſome Creatures were [*g*] *forbidden the Jews*, pronounced by God himſelf *unclean*, and decreed *unlawful*: it ſhould not trouble us. For, whatever *the principal reaſons* were, for which thoſe *prohibitions* were then made unto *them* (as there be *divers reaſons* given thereof by Divines both ancient and modern;) certain it is, they now concern not *us*. The Church, during her *non-age* and *pupillage*, (though ſhe were [*h*] *Heir of all*, and had right to all; yet was to be held *under Tutors and Governours*, and to be trained up under the Law of Ceremonies as [*i*] *under a School maſter*, during the *appointed time*. But, [*k*] *When the fulneſs of* the *time* appointed *was come*, her *wardſhip* expired, and *livery* ſued out (as it were) by the coming and ſuffering of Chriſt in the fleſh: the Church was then to enter upon her full *Royalties*, and no more to be burdened with thoſe [*l*] *beggarly rudiments* of legal obſervances. The [*m*] *hand-writing of Ordinances* was then *blotted out*; and the muddy [*n*] *partition wall broken down*; and the legal *impurity* of the Creatures *ſcowred off* by the [*o*] *blood of Chriſt*. They have little to do then, but withal much to anſwer; who, by ſeeking to bring in *Judaiſm* again into *the Chriſtian Church*, either in *whole* or in *part*, do thereby, as much as lieth in them, (though perhaps unawares to themſelves, yet indeed and in truth) [*p*] *evacuate* the Croſs of Chriſt. In

f Gal. 5. 1.

g Lev. 11.

h Gal. 4. 1, 2.

i Gal. 3. 24, 25.

k Gal. 4. 4.

l Πταχὰ στοιχεῖα. Gal. 4. 9.

m Col. 2. 14.

n Eph. 2. 14.

o Ἡ κάθαρσις τῷ θείῳ ἤλασται αἵματι Damaſ. 4 de fid. Orthod. 4.

p Gal. 5. 2, 4, 11.

that

that (*b*) *large ſheet* of the Creatures, which reacheth from Heaven to the Earth, whatſoever we find, we may freely *kill* and *eat*, and uſe every other way to our comforts without ſcruple. God having *cleanſed* all, we are not to *call* or eſteem any thing *common or unclean*; God having created *all good*, we are to *refuſe nothing*. If any ſhall oppoſe, *ſecondly*, the ſeeming *morality* of ſome of theſe prohibitions, as being given (*c*) *before the law* of *Ceremonies*, preſſed from (*d*) *Moral Reaſons*, and confirmed by (*e*) *Apoſtolical Conſtitution* ſince; upon which ground ſome would impoſe upon the Chriſtian Church this, as a perpetual yoke, *to abſtain from blood*: Or, *thirdly*, the *Prophanation* which ſome Creatures have contracted by being uſed in the exerciſe of *idolatrous Worſhip*, whereby they become *Anathema*, and are to be held as *execrable things*, as (*f*) *Achan's wedge* was, and the (*g*) *Brazen Serpent* which *Hezekiah* ſtamped to powder; upon which ground alſo, ſome others have inferred an utter unlawfulneſs to *uſe* any thing in *the Church*, which was *abuſed* in *Popery*, by calling them *Rags* and *Reliques* of *Idolatry*, neither this nor that ought to trouble us. For although neither my *aim*, (which lieth another way) nor *the time* will permit me now to give a juſt and full ſatisfying *anſwer* to the ſeveral *Inſtances* and their *grounds*; yet the very words and weight of my Text, do give us a clear reſolution in *the general*, and ſufficient to reſt our *Conſciences*, and our *Judgments*, and *Practice* upon; that, notwithſtanding all pretenſions of reaſon to the contrary, yet theſe things, for ſo much as they are ſtill *good*, ought not to be *refuſed*. For the Apoſtle hath here laid a ſure foundation, and impregnable, in that he groundeth *the uſe* upon *the power*; and from *the Goodneſs* of the Creature inferreth *the lawfulneſs* of it. [*Every Creature of God is good, and nothing to be refuſed.*] He concludeth, it is therefore *not to be refuſed*, becauſe it is *good*. So that look whatſoever *Goodneſs* there is in any Creature, that is, whatſoever *natural power* it hath, which either *immediately* and of it ſelf is, or may, by the *improvement* of human Art and Induſtry, be taught to be of any uſe unto man, for neceſſity, nouriſhment, ſervice, lawful delight or otherwiſe; *the Creature* wherein ſuch *goodneſs* or *power* is to be found, may *not be refuſed* as upon tie of Conſcience, but that *power* and *goodneſs* it hath, may lawfully be *employed* to thoſe uſes for which it is meet in regard thereof. Ever provided, we be careful to obſerve all thoſe requiſite conditions, which muſt guide our *Conſciences*, and regulate our *Practice*, in the uſe of all lawful and *indifferent things*. They that teach otherwiſe, lay burdens upon their own Conſciences, which they *need* not, and upon the Conſciences of their *Brethren* which they *ſhould* not; and are injurious to that *liberty* which the bleſſed *Son* of God hath *purchaſed* for his Church, and which the bleſſed *Spirit* of God hath *aſſerted* in my Text.

(*b*) Acts 10. 11, 15.
2. (*c*) Gen. 9. 4. (*d*) Lev. 17. 11, 14. (*e*) Acts 15. 20, 29.
3. (*f*) Joſh. 7. 1. (*g*) 2 King. 18. 4.

Injurious, in *the ſecond place*, to this branch of our *Chriſtian liberty, is the Church of Rome*, whom St. *Paul* in this paſſage hath branded with an indelible note of infamy; inaſmuch as thoſe very *Doctrines*, wherein he giveth inſtance, as in *Doctrines of Devils*, are the received *Tenets* and *Concluſions* of that Church. Not to inſiſt on other prejudices done to *Chriſtian liberty*, by the intolerable uſurpation of (*a*) *the man of ſin*, who exerciſeth a *ſpiritual Tyranny* over mens Conſciences, as oppoſite to *Evangelical liberty*, as *Antichriſt* is to *Chriſt*; let us but a little ſee how ſhe hath fulfilled St. *Paul's* Prediction, in teaching *lying* and *deviliſh* Doctrines, and that with *ſeared* Conſciences and *in Hypocriſie*, in the two ſpecialties mentioned in the next former *Verſe*, *viz.* forbidding to *marry*, and commanding to *abſtain* from *Meats*.

17.
(*a*) 2 Theſ. 2. 3.

Marriage, the holy *Ordinance* of God, inſtituted in the (*b*) *place* and *eſtate* of Innocency, honoured by (*c*) *Chriſt's* preſence at *Cana* in *Galilee*; the *Seed-plot* of the Church, and the (*d*) ſole allowed *remedy* againſt Incontinency and

18.
(*b*) Gen. 2. 18. (*c*) Joh. 2. 2. (*d*) 1 Cor. 7. 2.

(e) Heb. 13.4. (f) 1 Cor. 7.9. (g) Rev. 17.13. burning luſts, by the Apoſtle commended as (e) *honourable in all* men, and commanded in caſe of (f) *uſtion* to all men, is yet by this (g) *purple ſtrumpet* forbidden, and that *ſub mortali*, to Biſhops, Prieſts, Deacons, Sub deacons, Monks, Friars, Nuns; in a word, to the whole *Clergy* (as they extend that title) both *Secular* and *Regular*. Wherein, beſides the *Deviliſhneſs* of the Doctrine in contrarying *the Ordinance of God*, and in denying men, ſubject to ſinful luſts, the lawful *remedy*, and ſo caſting them upon a *neceſſity* of ſinning; ſee if they do not teach this lye with *ſeared* Conſciences? For with what Conſcience can they make the ſame thing a *Sacrament* in the Lay, and (h) *Sacrilege* in the Clergy? With what Conſcience permit *Stews*, and forbid *Marriage*? With what Conſcience alledge *Scriptures* for the ſingle life of *Prieſts*, and yet confeſs it to be an (i) Ordinance only of *Eccleſiaſtical*, and not of *Divine* right? With what Conſcience confeſs *Fornication* to be againſt the Law of *God*, and *Prieſts Marriage* only againſt the Law of *holy Church*, and yet make *Marriage* in a Prieſt a (k) far fouler ſin than *Fornication* or *Inceſt*? With what Conſcience exact a *vow of Continency* from Clerks, by thoſe *Canons* which (l) defend their open *Incontinency*? With what Conſcience forbid *lawful Marriages* to ſome, and yet by diſpenſation allow *unlawful Marriages* to others?

(h) Bellarm. de Monach. cap. 34.

(i) Aquin. 2.2. qu. 88. 2. Bellar. de Cler. cap. 18. Becan. 1. man. Controv. 13. ca. 11.

(k) Coſter. Enchirid. cap. 20. cap. 9.

(l) Ca. ſi. qu. dilig. 34. c. 12. an. 1. ca. Dilectiſſimis.

19. And is not the like alſo done in the other particular concerning *Meats*? The Laws of that Church forbidding ſome (m) *Orders* of men, ſome kinds of Meats *perpetually*, and *all* men ſome Meats upon *certain* days; and that not for *civil Reſpects*, but with opinion of *ſatisfaction*, yea, *merit*, yea, and *Supererogation* too. In which alſo, beſides *the Deviliſhneſs* of the Doctrine, in corrupting the profitable and *religious* exerciſe of *faſting*, and turning it into a ſuperſtitious obſervation of *Days* and *Meats*; judge if they do not teach *this Lye* alſo, as the former, with *ſeared* Conſciences. For, with what Conſcience can they allow an ordinary *Confeſſor* to abſolve for *Murder*, *Adultery*, *Perjury*, and ſuch petty crimes, but reſerve the great ſin of *eating fleſh* upon a Friday or Ember-day, to the cenſure of a *Penitentiary*, as being a matter beyond the power of an *ordinary Prieſt* to grant abſolution for? With what Conſcience make the taſting of the coarſeſt *fleſh* a breach of *the Lent-faſt*, and ſurfeiting upon the delicateſt *Fiſhes* and *Confections*, none? With what Conſcience forbid they ſuch and ſuch meats, for *the taming* of the fleſh, when they allow thoſe that are far more *nutritive* of the fleſh, and *incentive* of fleſhly Luſts? With what Conſcience *enjoyn* ſuch abſtinence for a *penance*, and then preſently releaſe it again for *a Peny*? Indeed the *Gloſs* upon *the* (a) *Canon*, that doth ſo, hath a right worthy and a right wholeſom note: Note, ſaith *the* (b) *Gloſs*, That he who giveth a *Peny* to redeem his Faſt, though he give money for a ſperitual thing, yet he doth not commit *Simony*, becauſe the Contract is made with God. If theſe men had not *ſeared* up their Conſciences, would they not, think you, feel ſome *check* at the broaching of ſuch ridiculous and inconſiſtent ſtuff, as floweth from theſe two heads of *Deviliſh Doctrines*, of forbidding to *marry*, and commanding to abſtain from *Meats*?

(m) Benedictines and Carthuſians.

(a) Diſt. 84. ca. Presbyter. (b) Gloſſ. Ibid.

20. I deny not, but *the Bawds* of that ſtrumpet, *the Doctors* of that Church, have their *colourable pretences* wherewith to blanch over theſe errors, elſe the *Lyes* would be palpable, and they ſhould not otherwiſe fill up the meaſure of their *Apoſtaſie*, according to the Apoſtles Prophecy, in *teaching* theſe *Lyes in Hypocriſie*. But *the colours*, though never ſo artificially *tempered*, and never ſo handſomly *laid on*, are yet ſo *thin*, that a ſteddy eye, not bleared with prejudice, may diſcern *the Lye* through them, for all *the Hypocriſie*; as might eaſily be ſhewn, if my intended courſe led me that way, and did not rather direct me to matter of more profitable and univerſal uſe. Having therefore done with them, it were good for us, in *the third place*, (that we might know our own

free-

free-hold with better certainty, and keep our ſelves within our due bounds;) to enquire a little what is the juſt *extent* of our *Chriſtian liberty* unto *the Creatures*, and what *reſtraints* it may admit. A point very needful to be known for the reſolution of many *doubts* in Conſcience, and for the cutting off of many queſtions and *diſputes* in the Church, which are of very noyſom conſequence, for want of right information herein. I have other matter alſo to entreat of, and therefore ſince I may not allow this Enquiry ſo large a Diſcourſe, as it well deſerveth, I ſhall deſire you to take into your Chriſtian Conſideration theſe *Poſitions* following.

The *firſt*, Our Chriſtian liberty extendeth to *all the Creatures* of God. This ariſeth clearly from what hath been already delivered; and the teſtimonies of Scripture for it are expreſs. (*a*) *All things are pure*; (*b*) *All things are lawful*; (*c*) *All are yours*: elſewhere, and here, *nothing to be refuſed*. 21. (*a*) Rom. 14. 20. (*b*) 1 Cor. 10. 23. (*c*) 1 Cor. 3. 22.

The ſecond Poſition. Our Chriſtian Liberty equally reſpecteth *the uſing*, and *the not uſing* of any of *God's Creatures*. There is no Creature but a Chriſtian man, by virtue of his *Liberty*, as he may *uſe* it upon juſt occaſion, ſo he may alſo upon juſt cauſe *refuſe* it. (*d*) *All things are lawful for me*, ſaith St. *Paul*, *but I will not be brought under the power of any thing*. Where he eſtabliſhed this *Liberty* in both the parts of it; Liberty *to uſe* the Creatures, or elſe they had not all been *lawful* for him; and yet Liberty *not to uſe them*, or elſe he had been under *the power* of ſome of them. Whence it followeth, that all *the Creatures of God* ſtand in the nature of things *indifferent*; that is, ſuch as may indifferently be either *uſed* or *not uſed*, according as the rules of *godly diſcretion*, circumſtances duly conſidered, ſhall direct. 22. (*d*) 1 Cor. 6. 12.

The third Poſition. Our Chriſtian Liberty for the uſing or not uſing of the Creature, may without prejudice admit of ſome *reſtraint* in the outward practice of it. *Ab illicitis ſemper, quandoque & à licitis*; I think it is St. *Gregory's*: A Chriſtian muſt never do *unlawful*, nor yet always *lawful* things. St. *Paul* had liberty to *eat fleſh*, and he uſed that liberty, and ate fleſh; yet he knew there might be ſome caſes wherein to abridge himſelf of the uſe of that liberty ſo far, as (*e*) *not to eat fleſh whilſt the world ſtandeth*. But what thoſe *Reſtraints* are, and how far they may be admitted without prejudice done to that *liberty*, that we may the better underſtand, let us go on to 23. (*e*) 1 Cor. 8. 13.

The fourth Poſition. Sobriety may and ought to reſtrain us in the outward practice of our *Chriſtian liberty*. For our *Diet*, all Fiſh, and Fleſh, and Fowl, and Fruits, and Spices, are lawful for us, as well as *Bread* and *Herbs*; but may we therefore with thriftleſs *prodigality* and exquiſite *riot* fare deliciouſly and ſumptuouſly every day, under pretence of *Chriſtian liberty*? Likewiſe for our *Apparel*, all ſtuffs and colours, the richeſt Silks, and Furs, and Dyes, are as lawful for us, as Cloth, and Leather, and Sheeps-ruſſet; *Chriſtian liberty* extendeth as well to one as another. But do we think that *liberty* will excuſe our pride, and vanity, and exceſs, if we tuffle it out in Silks and Scarlets, or otherwiſe in *ſtuff*, *colour*, or *faſhion* unſuitably to our *Years*, *Sex*, *Calling*, *Eſtate*, or *Condition*? In all other things of like nature; in our *Buildings*, in our *Furniture*, in our *Retinues*, in our *Diſports*, in our *Recreations*, in our *Society*, in our *Marriages*, in other things, we ought as well to conſider, what in *Chriſtian Sobriety* is meet for us to do, as what in *Chriſtian liberty* may be done. Scarce is there any one thing, wherein the Devil putteth ſlurs upon us more frequently, yea, and more dangerouſly too (becauſe unſuſpected) than in this very thing, in making us take *the uttermoſt* of our freedom in the uſe of *indifferent things*. It therefore concerneth us ſo much the more to keep a *ſober watch* over our ſelves and ſouls, in *the uſe of God's good Creatures*, leſt otherwiſe under the fair title and habit of *Chriſtian Liberty*, we yield our ſelves over to a *carnal Licentiouſneſs*. 24.

25. *The fifth Position.* As *Sobriety*, ſo *Charity* alſo may, and ought to reſtrain us in the outward exerciſe of our *Chriſtian Liberty*. *Charity*, I ſay, both to *our ſelves* and *others*. Firſt, to *our ſelves*: for regular Charity beginneth there. (a) Matth. 5. 29, 30. If we are to (a) cut off our *right hand*, and to pluck out the *right eye*, and to caſt them both from us, when they *offend us*, much more then ought we to deny our ſelves *the uſe* of ſuch outward *lawful things*, as by experience we have *found*, or have otherwiſe cauſe to ſuſpect to be hurtful either to our *bodies*, or *ſouls*. So a man may, and ſhould refrain from *meats*, which may endanger his *bodily health*; but how much more then from every thing, that may endanger *the health* of his *ſoul*? If thou findeſt thy ſelf enflamed with *luſt*, by dancing; if enraged with *choler*, by game; if tempted to *Covetouſneſs*, *Pride*, *Uncleanneſs*, *Superſtition*, *Cruelty*, any ſin, by reaſon of any of *the Creatures*, it is better for thee to make a Covenant with thine *eyes*, and *ears*, and *hands*, and *ſenſes* (ſo far as thy *Condition* and *Calling* will warrant thee) not to have any thing to do with ſuch things, than by gratifying them therein, caſt both thy ſelf and them into hell. Better by our *voluntary abſtinence* to depart with ſome of our liberty unto *the Creatures*, than by our *voluntary tranſgreſſion* forfeit *all*, and become the *Devil*'s *Captives*.

26. But *Charity*, though it begin *at home*, yet it will *abroad*; and not reſting at *our ſelves*, reacheth to *our Brethren* alſo; of whom we are to have a due *regard* in our uſe of *the Creatures*. An Argument wherein St. *Paul* often enlargeth himſelf, as in *Rom.* 14. and 1 *Cor.* 8. the whole Chapters throughout, and in (b) 1 Cor. 14. 26. a great part of 1 *Cor.* 10. The reſolution every where is, That (b) *all things be done to edification*; that things lawful become (c) *inexpedient*, when they *offend*, (c) 1 Cor. 10. 23. rather than *edifie*; that though (d) *all things indeed are pure, yet it is evil for* (d) Rom. 14. 20. *that man which uſeth them with offence*; that albeit *fleſh* and *wine*, and other (e) *Ibid.* verſ. 21. things be lawful, yet (e) *it is good neither to eat fleſh, nor to drink wine, nor to do any thing whereby a man's brother ſtumbleth, or is offended, or is made weak.* Hitherto appertaineth that great and difficult common place of *Scandal*, ſo much debated and diſputed of by Divines. *The Queſtions* and *Caſes* are manifold, not now to be rehearſed, much leſs reſolved, in *particular*: But *the Poſition* is plain in *the general*, that in caſe of *Scandal*, for our *weak brother*'s ſake, we may, and ſometimes ought to abridge our ſelves of ſome part of *our lawful Liberty*.

27. Beſides theſe two, *Sobriety* and *Charity*, there is yet one reſtraint more, which ariſeth from *the Duty* we owe to our *Superiours*, and from the bond of *civil Obedience*, which if it had been by all men as freely admitted, as there is juſt cauſe it ſhould, how happy had it been for the peace of this Church? Concerning it, let this be our *ſixth Poſition*; The determination of *Superiours* may, and ought to reſtrain us in the outward exerciſe of our *Chriſtian Liberty*. (a) 1 Pet. 2. 13, 15, 16. We muſt (a) *ſubmit our ſelves to every ordinance of man*, ſaith St. *Peter*, 1 Pet. 2. 13. and it is neceſſary we ſhould do ſo; for *ſo is the Will of God*, Verſ. 15. Neither is it againſt *chriſtian Liberty* if we do ſo, for we are ſtill as free as before; rather if we do not ſo, we *abuſe our liberty for a cloak of maliciouſneſs*, as it followeth there, *verſ.* 16. And St. *Paul* telleth us, we (b) *muſt* (b) Rom. 13. 5. *needs be ſubject, not only for fear*, becauſe the Magiſtrate (c) *carrieth not the* (c) *Ibid.* ver. 4. *Sword in vain, but alſo for conſcience ſake*, becauſe (d) *the powers that are,* (d) *Ibid.* ver. 1. *are ordained of God*. This duty ſo fully preſſed, and ſo uniformly by theſe two grand Apoſtles, is moſt apparent in *private Societies*. In a family, *the Maſter*, or *Pater-familias*, who is a kind of *petty Monarch* there, hath authority to preſcribe to his *Children* and *Servants* in the uſe of thoſe *indifferent things*, whereto yet they, as *Chriſtians*, have as much *Liberty* as he. *The Servant*, (e) 1 Cor. 7. 22. though he be (e) *the Lord's free-man*, yet is limited in his *diet*, *lodging*, *livery*, and many other things by his *Maſter*; and he is to ſubmit himſelf to his Maſters appoint-

appointment in theſe things, though perhaps in his *private affection* he had rather his Maſter had appointed otherwiſe; and perhaps withal, in his *private judgment*, doth verily think it fitter his Maſter ſhould appoint otherwiſe. *If any man*, under colour of *chriſtian Liberty*, ſhall (*f*) *teach otherwiſe*, and exempt *Servants* from the obedience of their *Maſters* in ſuch things, St. *Paul* in a holy indignation inveigheth againſt ſuch a man, not without ſome bitterneſs, in the laſt Chapter in this Epiſtle, as one that *is proud, and knoweth nothing*, as he ſhould do, *but doateth about queſtions and ſtrife of Words*, &c. Verſ. 3, 5. (*f*) 1 Tim. 6. 3, 5.

28. Now look what power *the Maſter* hath over his *Servants* for the ordering of his *family*; no doubt the ſame at the leaſt, if not much more, hath *the ſupreme Magiſtrate* over his *Subjects*, for the peaceable ordering of *the Common-wealth*, the Magiſtrate being *Pater patriæ*, as the Maſter is *Pater-familiæ*. Whoſoever then ſhall interpret *the determinations of Magiſtrates* in the uſe of *the Creatures*, to be contrary to *the liberty* of a Chriſtian; or under that colour ſhall exempt *inferiours* from their *obedience* to ſuch determinations, he muſt blame St. *Paul*; nay, he muſt blame *the Holy Ghoſt*, and not us, if he hear from us, that he is *proud and knoweth nothing*, *and doateth about* unprofitable *Queſtions*. Surely, but that *experience* ſheweth us it hath been ſo, and *the Scriptures* have fore told us that (*g*) it ſhould be ſo, that there ſhould be *differences*, and ſidings, and partakings in the Church; a man would wonder how it ſhould ever ſink into the hearts and heads of ſober underſtanding men, to deny either *the power* in Superiours to *ordain*, or *the neceſſity* in Inferiours to *obey* Laws and Conſtitutions ſo reſtraining us in the uſe of *the Creatures*. (*g*) 1 Cor. 11. 19.

29. Neither let any man cheriſh his ignorance herein, by conceiting, as if there were ſome difference to be made between *Civil* and *Eccleſiaſtical* Things, and Laws, and Perſons in this behalf. The truth is, our liberty is equal in both; *the power* of Superiours for reſtraint equal in both, and *the neceſſity* of *obedience* in Inferiours equal in both. No man hath yet been able to ſhew, nor I think ever ſhall be, a real and ſubſtantial difference indeed, between them to make an inequality. But that ſtill, as *civil Magiſtrates* have ſometimes, for juſt politick reſpects, *prohibited* ſome Trades, and Manufactures, and Commodities, and enjoined other-ſome, and done well in both; ſo *Church-Governours* may, upon good conſiderations, (ſay it be but for Order and Uniformities-ſake,) preſcribe the *Times*, *Places*, *Veſtments*, *Geſtures*, and other *ceremonial Circumſtances* to be uſed in *Eccleſiaſtical* Offices and Aſſemblies: As the Apoſtles in the firſt *Council* holden at *Jeruſalem*, in *Acts* 15. laid upon the Churches of the Gentiles for a time, a (*h*) reſtraint from *the eating of Blood*, *and things ſacrificed to Idols*, *and ſtrangled*. (*h*) Acts 15. 28, 29.

30. Thus we ſee our *chriſtian Liberty* unto the Creatures, may without prejudice admit of ſome *reſtraints* in the *outward exerciſe* of it; and namely, from the three reſpects of Chriſtian *Sobriety*, of Chriſtian *Charity*, and of Chriſtian *Duty* and Obedience. But now in the comparing of theſe together, when there ſeemeth to be a repugnancy between one and another of them, there may be ſome difficulty; and the greateſt difficulty, and which hath bred moſt trouble, is, in comparing the caſes of *ſcandal* and *diſobedience* together, when there ſeemeth to be a repugnancy between *Charity* and *Duty*. As for example: Suppoſe in a thing which ſimply and in it ſelf we may *lawfully*, according to *the Liberty* we have in Chriſt, either uſe or forbear; *Charity* ſeemeth to lay reſtraint upon us one way, our *weak* brother expecting we ſhould *forbear*, and *Duty* a quite contrary way, *Authority* requiring *the uſe*, in ſuch a caſe what are we to do? It is againſt Charity to offend a *brother*; and it is againſt *Duty* to diſobey a *Superiour*; and yet ſomething muſt be done, either we muſt *uſe*, or *not uſe*; *forbear*, or *not forbear*. For the untying of this knot, (which, if we will

will but lay things rightly together, hath not in it ſo much hardneſs as it ſeemeth to have;) let this be our *ſeventh Poſition.* In the uſe of *the Creatures*, and all *indifferent things*, we ought to bear a greater regard to our *publick Governours*, than to our *private Brethren*, and be more careful to *obey* them, than to *ſatisfie* theſe, if the ſame courſe will not in ſome mediocrity ſatisfie both. Alas! that our brethren who are contrary-minded, would but with the ſpirit of ſobriety admit *common reaſon* to be Umpire in this caſe: Alas! that they would but conſider, what a world of *Contradictions* would follow upon the contrary *opinion*, and what a world of *Confuſions* upon the contrary *practice*. Say what can be ſaid in the behalf of a *Brother*; all the ſame, and more may be ſaid for a *Governour*: For a *Governour* is a *Brother* too, and ſomething more; and *Duty* is *Charity* too, and ſomething more. If then I may not offend my *Brother*, then certainly not my *Governour*; becauſe he is my *Brother* too, being a *man*, and a *Chriſtian*, as well as the other is. And the ſame *Charity* that bindeth me to ſatisfie *another Brother*, equally bindeth me to ſatisfie *this*. So that, if we go no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*, that maketh them *equal* at the leaſt, and therefore no reaſon, why I ſhould ſatisfie one that is but a *private Brother*, rather than *the publick Magiſtrate*, who (that publick reſpect ſet aſide) is my *Brother* alſo. When the Scales hang thus even, ſhall not the acceſſion of (*a*) *Magiſtracy* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to caſt it clear for *the Magiſtrate*? Shall a *Servant* in a Family, rather than *offend* his fellow-ſervant, *diſobey* his Maſter? And is not a *double ſcandal* againſt *Charity* and *Duty* both (for *Duty* implieth *Charity*) greater than a *ſingle ſcandal* againſt *Charity* alone? If private men will be offended at our *Obedience* to publick *Governours*, we can but be ſorry for it: We (*b*) may not redeem their *offence* by our *diſobedience*. He that *taketh* offence where none is *given*, ſuſtaineth a double perſon, and muſt anſwer for it, both as *the giver* and *the taker*. If offence be taken at us, there is no woe to us for it, if it do not come by us; (*c*) *Woe to the man by whom the offence cometh*: and it doth not come by us, if we do but what is our duty to do. *The Rule* is certain and equitable; the reſpect of *private ſcandal* ceaſeth, where *lawful Authority* determineth our *liberty*; and that *reſtraint* which proceedeth from *ſpecial Duty*, is of ſuperior reaſon to that which proceedeth but from *common charity*.

(*a*) *Si tanto pere cavenda ſunt ſcandala parvulorum, quanto amplius prælatorum.* Bern. de præcept. & diſp.

(*b*) *Prudenter advertat qui hoc cogitat, ſcandalum ſcandalo non bene emendari. Qualis emendatio erit, ſi ut aliis ſcandalum tollas, alios ſcandalizas?* Bern. de Præcept. & diſp.

(*c*) Mat. 18.7.

31. Three *Moderators* then of our *chriſtian liberty* to the Creatures we are to allow of, *Sobriety*, *Charity*, and *Duty*; unto every of which a juſt regard ought to be had. Neither need we fear, if we ſuffer *Sobriety* on one ſide, and *Charity* on another, and *Duty* on a third, thus to abridge us in the uſe of our *chriſtian liberty*; that by little and little it may be at length ſo pared away among them, that there may be little or nothing left of it. To remove this ſuſpicion, let this be our *eighth* and laſt *Poſition*. No reſpect whatſoever can, or ought to diminiſh the *inward freedom* of the Conſcience to any of the Creatures. And this *inward freedom* is it, wherein eſpecially conſiſteth our *Chriſtian Liberty* to the Creature. This *freedom* we are all bound to *maintain* to the utmoſt of our powers, and not to ſuffer our ſelves to be made (*a*) *the ſervants of men*, (otherwiſe than in (*b*) *ſerving one another by love*,) but to (*c*) *ſtand faſt in the liberty wherein Chriſt hath ſet us free*. Now this *liberty* conſiſteth in a certain *reſolution* of Judgment, and a certain *perſwaſion* of Conſcience ariſing thence, that *all the creatures* of God are in themſelves *lawful*, and free for us either to *uſe* or *refuſe*, as we ſhall ſee it expedient for us; and that neither *the uſe*, nor the *forbearance* of them, doth of it ſelf either *commend* or *diſcommend* us unto God, or any way either *pleaſe* him as a part of his *Worſhip*, or *offend* him as a *tranſgreſſion* of his Law. (*d*) *The Kingdom of God is not meat and drink*

(*a*) 1 Cor. 7. 23.

(*b*) Gal. 5.13.

(*c*) Gal. 5. 1.

(*d*) Rom. 14. 17.

drink, ſaith St. *Paul*; (*e*) *Neither if we eat, are we the better; neither the worſe, if we do not eat*; nor on the contrary. Now here is the Wickedneſs, and the Uſurpation of *the High-Prieſt of Rome*, that he challengeth to himſelf a *ſpiritual Power* over *the Conſciences* of men, which is the greateſt *tyranny* that ever was, or can be exerciſed in *the world*, laying *impurity* upon the things he *forbiddeth*, and annexing *operative holineſs*, and power both *ſatisfactory* and *meritorious*, to the things he *injoyneth*. Which Uſurpation, whoſoever hateth not in him with a perfect hatred, is juſtly *unworthy* of, and ſhamefully *unthankful* for that *liberty* and freedom, which the bleſſed Son of God hath purchaſed for his Church. (*e*) 1 Cor. 8. 8.

But this *inward freedom* once eſtabliſhed in our hearts, and our *Conſciences* fully perſwaded thereof, let us thenceforth make no ſcruple to admit of ſuch juſt *reſtraints* in the outward exerciſe of it, as Chriſtian *Sobriety*, *Charity*, and *Duty* ſhall require. For we muſt know, that the *Liberty* of a Chriſtian is not in *eating*, and *drinking*, and *doing what* and *when*, and *where* and *how* he liſt; but in being aſſured, that it is all one before God, (in the things themſelves barely conſidered) whether he *eat* or not eat, *wear* or not wear, *do* or not do, this or that; and that therefore, as he may upon juſt cauſe *eat*, and *wear*, and *do*, ſo he may upon juſt cauſe alſo refuſe to *eat*, or *wear*, or *do* this thing or that. Indeed otherwiſe, if we well conſider it, it were but *the empty* name of liberty, without *the thing*: for how is it *liberty*, if a man be determinately bound the one way, and tied *ad alteram partem contradictionis* preciſely, and not left *indifferent* and equal to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, do not require a forbearance, thou knoweſt *every creature of God is good, and nothing to be refuſed*; thou haſt thy *liberty* therefore, and mayeſt, according to that *liberty*, freely *uſe* that *Creature*. But if any of thoſe former reſpects require thou ſhouldſt *forbear*, thou knoweſt that *the Creature* ſtill *is good*, and as not to be *refuſed*, ſo not to be *impoſed*: thou haſt thy *liberty* therefore here, as before, and oughteſt, according to that *liberty*, freely to *abſtain* from that *Creature*. Both in uſing and refuſing, *the Conſcience* is ſtill *free*; and as well *the uſe* as *the refuſal*, and as well *the refuſal* as *the uſe*, do equally and alike belong to the true *liberty* of a Chriſtian. 32.

We have ſeen now, what *liberty* God hath allowed us, and therein we may ſee alſo his great goodneſs and *bounty* towards us, in making ſuch a world of *Creatures*, and all of them *good*; [*Every Creature of God is good*] and not envying us the free *uſe* of any of thoſe good Creatures; [*Nothing to be refuſed.*] But where is our *Duty* anſwerable to this *Bounty*? Where is our *thankfulneſs* proportionable to ſuch *receipts*? Let us not rejoyce too much in *the Creatures goodneſs*, nor glory too much in *our freedom* thereunto, unleſs there be in us, withal, a due care, and Conſcience to perform *the Condition*, which God requireth in lieu thereof; neither can their *goodneſs* do us *good*, nor our *freedom* exempt us from evil. And that condition is, *the Duty of Thanksgiving*, expreſſed in the laſt clauſe of the verſe, [*if it be received with thankſgiving.*] Forget this *Proviſo*, and we undo all again, that we have hitherto done, and deſtroy all that we have already eſtabliſhed concerning both *the goodneſs* of the Creature, and *our liberty* in the uſe thereof; for without *thankſgiving*, neither can we partake their *goodneſs*, nor uſe our own *liberty* with comfort. Of this therefore in the next place, wherein *the weight* of the Duty conſidered, together with our *Backwardneſs* thereunto, if I ſhall ſpend the remainder of my time and meditations, I hope my labour (by the *bleſſing* of God, and your *prayers*) ſhall not be unprofitable, and my purpoſe therein ſhall find, if not *allowance* in your judgments, at leaſt in your Charity, *Excuſe*. To ſpeak of which *Duty of Thanksgiving* in the full extent, and by way of common place, were to enter into a ſpacious field, indeed a very ſea of matter without bottom. 33.

bottom. For mine own eaſe therefore and yours, I ſhall confine my ſelf to that branch of it, which is moſt immediately pertinent to *my Text*, viz. That tribute of *Thanks* which we owe unto God for the free uſe of his *good Creatures*, forbearing to meddle with the other branches thereof, otherwiſe than as they fall within the reach of this, by way either of *Proportion* or *Inference*.

34. And firſt, we are to know, that by *Thanksgiving* in my Text, is not meant only that *ſubſequent* act, whereby we render unto God *praiſe* and *thanks* for the Creature, *after* we have received it, and enjoyed the benefit of it, which yet is moſt properly *Thanksgiving*, but we are to extend the word farther, even to thoſe *precedent* acts of *Prayer* and *Benediction*, whereby we beſeech God to give his bleſſing to *the Creature*, and to ſanctifie the uſe of it to us. For what in this verſe is called *Thanksgiving*, is in the next verſe comprehended under the name of (*a*) *Prayer*. And we ſhall accordingly find in the Scriptures elſewhere, the words εὐλογία and εὐχαριστία, the one whereof ſignifieth properly *Bleſſing*, the other *Thanksgiving*, uſed oftentimes promiſcuouſly the one for the other. *The Bleſſing* which our bleſſed Saviour Jeſus Chriſt uſed at the conſecration of *the ſacramental* bread, (*b*) St. *Luke* and (*c*) St. *Paul* expreſs by the word εὐχαριστήσας; (*d*) St. *Matthew* and (*e*) St. *Mark*, by εὐλογήσας. And *the Prayer* of Bleſſing uſed before the eating of *common Bread*, is by (*f*) every of *the four* Evangeliſts in ſome places deſcribed by the word εὐχαριστεῖν. And by *three* of them in other-ſome places, (*g*) by εὐλογεῖν. And the name (*h*) εὐλογία is ſometimes found in the Writings of the Ancients, for the Sacrament of *the Lord's Supper*; the more uſual name whereof is εὐχαριστία, or the *holy Euchariſt*. And we in our ordinary manner of ſpeech, call as well *the Bleſſing before meat*, as *the Thanksgiving after*, by the common name of *Grace*, or *ſaying of Grace*. Both theſe then together, *Grace before* meat, and *Grace after* meat, a Sacrifice of *Prayer* before we uſe any of the *good Creatures* of God, and a Sacrifice of *Praiſe* after we have uſed them; *the Bleſſing* wherewith we bleſs *the Creature* in *the Name of God*, and *the Bleſſing* wherewith we bleſs *the Name of God* for the Creature: both theſe, I ſay, together, is the juſt extent of that *Thanksgiving*, whereof *my Text* ſpeaketh, and we are now to entreat.

(*a*) Verſ. 5. hic.
(*b*) Luke 22. 17, 19.
(*c*) 1 Cor. 11. 24.
(*d*) Matth. 26. 27.
(*e*) Mark 14. 22, 23.
(*f*) Matth. 15. 36. Mark 8. 6. Joh. 6. 11. Acts 27. 35.
(*g*) Matth. 14. 19. Mark 6. 14. Luke 9 16.
(*h*) See *Caſaub. exercit.* 16. *in Baron. ſect.* 33.

35. Concerning *Meats* and *Drinks*, unto which our Apoſtle hath ſpecial reference in this whole paſſage, this duty of *Thanksgiving* hath been ever held ſo congruous to the partaking thereof, that long and ancient cuſtom hath eſtabliſhed it in the common practice of Chriſtians, not only with *inward Thankfulneſs* of heart to recount and acknowledge *God's goodneſs* to them therein, but alſo *outwardly* to expreſs the ſame in a vocal ſolemn form of *Bleſſing* or *Thanksgiving*, that which we call *Grace*, or *ſaying of Grace*. Which very Phraſes, whether or no they have ground, (as to me it ſeemeth they have) from thoſe words of our Apoſtle, 1 *Cor.* 10. (*i*) *For if I by* Grace *be a partaker, why am I evil ſpoken of, for that for which I give thanks?*) I ſay, howſoever it be with *the Phraſe*, ſure we are, *the thing* it ſelf hath ſufficient ground from the examples of Chriſt, and of his holy Apoſtles; from whom the cuſtom of *giving Thanks* at meals ſeemeth to have been derived throughout all ſucceeding Ages, even to us. Of *Chriſt* himſelf we read often, and in every of *the Evangeliſts*, that he *bleſſed* and *gave thanks* in the name of himſelf and the People, *before meat*; in the 14, and 15, of (*k*) *Matthew*, in 6, and 8. of (*l*) *Mark*, in 9. of (*m*) *Luke*, and in 6. of (*n*) *John*. And in *Matth.* 26. that *after meat* alſo, when Supper was ended, he and his Diſciples (*o*) *ſang an Hymn* before they departed the room. And St. *Luke* relateth of St. *Paul*, Acts 27. when he and his company in the Ship, who were well toward three hundred perſons, were to refreſh themſelves with food after a long Faſt, that he took *bread*,

(*i*) 1 Cor. 10. 30.
(*k*) Matth. 14. 19. & 15. 36.
(*l*) Mark 6. 41. & 8. 6.
(*m*) Luk. 9 16.
(*n*) Joh. 6. 8.
(*o*) ὑμνήσαντες. Matth. 26. 30.

bread, and firſt (*b*) *gave thanks to God in the preſence of them all*, and then after *brake it, and began to eat:* yea, St. *Paul* himſelf ſo ſpeaketh of it, *Rom.* 14. as of the known practice of the Church among Chriſtians of all ſorts, *Weak* and *Strong*. He that was *ſtrong in the Faith*, and knew the *liberty* he had in Chriſt to eat indifferently of all kinds of Meats, fleſh as well as herbs; did eat of all indifferently, and gave God thanks for all. The weak Chriſtian too, who made ſcruple of ſome kinds of fleſh or other Meats, and contented himſelf with herbs, and ſuch like things, yet gave God thanks for his herbs, and for whatſoever elſe he durſt eat. (*c*) *He that eateth, eateth to the Lord*, (ſaith he there, at verſ. 6.) *for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks* too. Notwithſtanding they differed in their judgments and opinions, and conſequently in their practice, concerning the lawful or unlawful *uſe* of ſome meats: yet they conſented moſt ſweetly, and agreed both in their *judgment* and *practice*, in the performance of this religious ſervice of *Thanksgiving*.

b Acts 27. 35.

c Rom. 14. 6.

36. So then *giving of thanks* for our meats and drinks before and after meals, in an outward and audible form, is an ancient, a commendable, an Apoſtolical, a Chriſtian practice: ordinarily requiſite as an outward Teſtimony of the inward thankfulneſs of the heart; and therefore not to be omitted ordinarily, neither but in ſome few caſes. There being the like neceſſity of this duty, in regard of inward thankfulneſs, as there is of vocal prayer, in regard of inward Devotion; and of outward Confeſſion, in regard of inward belief: and look what Exceptions thoſe other outward duties may admit; the very ſame *mutandis mutatis*, and in their proportion, are to be admitted here. But not only meats and drinks but every other good Creature alſo of God, whereof we may have *uſe*, ought to be received with a due meaſure of thankfulneſs. And if in theſe things alſo, ſo often as in good diſcretion it may ſeem expedient for the advancing of Gods glory, the benefiting of his Church, or the quickening of our own Devotion, we ſhall make ſome outward and ſenſible expreſſion of the thankfulneſs of our hearts for them: we ſhall therein do an acceptable ſervice unto God, and comfortable to our own ſouls. For, for this cauſe God inſtituted of old, among his own people, divers ſolemn *feaſts* and *ſacrifices*, together with the ſanctifying of the *firſt fruits*, and of the *firſt born*, and divers other ordinances of that nature: as, on the other ſide to be fit *remembrancers* unto them of their *duty* of thankfulneſs: ſo to be as well good *teſtimonies*, and fit expreſſions of their *performance* of that duty.

37. But if not always the *outward* manifeſtation thereof: yet *God* ever expecteth at leaſt the true and *inward thankfulneſs* of the heart, for the uſe of his good Creatures. (a) *Whatſoever you do in word or deed, do all in the name of the Lord Jeſus, giving thanks unto God and the Father by him*, Col. 3. (*b*) *Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God*, Phil. 4. (*c*) *Bleſs the Lord, O my ſoul* (ſaith *David* in Pſal. 103.) *and all that is within me, praiſe his holy name: Praiſe the Lord, O my ſoul, and forget not all his benefits.* Forget not *all* his benefits: as much as to ſay, by an ordinary *Hebraiſm*, forget not *any of all* his benefits. He ſummoneth *all that is in him*, to bleſs God for *all he hath from him*: he thought it was neceſſary for him, not to receive any of the *good Creatures* of God, without *Thankſgiving*. Which neceſſity of *Thankſgiving* will yet more appear, if we conſider it, either as an act of *Juſtice*, or an act of *Religion*: as it is indeed and truly both.

a Col. 3. 17.

b Phil. 4. 6.

c Pſal. 103. 1, 2.

38. It is firſt, an *Act of Juſtice*. The very Law of *Nature*, which containeth the firſt ſeeds and principles of *Juſtice*, bindeth every man that receiveth a *benefit*, to a thankful *Acknowledgment* of it firſt, and then withal (*Ability* and *Opportunity* ſuppoſed) to ſome kind of *Retribution*. The beſt Philoſophers

therefore make *Gratitude* (*d*) a branch of the *Law of Nature*; and ſo account of it as of a thing, than which there is (*e*) not any *Office of Vertue* more neceſſary: as nor any thing on the contrary more deteſtable, than *Ingratitude.* You cannot lay a (*f*) fouler imputation upon a man, nor by any accuſations in the World render him more odious to the opinions of all men; than by charging him with unthankfulneſs. *Ingratum dicas, omnia dixeris:* do but ſay, He is an *unthankful* wretch; you need ſay no *more*, you *can* ſay no *worſe*, by any mortal creature. Verily, every *benefit* carrieth with it the force of an *Obligation*; and we all confeſs it: if we receive but ſome ſmall kindneſs from another, we can readily and complementally proteſt our ſelves much *bound to him* for it. Indeed when we ſay ſo; we often ſpeak it but of courſe, and think it not: but yet when we do ſo, we ſpeak more truth than we are aware of. For, if it be in truth a *kindneſs* in him, we are in truth and equity *bound to him* thereby. The common ſaying is not without ground, *Qui beneficium accipit, libertatem vendidit.* Some men therefore *refuſe* kindneſſes and courteſies at other mens hands; becauſe forſooth they will not be *beholden* to them. Which though it be a perverſe and unjuſt courſe, and indeed a high degree of *unthankfulneſs*, (for there is *unthankfulneſs*, as well in (g) *not accepting* a kind offer, as in *not requiting* a good turn;) and therefore alſo a high degree of *folly*, (for it is a fooliſh thing for a man, out of the bare *fear of unthankfulneſs* one way, to become *wilful, unthankful* another;) though, I ſay, it be a fond and perverſe courſe in them: yet it argueth withal in them a ſtrong apprehenſion of the *Equity* of that principle of *Nature* and *Juſtice*, which bindeth men that receive benefits *ad ἀντιδοσιν*, to a neceſſity of requital and retribution. Truth it is, to God our *Heavenly, Father* firſt, and then to our *Earthly* (a) *Parents*, none of us can *reddere paria:* none is able to make a *full requital to* to either of them; eſpecially not to *God.* But that freeth us not from the debt of *thankfulneſs*, as not to our *Parents*, ſo neither to *God:* it rather bindeth us the faſter thereunto. The ſame *Law of Nature*, which teacheth us to requite a good turn to the utmoſt, where there is wherewithal to do it, and withal a fair opportunity offered; teacheth us, where there wanteth either ability or opportunity, to endeavour by the beſt convenient means we can to teſtifie at leaſt the thankfulneſs of our hearts, and our unfeigned deſires of requital. Which (*b*) *deſire* and *endeavour* if every ingenuous man, and our earthly Parents, do accept of, where they find it, as of the *deed* it ſelf: can we doubt of (*c*) Gods acceptation of our unfeigned deſire herein, though infinitely and without all proportion ſhort of a juſt requital and retribution? *David* knew right well, that when a man hath done all he can, he is but an (*d*) *unprofitable ſervant*, and (e) *cannot be profitable unto God, as he that is wiſe may be profitable to himſelf* and his neighbours; and that (f) *his goodneſs*, though it might be pleaſurable *to the Saints that are on the earth*, yet it could not *extend unto the Lord.* All this he knew: and yet knowing withal that God accepteth the *will* for the *deed*, and *the deſire* for the *performance*; he doubted not to raiſe up his Language to that key, in *Pſal.* 116. *Quid retribuam?* What requital ſhall I make? *What ſhall I render unto the Lord, for all his benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord.* This thankful heart he knew God valued, as a *Sacrifice:* nay, (g) preferred before *Sacrifices.* For having rejected them at *Verſ.* 8. [(h) *I will not reprove thee for thy Sacrifices*, &c.] He exacteth this at *Verſ.* 14. of *Pſal.* 50.] *Offer unto God thanksgiving*, &c.] God reſpecteth not ſo much the *Calves* out of our *ſtalls*, or the *fruits* from off our *grounds:* as theſe (*i*) *Vitulos labiorum*, theſe calves of our lips, as the Prophet; and theſe

d *Cic. 2. de invent. 13. & 36.*
e *Quid tam contra officium, quam non reddere quod acceperis?* Ambroſ. 1. Offi. 31. *Nullum officium referenda gratia magis neceſſarium eſt.* Cic. 1. de Offic.
f *Erunt homicidæ, tyranni, fures, adulteri, raptores, ſacrilegi, proditores: infra iſta omnia ingratus eſt.* Senec. 1. de benef. 10.
g *Non ſolum is gratus debet eſſe, qui accepit beneficium; verum etiam is, cui poteſtas accipiendi fuit.* Cic. de Provinc. Conſul. *Tàm teneor dono quàm ſi demittar onuſtus.* Hor. 1. Ep. 7.
d Sirac. 7. 28.
b *In beneficio reddendo, plus animus, quàm cenſus operatur: magiſque præponderat benevolentia, quàm poſſibilitas referendi muneris.* Ambroſ. 1. Offic. 32.
c *Ut deſint vires, tamen eſt laudanda voluntas: Hac ego contentos aguror eſſe Deos.* Ovid. de Pont.
d Luk. 17. 10.
e Job 22. 2.
f Pſal. 16. 2, 3. *Nulla ex nobis utilitas Deo ſperanda eſt.* Senec. 1. de benef. cap 3. *Nec ille collato eget, nec nos ei quicquam conferre poſſumus.* Ibid. cap. 9.
g Pſal. 116. 12, 13.
h Πλέον τῶν θυσιῶν τέρπονται οἱ θεοὶ τοῖς οἰκείοις ἔπεσθαι ὕμνοις. Xenoph. 1. ἀπομν.
i Pſal 50. 8, 14.

(*k*) *Fructus labiorum*, theſe fruits of our lips, as the Apoſtle calleth them, [(*l*) *Let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name*, Heb. 13.] More than this, in his *Mercy* he will not deſire: leſs than this, in all *Reaſon* we cannot give. *Thankfulneſs* is an *Act of Juſtice*: we are *unjuſt*, if we receive his *good Creatures*, and not return him *thanks* for them.

k Hoſ. 14. 2.
l Heb. 13. 15.

It is not only an Act of *Juſtice*: it is an Act of *Religion* too, and a branch of that ſervice whereby we do *God* worſhip and honour. (a) *Whoſo offereth praiſe, he honoureth me*, Pſal. 50. ver. laſt. Now look what *honour* we give unto God, it all redoundeth to our ſelves at the laſt with plentiful advantage, [(*b*) *Them that honour me, I will honour*, 1 Sam. 2.] Here then is the fruit of this religious act of *Thankſgiving*; that it *ſanctifieth* unto us the uſe of the good Creatures of God, which is the very reaſon S. *Paul* giveth of this preſent ſpeech in the next Verſe. *Every Creature of God is good*, ſaith he here, *and nothing to be refuſed, if it be received with Thankſgiving*: for, ſaith he there, (*c*) *it is ſanctified by the Word of God, and Prayer*. Underſtand not by the *Word of God* there, his *written* Word, or the *Scriptures*, as ſome yet give the ſence, not without violence to the words, though the thing they ſay be true: but more both naturally to the conſtruction of the Words, and pertinently to the drift and ſcope of our Apoſtle therein, underſtand rather the Word of his eternal Counſel and decree, and of his *power* and *providence*, whereby he ordereth and commandeth his *Creatures* in their ſeveral kinds, to afford us ſuch ſervice and comforts, as he hath thought good. *Which ſanctifying of the Creatures* by the Word of Gods decree and providence, implieth *two things*: the *one*, reſpecting the *Creatures*, that they do their *kindly Office* to us; the *other*, reſpecting us, that we reap *holy comfort* from them. For the plainer underſtanding of both which, inſtance ſhall be given in *the Creatures* appointed for our *nouriſhment*: and what ſhall be ſaid of them we may conceive of, and apply unto every other *Creature* in the proper kind thereof.

39.

a Pſal. 50. 23.
b 1 Sam. 2. 30.
c Ver. 5. *hich*

Firſt then, the *Creatures* appointed for food, are *ſanctifyed by the word of God*; when together with *the Creatures* he giveth his *bleſſing*, to go along with it: by his powerful word, *Commanding* it, and by that Command *enabling* it to feed us. Which is the true meaning of that ſpeech in *Deut.* 8. alledged by our Saviour againſt the Tempter, [(*d*) *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is *Bread* to nouriſh us without his *word*: Unleſs he ſay *the word*, and command *the Bread* to do it, there is no more ſap or ſtrength in *Bread*, than in *ſtones*. The power and *nutritive virtue* which *the Bread* hath, it hath from his *decree*; becauſe *the word* is already gone out of his mouth, that (*e*) *bread* ſhould *ſtrengthen mans heart*. As in the firſt *Creation*, when the Creatures were produced *in actu primo*, had their beings given them, and natural powers and faculties beſtowed on them, all that was done by *the word* of *Gods* powerful decree, [(*f*) *He ſpake the word, and they were made; he commanded, and they were created.*] So in all their operations *in actu ſecundo*, when they do at any time *exerciſe* thoſe natural *faculties* and do thoſe *Offices* for which they were created; all this is ſtill done by the ſame powerful word and decree of God, [(g) *He upholdeth all things by the word of his power*. As we read of *bread*, ſo we often read in the Scriptures of (a) *the ſtaff of bread*: God ſometimes threatneth he will *break the ſtaff of bread*. What is that? Bread indeed is the *ſtaff* of our ſtrength; it is the very ſtay and propoſ our lives: if God break this *ſtaff*, and deny us *bread*, we are gone. But that is not all, *bread* is our *ſtaff*: but what is the *ſtaff of Bread*? Verily, the *Word of God*, bleſſing our *Bread*, and commanding it to feed us, is the *ſtaff* of this *ſtaff*: ſuſtaining that virtue in the *bread*, whereby it ſuſtaineth us. If God break this *ſtaff of bread*, if he withdraw his *bleſſing* from the *bread*,

40.

d Deut. 8. 3. Mat. 4. 4.
e Pſal. 104. 15.
f Pſal. 33. 9.
g Heb. 1. 3.
a Lev. 26. 26. Pſal. 105. 16. Ezek. 4. 16. *Firmamentum panis.* Vulg.

if by his countermand he inhibit or reſtrain the Virtue of the *Bread*; we are as far to ſeek *with bread*, as *without* it. If ſanctified with Gods word of bleſſing;
b Dan. 1.12,15. a little *pulſe* (*b*) and *water*, hard and homely fare ſhall feed *Daniel* as freſh,
c 3 King. 19. 6, 8. and fat, and fair, as the Kings dainties ſhall his Companions: a (*c*) *Cake* and a *cruſe of water* ſhall ſuffice *Elijah* nouriſhment enough to *walk in the ſtrength*
d Joh. 6. 9, 12. *thereof forty days and nights*: a few (*d*) *barly loaves* and *ſmall fiſhes* ſhall multiply to the ſatisfying of *many thouſands*, eat while they will. But if Gods
e Gen. 41. 20, 21. *Word* and *Bleſſing* be wanting; (*e*) the *Lean* Kine may eat up the *Fat*, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet
f Hag. 1. 6. *Haggai* ſpeaketh, (*f*) *eat much, and not have enough, drink* our fills, *and not be filled.*

41. This *firſt degree* of the Creatures *Sanctification* by the *Word* of God, is a
g Matt. 5. 45. *common* and *ordinary* bleſſing upon the Creatures; whereof, as of the (*g*) *light* and *dew* of Heaven, the wicked partake as well as the godly, and the thankleſs as the thankful. But there is a *ſecond degree* alſo, beyond this; which is proper and peculiar to the *Godly*. And that is, when God not only by the *word* of his Power beſtoweth a bleſſing upon the Creature: but alſo cauſeth the *Echo* of that word to ſound in our hearts by the *voice* of his *holy Spirit*, and giveth us a ſenſi-
h Acts 14. 17. ble taſte of his *goodneſs* to us therein: *filling our hearts* not only (*h*) *with that joy and gladneſs*, which ariſeth from the experience of the *Effect*, *viz.* the refreſhing of our natural ſtrength, but alſo joy and gladneſs more ſpiritual and ſublime than that, ariſing from the contemplation of the prime cauſe, *viz.* the favour of God
i Pſal. 4. 6. towards us in the face of his Son: that which *David* calleth the (*i*) *light of his countenance*. For as it is the kind welcome at a friends Table, that maketh the chear
k *Ovid. Metamorph.* 8. good, rather than the quaintneſs or variety of the diſhes, (*k*) *Super omnia vultus*
l Prov. 15. 17. *acceſſere boni*; ſo that (*l*) a *dinner of green herbs* with love and kindneſs, is *better* entertainment than a *ſtalled Ox* with bad looks; ſo the light of Gods favourable
m Pſal. 4. 6, 7. countenance, ſhining upon us through theſe things, is it, which (*m*) *putteth more* true *gladneſs into our hearts*, than doth *the Corn, and the Wine, and the Oil* themſelves, or any other outward thing that we do or can partake. Now this ſanctified, and holy, and comfortable uſe of the Creatures, ariſeth alſo from the *Word* of Gods decree; even as the former degree did, but not from the ſame decree. That *former* iſſued from the decree of *common Providence*; and ſo belonged unto all, as that *Providence* is common to all. But this *latter degree* proceedeth from that ſpecial Word of *Gods decree*, whereby for the merits of
a 1 Cor. 15. 45. Chriſt Jeſus, (a) *the ſecond* Adam, he removeth from the Creature that (*b*) *curſe*
b Gen. 3. 17. wherein it was wrapped through the ſin of the *firſt* Adam. And in this the *wicked* have no portion; as being *out* of *Chriſt*: ſo as they cannot partake of *Gods Creatures*, with any ſolid or ſound comfort; and ſo the Creatures remain (in
c Heb. 12. 23. this degree) unſanctified unto them. For this reaſon, the Scriptures ſtile the [*c*]
d Deut. 21. 17. *Faithfull Primogenitos*, the firſt-born; as to whom belongeth [*d*] a double por-
e Rom. 4. 13. tion: and [e] *Hæredes Mundi*, heirs of the World; as if none but they had any good right thereunto. And S. *Paul* deriveth our Title to the *Creatures*,
f 1 Cor. 3. 22, 23. from God, but by *Chriſt*; [(f) *All things are yours, and you are Chriſts, and Chriſt is Gods*:] As if theſe things were none of theirs, who are none of *Chriſts*. And
g Ver. 3 *hic.* in the Verſe before my Text, he ſaith of meats, that [g] *God hath created them to be received with thanksgiving of them which believe, and know the truth*; as if thoſe that wanted Faith and Saving Knowledge, did but *uſurp* the Bread they eat. And indeed it is certain the *wicked* have not *right* to the Creatures of *God*, in ſuch ample ſort, as the *Godly* have. A kind of *Right* they have, and we may not deny it them: given them by Gods unchangeable ordinance at the *creation*: which being a branch of that part of *Gods Image* in man, which was of *natural*, and not of *ſupernatural* grace, might be, and was foully defaced by ſin: but was
h See before, ſect. 14. not, neither could be wholly *loſt*, as hath been [*h*] already in part declared. A

Right

Right then they have: but ſuch a right, as, reaching barely to the *uſe*, cannot afford unto the uſer true *comfort*, or ſound *peace* of Conſcience, in ſuch uſe of the *Creatures*. For, though nothing be in, and *of it ſelf unclean*; for, *Every Creature of God is good:* yet to them that are unclean, *ex accidenti* every Creature is unclean and polluted, becauſe it is not thus *ſanctified unto them by the Word of God*. And the very true cauſe of all this, is the *impurity* of their hearts, by reaſon of *unbelief*. The Holy Ghoſt expreſly aſſigneth this cauſe, (i) *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and conſcience is defiled.* As a (k) *naſty veſſel* ſowreth all that is put into it: ſo a *Conſcience* not (l) *purified by Faith*, caſteth pollution upon the beſt of Gods *Creatures*.

i Tit. 1. 15.
k Sincerum eſt niſi vas, quodcunque infundis acceſcit. Hor. 1. Epiſt. 2.
l Fide purificans corda. Acts 15. 9.

But what is all this to the *Text*, may ſome ſay: or what to the *Point:* What is all this to the *Duty of Thanksgiving?* Much every manner of way; or elſe blame S. *Paul* of impertinency; whoſe diſcourſe ſhould be incoherent and unjoynted, if what I have now laſt ſaid were beſide the *Text*. For ſince the Sanctification of the Creature to our uſe, dependeth upon the powerful and good *Word of God*, bleſſing it unto us: that *Duty* muſt needs be *neceſſary* to a ſanctified uſe of the Creature, without which we can have no fair aſſurance unto our Conſciences, that that *Word of Bleſſing* is proceeded out of the mouth of *God*. And ſuch is this Duty of *Thanksgiving:* appointed by God, as the ordinary means, and proper inſtrument, to procure that *Word of Bleſſing* from him. When we have performed this ſincerely and faithfully; our hearts may then with a moſt chearful, but yet humble confidence, ſay *Amen, ſo be it:* in full aſſurance that God will joyn his *Fiat* to ours; Crown our *Amen* with his: and to our *So be it* of *Faith* and *Hope*, add his of *Power* and *Command:* bleſſing his *Creatures* unto us, when we bleſs *him* for them; and ſanctifying their uſe to our comfort, when we magnifie his goodneſs for the receipt. You ſee therefore how, as unſeparable and undivided companions, the Apoſtle joyneth theſe two together: the one, as the *Cauſe*, the other, as the *Means* of the Creatures ſanctification; [*it is ſanctified by the Word of God, and Prayer:*] By the Word of Gods powerful decree, as the ſole efficient, and ſufficient *Cauſe:* and by the *Prayer of Thanksgiving* (for ſuch *Prayer* he meaneth, as either hath *Thanksgiving* joyned with it, or elſe is a part of *Thanksgiving*, or *Thanksgiving* a part of it:) by *Prayer* I ſay and *Thanksgiving*, as the proper Means to obtain it. This is the bleſſed effect of Thankſgiving, as it is an Act of Religion. And thus you have heard two grand Reaſons, concluding the neceſſity of Thanksgiving unto God, in the receiving and uſing of his good Creatures. The one, conſidering it as an *Act of Juſtice:* becauſe it is in the only acceptable diſcharge of that obligation of *debt*, wherein we ſtand bound unto God for the free uſe of ſo many good Creatures. The *other*, conſidering it is an *Act of Religion:* becauſe it is the moſt proper and convenient Means to procure from the mouth of God a word of Bleſſing, to ſanctifie the Creatures to the uſes of our lives, and to the comfort of our Conſciences. This *Thanksgiving* being an Act both of Juſtice and Religion: whenſoever we either *receive* or *uſe* any good Creature of God without this, we are *unjuſt* in the Receipt, and in the Uſe *Prophane*. It is now high time we ſhould from the Premiſes infer ſomething for our farther uſe and edification.

42.

And the firſt *Inference* may be, ſhall I ſay for *Trial*; or may I not rather ſay for *Conviction?* Since we ſhall learn thereby, not ſo much to *examine* our *Thankfulneſs*, how true it is; as to *diſcover* our *Unthankfulneſs*, how foul it is. And how ſhould that diſcovery caſt us down to a deep condemnation of our ſelves for ſo much both *Unjuſtice* and *Prophaneneſs*, when we ſhall find our ſelves guilty of ſo many failings in the performance of ſuch a neceſſary Duty both of *Juſtice* and *Religion?* But we cannot abide to hear on this ear: We

43.

unthankful

unthankful to God? Far be that from us: we ſcarce ever ſpeak of any thing we *have*, or have *done*, or *ſuffered*; but we ſend this Clauſe after it, *I thank God for it.* And how are we *unthankful*, ſeeing we do thus? It is a true ſaying, which one ſaith; *Thanking* of God, is a thing *all* men do, and yet *none* do as they ſhould. It is often *in udo*, but ſeldom *in imo:* it ſwimmeth often upon the tip of our *tongues*, but ſeldom ſinketh into the bottom of our *hearts.* *I thank God for it*, is, as many uſe it, rather a (a) *By-word*, than a *Thanksgiving:* ſo far from being an acceptable *ſervice* to God, and a magnifying of *his Name*; that it is rather it ſelf a grievous *ſin*, and a taking of his *holy Name* in vain. But if we will conſider duly and aright, not ſo much how *near* we draw unto God with our *lips*, as how *far* our *hearts* are from him when we ſay ſo: we ſhall ſee what ſmall reaſon we have, upon ſuch a ſlender lip-labour to think our ſelves diſcharged either of the bond of thankfulneſs, or from the ſin of unthankfulneſs. *Quid verba audiam, facta cum videam?* Though we ſay, *I thank God*, a thouſand and a thouſand times over: yet if in our Deeds we bewray foul unthankfulneſs unto him, it is but *Proteſtatio contraria facto:* and we do thereby but make our ſelves the greater and deeper lyars.

a *Uſu quodam magis quàm ſenſu, vel affectu, perſonare in ore multorum gratiarum actionem advertere eſt.* Bern. in Cant. Ser. 13.

44. Every *ſin* is ſpacious and diffuſed, and ſpreadeth into a number of branches: this of *ingratitude* not leaſt. Yet we will do our beſt to reduce all that multitude to ſome few principal branches. There are required unto true Thankfulneſs Three things; *Recognition*, *Eſtimation*, *Retribution.* He that hath received a benefit from another, he ought *firſt*, faithfully to *acknowledge* it; *ſecondly* to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And whoſo faileth in any of theſe, is (ſo far as he faileth) unthankful more or leſs. And do not ſome of us fail in all; and do not all of us fail in ſome of theſe? For our more aſſured, whether *Examination*, or *Conviction*; let us a little conſider how we have and do behave our ſelves in each of the *three* reſpects; in every of which, we will inſtance but in *two* kinds; and ſo we ſhall have *ſix degrees* of Ingratitude: ſtill holding our ſelves as cloſe as we can to the preſent point, concerning our Thankfulneſs or Unthankfulneſs, as it reſpecteth the *uſe* we have *of*, and the *benefit* we have *from* the *good Creatures of God.*

45. And *firſt*, we fail in our *Recognition*, and in the due acknowledgment of *Gods bleſſings.* And therein *firſt*, and let that be the *firſt degree* of our unthankfulneſs; in letting ſo many *bleſſings* of his ſlip by us, without any *regard*, or ſo much as *notice* taken of them: Whereas *Knowledge* muſt ever go before *Acknowledgment*, and *Apprehenſion* before *Confeſſion.* There is a twofold *Confeſſion* to be made unto *God:* the (*b*) *one* of our *ſins*; the *other*, of his *goodneſs.* That belongeth to Repentance; this to Thankfulneſs. Both of them conſiſt in an *Acknowledgment*: and in both, the acknowledgment is moſt faithful, when it is moſt punctual: and in both, we come to make default, for want of taking ſuch particular information, as we ought, and might. In our Repentance we content our ſelves commonly with a general Confeſſion of our ſins; or at the moſt, poſſibly ſometimes make acknowledgment of ſome one or a few groſſer falls, which gall our Conſciences, or which the World crieth ſhame of: and if we do that, we think we have made an excellent Confeſſion. So in our Thanksgivings, ordinarily we content our ſelves with a general acknowledgment of Gods goodneſs and mercies to us; or ſometimes poſſibly recount ſome one or a few notable and (a) *eminent favours*, ſuch as moſt affect us, or whereof the World taketh notice: and this is all we do. But we do indeed in both theſe, deal unfaithfully with God, and with our own ſouls. If we deſire to ſhew our ſelves truly *penitent*, we ſhould take knowledge (ſo far as poſſibly we could) of all our ſins, ſmall and great (at leaſt the ſeveral *ſpecies* and kinds of them, for the *Individuals* are infinite:) and bring them all before God in *the*

b *Confeſſio gemina eſt: aut Peccati, aut Laudis.* Aug. exp. 2. in Pſ. 29. ἢ περὶ ὀπτείων ἐμαρτημάτων κατάγνωσις, ἢ εὐχαριστία, πρὸς τὸν Θεόν. Chryſoſt. in Pſal. 93.

a *Beneficia quædam magnitudo non patitur excidere: ſed numero plura, & temporibus diverſa effluunt.* Senec. 3. de benef. 5.

the Confeſſion of Repentance. And if we deſired to ſhew our ſelves truly *thankful*; we ſhould take notice (ſo far as poſſibly we could, and in the *ſpecies* at leaſt) of *all Gods bleſſings*, ſmall and great: and bring them all before him in the *Confeſſion of praiſe*. We ſhould even (*b*) *Colligere fragmenta*, gather up the very *broken meats*, and let nothing be loſt, thoſe (*c*) ſmall *petty bleſſings*, as we account them, and as we think, ſcarce worth the Obſervation. Did we ſo: how many *baskets full* might be taken up, which we daily ſuffer to fall to the ground, and be loſt? Like *Swine* under the *Oaks*, we grouze up the *Acorns*, and ſnouk about for more, and eat them too, and when we have done, lye routing, and thruſting our Noſes in the Earth for more: but never lift up ſo much as half an eye, to the *Tree* that ſhed them. Every *crum* we put in our *mouths*, every *drop* wherewith we cool our *tongues*, the very *Air* we continually breath in and out through our *throats* and *noſtrils*, a thouſand other ſuch things whereof the very *commonneſs* taketh away the *Obſervation*, we receive from his fulneſs: and many of theſe are renewed every *morning*, and ſome of theſe are renewed every *minute*: And yet how ſeldom do we ſo much as take notice of many of theſe things? How juſtly might that complaint which God maketh againſt the *unthankful Iſraelites*, be taken *up* againſt us? (*d*) *The Oxe knoweth his Owner, and the Aſs his Maſter's Crib: but Iſrael doth not know, my people doth not conſider.*

b Joh. 6. 12.
c *Colligere fragmenta, ne pereant, id eſt, nec minima beneficia obliviſci.* Bernard. in Cant. ſerm. 51.
d Iſa. 1. 3.

The ſecond degree of our Unthankfulneſs to *God*, and that alſo for want of faithful *Acknowledgment*, is, in aſcribing the good things he hath given us to our own *deſerts*, or *endeavours*, or to any other thing or *Creature*, either in part, or in whole, but only to him. Such things indeed we have, and we know it too, (perhaps but too well) but we *beſtirred* our ſelves for them, we *beat* our brains for them, we got them out of the fire, and *ſwet* for them; we may thank our *good friends*, or we may thank our *good ſelves* for them. Thus do we (a) *Sacrifice unto our own nets, and burn incenſe to our drag, as if by them our portion were fat, and our meat plenteous.* And as (*b*) *Pilate* mingled the *blood* of the *Galileans* with their own *Sacrifices*; ſo into theſe ſpiritual (*c*) *Sacrifices of Thanksgiving*, which we offer unto God, we infuſe a quantity of *our own* ſwink and ſweat, of *our own* wit and fore-caſt, of *our own* power and friends, ſtill ſome one thing or other of *our own*; and ſo rob God, if not of all, yet of ſo much of his honour. This kind of *unthankfulneſs* God both foreſaw and forbad in his own people, *Deut.* 8. warning them to take heed, *verſ.* 17. leſt *when they abounded* in all plenty and proſperity, (*d*) *They ſhould forget the Lord, and ſay in their hearts, My power, and the might of my hand hath gotten me this wealth.* The very ſaying or thinking of this was a forgetting of God. (e) *But* (ſaith *Moſes* there) *Thou ſhalt remember the Lord thy God: for it is he that giveth thee power to get wealth*, &c. The whole Chapter is none other but a warn-word againſt unthankfulneſs. All (*f*) *glorying* in our ſelves, all vain *boaſting* of the gifts of God, or *bearing* our ſelves high upon any of his bleſſings is a kind of *ſmothering* of the receipt: and argueth in us a kind of lothneſs to make a free acknowledgment of the Giver's bounty; and ſo is tainted with a ſpice of unthankfulneſs in this degree. (g) *If thou didſt receive it; why doſt thou glory, as if thou hadſt not received it?* Saith my Apoſtle elſewhere. He that *glorieth* in that, for which he even *giveth thanks*; doth by that *glorying*, as much as he dareth, reverſe his *Thanks*. *The Phariſee*, who (*h*) *thanked God* he was not like other men; did even then, and by thoſe very *thanks*, but bewray his own wretched *unthankfulneſs*.

46.

a Hab. 1. 16.
b Luke 13. 1.
c Pſal. 50. 14.
d Deut. 8. 14, 17.
e Ibid. 18.
f *Eſt ſuperbia, & delictum maximum, uti datis tanquam innatis; & in acceptis beneficiis gloriam uſurpare beneficii.* Bernard. de dilig. Deo.
g 1 Cor. 4. 7.
h Luke 18. 11.

Beſides a *faithful Recognition*, in freely *acknowledging* the benefit received; there is required unto thankfulneſs a *juſt Eſtimation* of the benefit, in *valuing* it, as it deſerveth? Wherein we make default, if either we *value it not* at all, or *undervalue it*. The *third Degree* then of our *Ingratitude* unto *God*, is the *Forgetfulneſs*

47.

fulneſs of his benefits. When we ſo eaſily (*i*) *forget* them, it is a ſign we *ſet nought* by them. Every man readily *remembreth* thoſe things, he *maketh any reckoning* of: in ſo much that although old age be naturally *forgetful*, yet (*k*) *Tully* ſaith, He never knew any man ſo old, as to forget where he had hid his gold, or to whom he had lent his moneys. In *Deut.* 8. *Moſes* warneth the people (as you heard) to (a) *beware, leſt being full, they ſhould forget the Lord* that had fed them; and *David ſtirreth up* his ſoul in *Pſal.* 103. to (*b*) *bleſs the Lord, and not to forget any of his benefits.* We all condemn *Pharoah's Butler* of unthankfulneſs to *Joſeph*, (and ſo we may well do; for he afterwards (*c*) condemned himſelf for it:) in that having received comfort from *Joſeph*, when they were fellow-priſoners, he yet (*d*) *forgat* him when he was in place where, and had *power* and *opportunity* to requite him. How inexcuſable are we that ſo *condemn* him? ſeeing wherein we *judge* him, we condemn our ſelves as much, and much more: for we do the ſame things, and much worſe. He forgat *Joſeph*, who was but a man like himſelf: we forget *God*. He had received but *one* good turn; we *many*. It is like he had none about him to put him in mind of *Joſeph*; for as for *Joſeph* himſelf, we know he lay by it, and could have no acceſs: we have *God himſelf* daily rubbing up our *Memories*, both by his *Word* and *Miniſters*, and alſo by new and freſh *benefits*. He, as ſoon as a fair occaſion preſented it ſelf, confeſt his fault, and *remembred Joſeph*; thereby ſhewing his former *forgetfulneſs* to have proceeded rather from *Negligence* than *Wilfulneſs*: we after ſo many freſh *Remembrances* and bleſſed *Opportunities*, ſtill continue in a kind of *wilful* and confirmed Reſolution, ſtill to *forget*. Well may we forget theſe *private* and ſmaller bleſſings; when we begin to grow but too forgetful of thoſe great and *publick Deliverances* God hath wrought for us. Two great *Deliverances*, in the memory of many of us, hath God in his ſingular mercy wrought for us of this Land: ſuch as I think, take both together, no Chriſtian Age or Land can parallel; *One* formerly, from a foreign *Invaſion* abroad; *another* ſince that, from an Helliſh *Conſpiracy* at home: both ſuch, as we would all have thought, when they were done, ſhould never have been *forgotten*. And yet, as if this were *Terra Oblivionis*, the Land where all things are forgotten, how doth the memory of them fade away, and they by little and little grow into forgetfulneſs! We have lived to ſee *Eighty eight* almoſt quite forgotten, and buried in a perpetual Amneſty, (*God* be bleſſed, who hath graciouſly prevented what we feared herein!) *God* grant that we, nor ours ever live to ſee *November's fifth* forgotten, or the ſolemnity of that day ſilenced.

48. A *fourth Degree* of unthankfulneſs is, in *undervaluing* Gods bleſſings, and leſſening the worth of them. A fault whereof the murmuring *Iſraelites* were often guilty: who although they were brought into a (e) *good Land, flowing with milk and honey*, and abounding in all good things both for neceſſity and delight; yet as it is in (*f*) Pſal. 106. *They thought ſcorn of that pleaſant Land:* and were ever and anon, and upon every light occaſion repining againſt *God* and againſt *Moſes*, always receiving good things from God, and yet always *diſcontent* at ſomething or other. And where is there a man among us that can waſh his hands in innocency, and diſcharge himſelf altogether from the guilt of *unthankfulneſs* in this kind? Where is there a man ſo conſtantly and equally *content* with his portion, that he hath not ſometimes or other either grudged at the *leanneſs of his own*, or envied at the *fatneſs* of anothers lot? We deal with our God herein, as *Hiram* hid with *Solomon*. *Solomon* gave him *Twenty Cities* in the Land of *Galilee:* but becauſe the Countrey was *low* and *deep* (and ſo in all likelihood the more fertile for that) (a) *they pleaſed him not; and he ſaid to Solomon, what Cities are theſe thou haſt given me? and he called them* Cabul; that is to ſay, *dirty*. So we are witty to cavil and to quarrel at *Gods gifts?*

i *Apparet illum non ſæpe de reddendo cogitâſſe, cui obrepſit oblivio.* Sen. 3. de benef. 1. *Perveniunt eò quò, ut ego exiſtimo, peſſimus quiſque & ingratiſſimus pervenit; ut obliviſcantur.* Ib. 5.

k *Nec verò quenquam ſenum audivi oblitum, quo loco theſaurum obruiſſet: Omnia quæ curant meminerunt: vadimonia conſtituta, qui ſibi, quibus ipſi debeant.* Cic. de Senect.

d Deut. 8. 14.

b Pſal. 103. 2.

c Gen. 41. 9.

d Gen. 40. 23.

e Exod. 3. 8, 17.

f Pſal. 106. 24.

a 1 Kings 29. 11, 13.

gifts, if they be not in every reſpect ſuch, as we, in our vain *hopes* or *fancies*, have ideated unto our ſelves. This is *dirty*, that *barren*; this too *ſolitary*, that too *populous*; this *ill-wooded*, that *ill-watered*, a third *ill-aired*, a fourth *ill-neighboured*. This (*b*) *grudging* and repining at our portions, and *faulting of God's gifts*, ſo frequent among us, argueth but too much *the unthankfulneſs* of our hearts. (*b*) Μεμψίμοιροι, Jude 16.

49. The laſt thing required unto *Thankfulneſs* (after a faithful *Acknowledgment* of the receipt, and a juſt *Valuation* of the thing received) is *Retribution* and *Requital*. And that muſt be *real*, if it be poſſible; but at the leaſt it muſt be *votal* in *the Deſire* and *Endeavour*. And herein alſo (as in both the former) there may be a double fail; if, having received a benefit, we requite it either *not at all*, or *ill*. Not to have any care at all of *Requital*, is *the fifth degree* of Unthankfulneſs. To a *Requital* (as you (*c*) heard) *Juſtice* bindeth us, either to *the party himſelf* that did us *the good turn*, if it may be, and be either expedient or needful, or at the leaſt, to *his*. *David* retained ſuch a grateful memory of *Jonathan*'s true Friendſhip and conſtant Affection to him, that after he was dead and gone, he hearkened after ſome of *his friends*, that he might requite *Jonathan*'s love by ſome kindneſs to them. [(*d*) *Is there yet any left of the houſe of Saul, that I may ſhew him kindneſs for* Jonathan's *ſake*?] And ſurely he were a very *unthankful* wretch, that having been beholden to *the Father*, as much as his life and livelihood is worth, would ſuffer *the Son* of ſo well deſerving a Father to periſh for want of his *help*, and would not ſtrain himſelf a little, even *beyond his power* (if need were) to *ſuccour* him. Indeed to *God*, as we heard, we can render nothing that is worthy the name of *Requital*, we muſt not ſo much as think of that. But yet ſomewhat we muſt do, to expreſs the true and unfeigned *thankfulneſs* of our hearts, which though it be nothing leſs, yet it pleaſeth him for Chriſt's ſake to interpret as a *Requital*. And that to *him* and *his*; to him by ſeeking his *glory*, to *His*, by the fruits of our Chriſtian *Charity*. We adventure our ſtates and lives, to maintain the honour and ſafety of our *Kings* in their juſt wars, from whom perhaps we never received *particular favour* or benefit, other than the common benefit and protection of *Subjects*. And are we not then foully *ingrateful to God*, to whoſe Goodneſs we owe all that we have or are; if, for the advancement of his *glory*, and the maintenance of his *truth*, we make dainty to ſpend the beſt, and moſt precious things we have, yea, though it be the deareſt *heart-blood* in our bodies? But how much more *ungrateful*, if we think much, for his ſake to forgo Liberty, Lands, Livings, Houſes, Goods, Offices, Honours, or any of theſe ſmaller and inferiour things? Can there be greater *unthankfulneſs*, than to grudge him a *ſmall*, who hath given us *all*? In theſe, yet peaceable times of our *Church* and *State* (God be thanked) we are not much put to it; but who knoweth how ſoon a heavy *day of trial* may come, (we all know it cannot come *ſooner*, or *heavier* than our ſins have deſerved;) wherein woe, woe to our *unthankfulneſs*, if we do not freely and chearfully render unto God of thoſe things he hath give us, whatſoever he ſhall require of us. But yet even in theſe peaceable times there want not opportunities, whereon to exerciſe our *Thankfulneſs*, and to manifeſt our deſires of *requital*, though not to *him*, yet to *his*. To his *Servants* and *Children* in their *Afflictions*; to his poor diſtreſſed *members* in their manifold *neceſſities*. Theſe opportunities we never did, we never ſhall want, according to our Saviour's *Prediction*, (or rather *Promiſe*) (*a*) *Pauperes ſemper habebitis*; *The Poor you ſhall always have with you*, as my Deputy-receivers; *but me* (in perſon) *ye ſhall not have always*. And what we do, or not do, to (*b*) *theſe*, whom he thus conſtituted his *Deputies*, he taketh it as done or not done unto *himſelf*. If when God hath given us *Proſperity*, we ſuffer theſe to be *diſtreſſed*, and *comfort* them (*a*) Matth. 26. 11. (*b*) Matth. 25. 50.

not, or *victuals*, to *periſh*, and *feed* them not; or *cloathing*, to *ſtarve*, and *cover* them not; or *power*, to be *oppreſſed*, and *reſcue* them not; or *ability* in any kind, to *want* it, and *relieve* them not: Let us make what *ſhews* we will, let us make what *profeſſion* we will of our *Thankfulneſs* to God, what we deny to *theſe* we deny to *him*; and as we deal with *theſe*, if his caſe were *theirs* (as he is pleaſed to make their caſe *his*) we would ſo deal with *him*. And what is to be *unthankful*, if this be not?

50. And yet behold, *unthankfulneſs*, more and greater than this; unthankfulneſs in the *ſixth*, and laſt, and higheſt, and worſt *degree*. We requite him *evil* for good. In that other we were *unjuſt*, not to requite him at all; but *injurious* alſo in this, to requite him with *ill*. It ſticketh upon *King Joaſh* as a brand of infamy for ever, that he ſlew (*c*) *Zachary* the Son of *Jehoiada* the High-Prieſt, who had been true and faithful to him both in *the getting* of the Kingdom, and in *the Adminiſtration* of it, recorded to all Poſterity, 2 Chron. 24. *Thus Joaſh the King remembred not the kindneſs which Jehoiada the Father had done him, but ſlew his Son; and when he died, he ſaid, The Lord look upon it, and require it.* And it was not long before the Lord did indeed *look upon it, and require it*; the very next verſe beginneth to lay down *the vengeance* that God brought upon him for it. And yet compared with ours, *Joaſh* his ingratitude was nothing. *Jehoiada* was bound as a *Subject* to aſſiſt the right Heir, *God* is not bound to us, he is a *Debtor* to none. *Joaſh* had right to *the Crown* before *Jehoiada* ſet it on his head: we have no *right* at all to *the Creature*, but by God's gift. *Joaſh*, though he dealt not well with *the Son*, yet he evermore eſteemed *the Father* ſo long as he lived, and was adviſed by him in the Affairs of his Kingdom; we rebel even againſt *God himſelf*, and caſt all his Counſels behind our backs. *Joaſh* ſlew the Son, but he was a *mortal* man, and his *Subject*, and he had given him (at leaſt as he apprehended it) ſome *affront* and provocation; we by our ſins and diſobedience crucifie the Son of God, (*d*) *The Lord and giver of life*, by whom, and in whom, and from whom we enjoy all *good Bleſſings*, and of whom we are not able to ſay that ever he dealt unkindly with us, or gave us the leaſt provocation. But as *Iſrael* (whom God calleth (*e*) *Jeſurun*, and compareth to an *Heifer* fed in large and fruitful Paſtures) going always at full bit, grew *fat* and *wanton*, and *kicked* with the heel; ſo we, the more *plentifully* God hath heaped his bleſſings upon us, the more *wantonly* have we followed the ſwinge of our own hearts, and the more *contemptuouſly* ſpurned at his holy Commandments. It was a grievous *Bill of complaint*, which the Prophet in the name of God preferred againſt *Iſrael*, in *Hoſea* 2. That his (*f*) *Corn*, and *Wine*, and *Oyl*, and the *Silver*, and *Gold* which he had given them, they imployed in the Service of *Baal* an abominable Idol. If when God giveth us *Wit*, *Wealth*, *Power*, *Authority*, *Health*, *Strength*, *Liberty*, every other good thing; inſtead of *uſing* theſe things to his *glory*, and the comfortable *relief* of his Servants, we *abuſe* them, ſome or all, to the ſervice of thoſe *Idols* which we have erected to our ſelves in our hearts; to the maintenance of our Pride and Pomp, making *Lucifer* our God; of our Pelf and Profits, making *Mammon* our God; of our ſwiniſh pleaſures and ſenſuality, making our (*g*) *Belly* our God: Are we not as deep in the Bill as thoſe *Iſraelites* were? As *unjuſt* as they? As *prophane* as they? As *unthankful* every way as they? Flatter we not our ſelves: *Obedience* to *God's* Commandments, and a *ſober* and *charitable uſe* of his Creatures, is the beſt, and ſureſt evidence of our *Thankfulneſs* to *God*, and the faireſt *requital* we can make for them. If we withdraw our *obedience*, and fall into open rebellion againſt God; if we abuſe them, in making them either *the occaſions* or *inſtruments* of ſin to the diſhonour of *God*, and damage of his *Servants*; we repay him *ill* and unworthily for *the good* we have

(*c*) 2 Chron. 24. 22, 23.

(*d*) *Sym. Nicen.*

(*e*) Deut. 32. 15.

(*f*) Hoſ. 2. 8.

(*g*) Phil. 3. 9.

have received, and are guilty of *Unthankfulneſs* in this fouleſt and higheſt degree.

Now we have ſeen what we are, let us ſay the worſt we can by *unthankful ones*; call them *Wretches, Caitiffs, Churles*, any thing; load them with infamies, diſgraces, contumelies; *charge* them with Injuſtice, Prophaneneſs, Atheiſm; *condemn* them, and with them the vice it ſelf, *Unthankfulneſs*, to the pit of Hell: do all this, and more, and ſpare not; and as *David* did at *Nathan*'s Parable, when we hear any caſe or example of *ingratitude* in any of the former degrees, whether *really* done, or but *in a Parable*, pronounce ſentence upon the guilty, (a) *The man that hath done this thing ſhall ſurely die*. But withal let us remember, when we have ſo done, that our hearts inſtantly prompt us what *Nathan* told *David*, (b) *Thou art the man*. We, we are the men, we are theſe *unthankful ones*; *unthankful* to God, *firſt*, in paſſing by ſo many of his bleſſings without taking any *conſideration* of them; *unthankful, ſecondly*, in *aſcribing* his Bleſſings wholly or partly to our ſelves, or any other but him; *unthankful, thirdly*, in valuing his Bleſſings ſo lightly, as to *forget* them; *unthankful, fourthly*, in diminiſhing the worth of his Bleſſings, and *repining* at our portion therein; *unthankful, fifthly*, in not *rendring* to him and his, according to the good he hath done for us; but *ſixthly*, and moſt of all, *unthankful* in *requiting* him evil for good, and hatred for his good will. Dealing thus with him, let us not now marvel, if he begin to deal ſomething ſtrangely, and otherwiſe than he was wont with us. If he *deny* us *his Creatures*, when we *want* them; if he *take* them from us when we *have* them; if he *withhold* his bleſſing from them, that it ſhall not *attend* them; if we find ſmall *comfort* in them, when we *uſe* them, if they be unanſwering our *expectations*, when we have been at ſome *pains* and *coſt* with them; if, as the Prophet ſpeaketh, (c) *We ſow much and bring in little, we eat and have not enough, we drink and are not filled, we cloath us and we are not warm, and the wages we earn we put into a bag with holes*: if any of theſe things befal us, let us ceaſe to wonder thereat; our ſelves are the cauſers of all our woe. It is our great *unthankfulneſs* that blaſteth all our endeavours, that leaveneth with *ſowerneſs* whatſoever is *ſweet*, and turneth into *poiſon* whatſoever is *wholeſom* in the good *Creatures* of God. It is *the* (d) *Word of God*, and *Prayer*, *that ſanctifieth* them to our uſe; and they are then *good* when they are received with *thanksgiving*. So long as we continue *unthankful*, we are vain if we look for any *ſanctification* in them, if we expect any good from them.

51.

(a) 1 Sam. 12. 5.

(b) *Ibid.* 7.

(c) Hagg. 1. 6.

(d) Ver. 5. hic.

I have now done with my *firſt* Inference, for *Trial*, or rather *Conviction*: I add a *ſecond* of *Exhortation*. The duty it ſelf being ſo neceſſary as we have heard; *Neceſſary*, as an Act of *Juſtice* for *the receipt* of the Creature; and neceſſary as an Act of *Religion* for *the ſanctifying* of the Creature: how ſhould our hearts be enflamed with an holy *deſire*, and all our powers quickned up to a faithful *endeavour*, conſcionably to perform this ſo *neceſſary a duty*? One would think, that very *neceſſity*, together with the conſciouſneſs of our former *unthankfulneſs*, ſhould in all reaſon be enough to work in us that both *deſire* and *endeavour*. In all reaſon it ſhould ſo; but we are unreaſonable, and much ado there is to *perſwade* us to any thing that is good, even when we are *perſwaded*. Wherefore to enforce *the exhortation* more effectually, I muſt have leave to preſs the performance of this duty upon our Conſciences, with ſome farther *Inducements*, and important *Conſiderations*.

52.

Conſider, firſt, *the excellency* of the Duty. There are but *three heads*, whereto we refer all that is called good; *Jucundum, Utile, Honeſtum*; Pleaſure, Profit, and Honeſty. There is nothing deſirable and lovely, but in one or other of theſe *three reſpects*. Each of theſe ſingly we account *good*, but that

53.

excellently good, wherein they *all concurr*. We love things that will give us *delight*, ſometimes when there is neither *profit*, nor *credit* in them; we love things that will bring us *profit*, though poſſibly neither *delightful* greatly, nor *ſeemly*; and we love things that we think will do us *honeſty*, oftentimes without regard either of *Pleaſure* or *Profit*. How ſhould we then be affected to this duty of *giving thanks*, and ſinging Praiſes unto our GOD, wherein all thoſe do jointly *concurr*, and that alſo in an excellent meaſure? *David* hath wrapped them all together in one verſe in the beginning of *Pſal.* 147. (*a*) *Praiſe ye the Lord, for it is good; yea, it is a pleaſant thing, and praiſe is comely.* It is *good*, it will bring you *profit*; it is *pleaſant*, it will afford you *delight*; and it is *comely*, it will do you *honeſty*; and what can heart wiſh more? Again, many *good virtues* and graces of God in us ſhall *expire* together with us, which though they be *eternal* in their *fruit* and reward, yet are not ſo as to their *proper Acts*; which after this life ſhall ceaſe, becauſe there ſhall be neither *need*, nor *uſe* of them then, (*b*) *Whether there be Prophecies, they ſhall fail; or whether there be tongues, they ſhall ceaſe; or whether there be knowledge, it ſhall vaniſh away.* There ſhall be no uſe of taming the fleſh by *Faſting*, or of ſupplying the want either of others by *Alms*, or of our ſelves by *Prayer*. Nay, even *Faith* and *Hope* themſelves ſhall have an end; for we ſhall not then need to *believe*, when we ſhall *ſee*; nor to *expect*, when we ſhall *enjoy*. But *giving of Thanks*, and Praiſe, and Honour, and Glory unto *God*, ſhall remain in *the Kingdom of Heaven*, and of Glory. It is now the continual bleſſed (*c*) *exerciſe of* the glorious *Angels* and *Saints* in Heaven, and it ſhall be ours when we ſhall be tranſlated thither. O that we would learn often to *practiſe* here, what we hope ſhall be our eternal *exerciſe* there! Oh, that we would accuſtom our ſelves, being (*d*) *filled in the Spirit, to ſpeak to our ſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging and making Melody in our hearts to the Lord, giving thanks always for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt*, as ſpeaketh our Apoſtle, *Epheſ.* 5.

(*a*) Pſal. 147. 1.

(*b*) 1 Cor. 13. 8.

(*c*) Rev. 4. 8, 11. & 7. 11, 12.

(*d*) Eph. 5. 18, 20.

54. Conſider, *ſecondly*, the multitude, and variety, and *continuance* of God's Bleſſings, and let that provoke thy *Thankfulneſs*. If thou hadſt received but *one* or a *few* benefits, yet *thanks* were due even for thoſe *few*, or for that *one*, more than thou art able to return. But what canſt thou alledge, or how excuſe thy *unthankfulneſs*, when his mercies are *renewed every morning*, nay, every (*e*) *moment*? when he is ever (*f*) *opening his hand*, and pouring out his *bleſſings*, and (*g*) *loading*, and even overwhelming thee with his *Benefits*, as if he did *vie* with thee, and would have thee ſee how eaſily he can overcome thy *evil* with his *goodneſs*, and infinitely out-ſtrip thine infinite *ingratitude* with his more infinite *munificence*? His *Angels* are about thee, though thou knoweſt it not; from a thouſand unknown dangers he delivereth thee, which thou ſuſpectedeſt not: he ſtill *continueth* his goodneſs unto thee, and *repreiveth* thy deſtruction, though thou deſervedſt it not. What ſhould I ſay more? thy very *life* and *being* thou oweſt to him (*h*) *In whom we all live, and move, and have our being*: thence reſolve with holy *David*, to ſing praiſe unto the Lord, (*i*) *as long as thou liveſt*; and to ſing praiſe unto thy God, whilſt *thou haſt thy being*. Many and *continual receipts* ſhould provoke many and *continual Thanks*.

(*e*) *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia præſtas.* Aug. Solil. cap. 18. *Tot munera, quæ ſine interniſſione diebus ac noctibus* (Dii) *fundunt.* Senec. 4. de benef. 3.

(*f*) Pſal. 145. 16.

(*g*) Pſal. 68. 29.

(*h*) Acts 17. 28.

(*i*) Pſal. 104. 33.

55. Conſider, *thirdly*, thy *future neceſſities*. If thou wert ſure of that thou haſt, that thou and it ſhould continue together for ever, and never part; and that thou couldeſt make pretty ſhift to live upon the *Old ſtock* hereafter, and never ſtand in need to him for more, there might be ſo much leſs need to take care for *giving thanks* for what is paſt. But it is not ſo with any of us; of what we have, we are but *Tenants at Courteſie*, and we ſtand continually upon

upon our good behaviour, whether we ſhould hold of him any longer, or no; and much of our *future happineſs* ſtandeth upon our *preſent thankfulneſs*. And with what face can we *crave* to have more (and yet more we muſt have, or we cannot ſubſiſt) if we be not *thankful* for what we have? (g) *Peremptoria res eſt ingratitudo*, ſaith St. *Bernard*, it cutteth off all kindneſs. (h) *Ventus urens & exſiccans*, like that (i) *ſtrong Eaſt-wind*, which in a night dried up the *Red Sea*; it holdeth off the *ſtreams* of God's bounty from flowing, and drieth up thoſe *Channels* whereby his mercies were wont to be conveyed unto us. Certainly this is one ſpecial cauſe why *God* ſo often ſaith us *Nay*, and ſendeth us away *empty* when we *ask*, even becauſe we are ſo little *thankful* to him for former *receipts*. *The* (k) *rivers* return all their waters to the Sea, from whence they had them; and they gain this by the return, that *the Sea* feedeth them again, and ſo by a continual freſh ſupply, preſerveth them in perpetual being and motion. If they ſhould (l) with-hold that *tribute*, *the Sea* would not long ſuffice them *nouriſhment*. So we by giving, *receive*; and by true paying *the old debt*, get credit to run upon a *new ſcore*, and provoke *future bleſſings*, by our *thankfulneſs* for former; as *the earth* by ſending up vapours back to *Heaven* from *the dew* ſhe hath received thence, filleth *the bottles of Heaven* with new moiſture, to be poured down upon her again in due ſeaſon, in kindly and plentiful ſhowers. By our *Prayers* and *Thanksgivings* we erect a *Ladder*, like that which (m) *Jacob* ſaw, whereon *the Angels aſcended* and *deſcended*, we preſerve a mutual *entercourſe* betwixt Heaven and Earth, and we maintain a kind of continual *trading*, as it were, betwixt *God* and us. *The Commodities* are brought us in, they are *God's bleſſings*; for theſe we traffick by our *Prayers* and *Thanksgivings*. Let us therefore deal *ſquarely*, as wiſe and *honeſt Merchants* ſhould do. Let us keep *touch*, and pay; it is as much as our credit is worth. Let us not think to have *Commodities* ſtill brought us in, and we ſend none out, (n) *Omnia te adverſum ſpectantia*, this dealing cannot hold long: rather let us think, that *the quicker*, and *ſpeedier*, and *more* returns we make, our gains will be *the greater*; and that (o) *the oftner* we *pray* and *praiſe God* for his bleſſings, the more we ſecure unto our ſelves both *the continuance*, and *the increaſe* of them.

(g) Bern. Serm. 77.
(h) Auguſt. Soliloq. c. 18.
(i) Exod. 14. 21.
(k) Eccl. 1. 7. *Suæ reddantur origini fluenta gratiæ, ut uberius fluant.* Bern. Ser. 89.
(l) *Aliquin, niſi ad fontem redeant, exſiccantur.* Bern. Ibid.
(m) Gen. 28. 12.
(n) Horat. 1. Ep. 1.
(o) Ἐὰν ὀπὶ τοῖς φιλάσιν ἐυχάεισθαι γανώμεθα, καὶ πρὸς τὸ ἀεὶ μειζόνων τυχεῖν ἑαυτοὺς πολλῷ προθυμοτέρους ποιῶμεν τῷ παῤῥησίαν. Chryſ. in Gen. hom. 26. ἐυλόγησας ὁ Θεὸς, ὀφειλέτην αὐτὸν κατέστησε μείζονος ἐνεργείας. Ibid. hom. 25.

Conſider, *fourthly*, thy *miſery*, if thou ſhouldſt want thoſe things which *God* hath given thee. (a) *Carendo magis quam fruendo.* Fools will not know that true worth of things but by *wanting*, which wiſer men had rather learn by *having* them. Yet this is the common Folly of us all; we will not *prize* God's bleſſings as we ſhould, till he for our *unthankfulneſs*, *take* them from us, and teach us to value them better before we have them again. We repine at *God's* great *bleſſings*, we grudge at his gentle *Corrections*, judging theſe too *heavy*, thoſe too *light*. We think our very *Peace* a burden, and complain of *plenty*, as ſome would do of *ſcarcity*; and undervalue the bleſſed *Liberty* we have of treading in his *Courts*, and partaking his holy *Ordinances*; and all this, becauſe by his great goodneſs we have ſo long enjoyed them; and this is our guiſe in every other thing proportionably. Did we but *feel* a while the miſeries of our Neighbour-Countrys, who want *the Bleſſings* which we thus ſlight; or could we but *fore-think* what our miſery ſhould be, if we (as they) had our Throats ever before *the Sword*, or were waſted with extreme *Famines* and *Peſtilences*, or lived either in *thick darkneſs*, without *the Goſpel*, or under *cruel Perſecution* for it. Did we thus, though our hearts were as *hard* and *cold* as ſtones, it could not be but thoſe thoughts would *ſoften* them, and inflame them to magnifie and bleſs the holy name of *God* for our long and pre-

56.

(p) Οἱ δὲ καλοὶ γνώμαισι, τὰ ἀγαθὰ χρεῶν ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ. *Tum denique homines noſtra intelligimus bona, quum quæ in poteſtate habuimus, ea amiſimus.* Plaut. in captiv. 1, 2.

preſent *peace*, for that meaſure of *plenty* whatever it be which we yet have, and for the ſtill continued *liberty* of his glorious *Goſpel* and ſincere *Worſhip* among us. God grant, that from our wretched *unthankfulneſs*, he take not juſt occaſion, by taking theſe great *bleſſings* from us, to teach us at once both how to *uſe* them better, and how to *value* them better.

57. Conſider, *fifthly*, thy *Importunity* with God, when thou *wanteſt* any thing, and according to that, proportion thy *thanks* when thou *haſt* it. I remember what (*a*) *Bernard* writeth of the Popes Servants and Courtiers in his time: *Importuni ut accipiant, inquieti donec acceperint, ubi acceperint, ingrati.* When Suiters come to *the Popes Court* with their buſineſſes, *the Courtiers* and *Officers* lie in the wind for them, greedily offering their ſervice, and never quiet with them till they have got ſomething; but by that they have *got* the money, they have *forgot the man*; and having firſt ſerved their own turn, they then leave the buſineſs to go which way it will. Not much unlike is our dealing with God. When we (*b*) would have ſomething, ſome *outward bleſſing* conferred, or ſome *outward calamity* removed, (for *thankleſs devotions* ſeldom look farther than after theſe *outward things*;) we are, as St. *Chryſoſtome* ſpeaketh, (*c*) σφοδρὸι τις, very eager and earneſt with God, we muſt have no Nay; we *wreſtle* with him, and that ſtoutly, as if we would out-wreſtle (*d*) *Jacob* for a bleſſing, and we will *not let him go* till we have obtained it. But ᾧ τὸ λαβεῖν ἀναπαλωκότες, ſaith *Chryſoſtome* there: When our turn is ſerved, and we have what we would have, by and by all our *devotion* is at an end, we never think of *thanks*. All *the ten Lepers* begged hard of *Chriſt* for a cleanſing; the Text ſaith, (*e*) *They lift up their voices*, they were all loud enough whilſt they were Suitors: *Sed ubi novem?* There returned not to *give God thanks* for their cleanſing, of the whole *ten*, any more than barely *one* ſingle man. It is our caſe juſt. When we want any of the good Creatures of God for our neceſſities, we (*f*) *open our mouths wide*, till he (*g*) *open his hand, and fill them with plenteouſneſs*; but after, as if *the filling* of our Mouths were *the ſtopping* of our Throats, ſo are we *ſpeechleſs* and *heartleſs*. Shame we to be ſo *clamorous*, when we crave from him; and ſo *dumb* when we ſhould *give him thanks*.

(*a*) *Bern. l. 4. de conſid. ad Eugen.*

(*b*) *Multos videmus uſque hodiè ſatis importunè petentes, quod ſibi deeſſe cognoverint, ſed paucos admodum novimus, qui dignas ſuper acceptis beneficiis gratias agere videantur.* Bern. Serm. de diverſis 27.

(*c*) *Chryſoſt. in* Pſal. 137.

(*d*) Gen. 32. 25, 26.

(*e*) Luke 17. 13, 17.

(*f*) Pſal. 81. 10.

(*g*) Pſal. 145. 16.

58. Conſider, *laſtly*, how *freely* God hath given thee, what he hath given thee. (*h*) *Dupliciter gratis*, ſaith *Bernard*, *ſine merito*, *ſine labore*. Freely both ways; *freely* without thy *deſert*, and *freely* without ſo much as thy *pains*. Freely, *firſt*, without thy *deſert*. *Jacob*, a man as well deſerving as thou, yet confeſſed himſelf, (*i*) *Not worthy of the leaſt of all God's Mercies*. And St. *Paul* cutteth off all challenge of deſert, by that Interrogatory, (*k*) *Who hath firſt given him, and it ſhall be recompenſed him?* As who ſhould ſay, No man can challenge God, as if he owed him ought. If he have made himſelf a *Debtor* to us by his *Promiſe*, (and indeed he hath ſo made himſelf a *debtor* to us) yet that is ſtill *gratis*, and for nothing; becauſe the *Promiſe* it ſelf was *free* without either (*l*) *Debt* in him, or *Deſert* in us. Nay more, God hath been good to us, not only when we had *not deſerved it*, but (which ſtill more magnifieth his bounty, and bindeth us the ſtronger to be *thankful*,) when we had deſerved the quite contrary. And how is it poſſible we ſhould forget ſuch his unſpeakable kindneſs, in giving us *much good*, when we had done *none*, nay, in giving us *much good*, when we had done *much ill*? And as he gave it *ſine merito*, ſo *ſine labore* too; the Creature being freely beſtowed on us, as on the one ſide not by way of *reward* for any *deſert* of ours, ſo neither on the other ſide by way of wages for any *labour* of ours. To ſhew that God giveth not his *Bleſſings* for our labour meerly, he ſometimes *giveth* them not, where they are *laboured for*; and again he *giveth* them ſometimes where they are *not laboured for*. If in the ordinary diſpenſation of his Providence, he

(*h*) *Bern. in* Pſal. *Qui habitat.* Serm. 14.

(*i*) Gen. 32. 10.

(*k*) Rom. 11. 35.

(*l*) *Nulla Deo dandi beneficii cauſa eſt.* Sen. 4. de benef. 3. *Ego rebar ſpontaneas eſſe numinum benignitates ultroque ab his fluere inexpectata benevolentiæ munera.* Arnob. cont. Gent. l. 3. *Deus nulli debet aliquid, qui omnia gratuito præſtat. Et ſi quiſquam dicet, ab illo aliquid deberi meritis ſuis, certe at eſſet non ei debebatur; non enim erat, cui deberetur.* Aug. 3. de lib. arb. 16.

he beſtowed them upon them that labour, as *Solomon* ſaith, (e) *The diligent hand maketh rich*; and ſeldom otherwiſe, for (*(f) He that will not labour*, it is fit *he ſhould not eat*; *)* yet that *labour* is to be accounted but as *the means*, not as a ſufficient *cauſe* thereof. And if we dig to *the root*, we ſhall ſtill find it was *gratis*; for even that power to labour was *the gift* of God, (g) *It is God that giveth thee power to get wealth.* Yea in this ſence, (h) *nature* it ſelf is *grace*, becauſe given *gratis* and freely, without any labour, preparation, diſpoſition, deſert, or any thing at all in us.

(e) Prov. 12. 24. & 13 4.
(f) 2 Theſ. 3. 10.
(g) Deut. 8. 18.
(h) See before *Serm. 3. ad Cler. Sect.* 18.

All theſe conſiderations, *the excellency* of the Duty, *the continuance* of God's Bleſſings, our future *neceſſity*, our *Miſery* in wanting, our *Importunity* in craving, his free *Liberality* in beſtowing, ſhould quicken us to a more conſcionable performance of this ſo *neceſſary*, ſo *juſt*, ſo *religious* a Duty. And thus having ſeen our *Unthankfulneſs diſcovered* in ſix points, and heard many *Conſiderations* to provoke us to *thankfulneſs*, it may be we have ſeen enough in that to make us *hate the fault*, and we would fain *amend* it; and it may be we have heard enough in this to make us *affect the Duty*, and we would fain *practiſe* it, may ſome ſay, but we are yet to learn how. *The Duty* being hard, and our *backwardneſs* great, what good courſe might be taken, effectually to *reform* this our ſo great *backwardneſs*, and to *perform* that ſo hard a *Duty*? And ſo you ſee, my *ſecond* Inference for *Exhortation* breedeth a *third*, and that is for *direction*; which for ſatisfaction of thoſe men that pretend willingneſs, but plead ignorance, I ſhould alſo proſecute, if I had ſo much time to ſpare: wherein ſhould be diſcovered, what be the principal *cauſes* of our ſo great *Unthankfulneſs*; which taken away, the effect will inſtantly, and of it ſelf ceaſe. Now thoſe *Cauſes* are eſpecially, as I conceive, theſe five, *viz.* 1. *Pride*, and Self-love; 2. *Envy*, and Diſcontentment; 3. *Riotouſneſs*, and Epicuriſm; 4. Worldly *Carefulneſs*, and immoderate Deſires; 5. Carnal *Security*, and foreſlowing the time. Now then, beſides the application of that which hath already been ſpoken in the former *Diſcoveries* and *Motives*, *(* for every *Diſcovery* of a fault doth virtually contain ſome *means* for the correcting of it; and every true *Motive* to a duty, doth virtually contain ſome *helps* unto the practice of it: *)* beſides theſe, I ſay, I know not how to preſcribe any better *remedies* againſt unthankfulneſs, or *helps* unto thankfulneſs, than faithfully to ſtrive for the caſting out of thoſe *ſins*, and the ſubduing of thoſe *Corruptions* in us, which *cauſe* the one, and *hinder* the other. But becauſe the time, and my ſtrength are near ſpent, I am content to eaſe both my ſelf and you, by cutting off ſo much of my proviſion, as concerneth this Inference for *Direction*, and deſire you that it may ſuffice for the preſent, but thus to have pointed at theſe *Impediments*, and once more to name them. They are *Pride*, *Envy*, *Epicuriſm*, *Carefulneſs*, *Security*.

59.

"I place *Pride* where it would be, *the foremoſt*, becauſe it is of all other "(*i*) the *Impediment* of *Thankfulneſs*. Certainly there is no one thing in "the World, ſo much as *Pride*, that maketh men *unthankful*. He that would "be truly thankful, muſt have his eyes upon both; the one eye upon *the* "*Gift*, and the other upon *the Giver*; and this the proud man never hath. "Either through (*k*) *ſelf-love* he is ſtark blind, and ſeeth neither; or elſe "through *Partiality*, he winketh on one eye, and will not look at both. "Sometimes he ſeeth *the Gift*, but too much, and boaſteth of it; but then "he forgetteth *the Giver*, he (*l*) *boaſteth as if he had not received it*. "Sometimes again he over-looketh *the Gift*, as not good enough for him, "and ſo repineth at *the Giver*, as if he had not given him according to his "worth. Either he *undervalueth* the *Gift*, or elſe he *overvalueth* himſelf; "as if he were himſelf *the Giver*, or at leaſt *the Deſerver*; and is in both "*unthankful*. To remove this *impediment*, whoever deſireth to be *thankful*, "let

60.

(*i*) *Maximè facit ingratos nimius ſui ſuſpectus, & inſitum mortalitati vitium ſe ſuaque mirandi.* Sen. 2. de benef. 26.
(*k*) *Cæcus amor ſui.* Hor. 1. Carm. od. 18.
(*l*) 1 Cor. 4 7.

(a) Gen. 32. 10.
(b) Sacrilegus invasor gloriæ tuæ. Bern. in Can. Serm. 13.

"let him *humble* himself, nay, *empty* himself, nay, *deny* himself, and all his "*desert*; confess himself with *Jacob*, (a) *less than the least of God's mercies*, and "condemn his own heart of much sinful (b) *sacrilege*, if it dare but think the "least thought tending to *rob God* of the least part of his honour.

61.

(c) Superbiæ prima soboles inanis gloria---mox invidiam gignet. Greg. 31. Mor. 31.
(d) Non potest quisquam & invidere, & gratias agere. Sen. 3. de benef. 3.
(e) Vehemens, & importunum malum invidia, quæ nos inquietat, dum comparat. Hic mihi præstitit, sed illi plus, sed illi maturius. Sen. 2. de benef. 28.
(f) Illis non tam jucundum est, multos post se videre, quam grave aliquem ante se. Sen. Ep. 73.
(g) Matth. 20. 15.
(h) Καὶ πὶ ἡ τέτο μέγα πρὸς εὐθυμίαν ὄφ, τὸ μὴ τὰ ἀφ' αὐτὸν ὁπισκοπεῖν, ἡ τὰ καθ' ἑαυτόν. Plut. de tranquil. anim. Nulli ad aliena respicienti, sua placent. Sen. 3. de ira 30.
(i) Quodque aliena capella gerat distentius uber, tabescat, neque se maxima pauperiorum turbæ comparet? Hor. 1. Ser. Sat. 1. Ἐι ἡ μὴ, τὸν ὑπερδεξίως ζῆν, ἡ μὴ καθεύδειν οἱ πολλοὶ πρὸς τὸν ὑπάρχοντας ἀντιπαρεξάγεσι. Plu. ubi supra.
(k) Nec ea inquirimur, quæ nos aliis præposuere, sed ea sola quæ fortuna præcedentium ostentat. Sen. 3. de benef. 3.

"*Envy* followeth Pride; *the* (c) *daughter* the Mother, a *second* (d) great *Im-*"*pediment* of thankfulness. The fault is, That men, not content only to look "upon *their own* things and the present, but (e) comparing these with the things "of *other men*, or *times*, instead of giving *thanks* for what *they* have, (f) *repine* "that others have *more* or *better*; or for what they *now* have, *complain*, that it "is not with them as it hath been. These thoughts are enemies to *the tranquil-*"*lity* of the mind, breeding many *discontents*, and much *unthankfulness*; "whilst our (g) *eyes are evil, because God is good to others*, or hath been so to us. "To remove this *impediment*, whoever desireth to be truly *thankful*, let him "look upon (h) *his own* things, and not on the things of *other men*; and therein "consider, not so much what *he wanteth*, and fain would have, as what *he hath*, "and could not well want. Let him think, that what God hath *given* him, came "from his free *bounty*, he owed it not; and what he hath *denied* him, he with-"holdeth it either in his *Justice* for his former sins, or in his *Mercy* for his far-"ther good, that God giveth to no man all the desire of his heart in these *out-*"*wardly things*, to teach him not to look for absolute contentment in this life, "least of all in these things. If he will needs look upon *other mens* things, let "him compare himself rather (i) with them that *have less*, than those that "*have more*; and therein withal consider, not so much what (k) *himself wanteth* "which some *others have*, as what *he hath* which many *others want*. If a *few* "that enjoy God's Blessings in these outward things in a *greater measure* than "he, be an eye-sore to him, let those *many others*, that have a *scanter Por-*"*tion*, make him acknowledge that *God hath dealt* liberally and bountifully "with him. We should do well to understand that saying of *Christ*, not barely "as a *Prediction*, but as a kind of *Promise* too (as I have partly intimated (l) be-"fore) *The poor you shall always have with you* (m); and to think, that every *Beggar* "that seeketh to us, is sent of God, to be as well a *Glass* wherein to *represent* "*God*'s bounty to us, as an *Object* whereon for us to *exercise* ours. And as for "*former times*, let us not so much *think* how much better we have been, as "how *well* we are; that we are not so well now, *impute* it to our former *unthank-*"*fulness*, and *fear*, unless we be more *thankful* for what we have, it will be yet "and every day worse and worse with us. Counsel very needful for us in these "declining times, which are not (God knoweth, and we all know) as the "times we have seen; the leprous humour of *Popery* secretly stealing in upon us, "and as a *Leprosie* spreading apace under the skin; and penury and poverty, "as an ulcerous *sore*, openly breaking out in the very face of the Land. "Should we murmur at this, or repiningly complain that it is not with us, "as it hath been; God forbid, that is the way to have it yet, and yet "worse: Rather let us *humble* our selves for our former *Unthankfulness*, "whereby we have provoked God to withdraw himself in some measure "from us, and *bless* him for his great *mercy*, who yet continueth his goodness "in a comfortable and gracious measure unto us, notwithstanding our so great "*unworthiness* and *unthankfulness*. Thousands of our Brethren in the world, "as good as our selves, how *glad* would they be, how *thankful* to God, how "would they rejoice and sing, if they enjoyed but a small part of that *peace* and "*prosperity* in outward things, and of that *liberty* of treading in *God's Courts*, "and partaking of his *Ordinances*, which we make so little account of, because "it is not every way as we have known it heretofore?

(l) See Sect. 49. (m) Matth. 26. 11.

"The

"The *third Impediment* of Thankfulneſs, is *Riot* and *Epicuriſm*: that which 62.
"the Prophet reckoneth in the Catalogue of *Sodom*'s ſins, (a) *Fulneſs of Bread,* a Ezek. 16.49.
"*and abundance of Idleneſs.* This is both a *Cauſe* and a *Sign* of much unthank-
"fulneſs. Πλησμονὴ, and ἀπλησμονὴ, *Fulneſs*, and *Forgetfulneſs*; they are not
"more near in the ſound of the words, than they are in the ſequel of the
"things: (*b*) *When thou haſt eaten, and art full,* Then *beware leſt thou forget the* b Deut. 8. 10,
"*Lord thy God*, Deut. 8. It much argueth, that we make ſmall account of 11.
"*the good Creatures of God*, if we will not ſo much as take a little *pains* to get
"them: but much more, if laviſhly and like prodigal fools we make *waſte* and
"havock of them. He that hath received ſome *Token* from a dear Friend,
"though perhaps of *little value* in it ſelf, and of *leſs uſe* to him: yet if he re-
"tain any *grateful memory* of his friend, he will (*c*) *value* it the more, and ſet c *Quod non me*
"greater ſtore by it, and be the more careful to preſerve it, for his *Friend's* *movet æſtimati-*
"ſake: but if he ſhould make it away cauſeleſly, and the rather, becauſe it *one: Verùm eſt*
"came ſo eaſily, (as the *Ding-thrift*'s Proverb is, *Lightly come, lightly go*;) e- *μνημόσυνον*
"very man would interpret it as an evidence of his *unfriendly* and *unthank ful* *mei ſodalis,*
"heart. But *Riot* is not only a *Sign*; it is alſo a *Cauſe*, of unthankfulneſs: in *Catul.*
"as much as it maketh us value the good things of *God*, at too low a
"rate. For we uſually value *the worth* of things, proportionably to their *uſe*;
"judging them more or leſs good, according to the good they do us, be it more
"or leſs. And how then can the *Prodigal*, or *Riotous Epicure*, that conſumeth
"*the good Creatures* of God in ſo ſhort a ſpace, and to ſo little purpoſe; ſet a
"*juſt price* upon them, ſeeing he reapeth ſo *little good* from them? A pound,
"that would do a *Poor man*, that taketh pains for his living, a great deal of
"good, maintain him and his Family for ſome weeks together; perhaps put
"him into freſh trading, ſet him upon his legs, and make him a man for ever:
"what good doth it to a *prodigal Gallant*, that will ſet *ſcores* and *hundreds* of
"them flying at one Afternoons ſitting in a Gaming-Houſe? Shall any man
"make me believe, he *valueth* theſe good gifts of God as he ſhould do, and as
"every truly *thank ful* Chriſtian man would deſire to do; that in *the powdering*
"and *perfuming* of an *Excrement* that never grew from his own ſcalp, in *the*
"*furniſhing* of a *Table* for the pomp and luxury of a few hours, in making
"up a *rich Suit* to caſe a *rotten Carcaſs* in, in the purſuit of any other luſtful *va-*
"*nity* or *delight*, expendeth beyond the proportion of his *revenue* or *condition*,
"and the exigence of *juſt occaſions*? To remedy this, whoever would be truly
"thankful, let him live in ſome honeſt *Vocation*, and therein beſtow himſelf
"*faithfully* and *painfully*, bind himſelf to *ſober*, *diſcreet*, and *moderate* uſe of
"God's Creatures; remember, that Chriſt would not have the very *broken meats*
"loſt; think, that if for every *word idlely ſpoken*, then by the ſame proportion
"for every *penny idlely ſpent*, we ſhall be accountable to God at the day of Judg-
"ment.

"*Immoderate Care*, and Sollicitude for outward things is another (a) *im-* 63.
"*pediment* of Thankfulneſs. Under which Title I comprehend *Covetouſneſs* a *Non patitur*
"eſpecially, but not only: *Ambition* alſo, and *Voluptuouſneſs*, and every other *aviditas quen-*
"Vice, that conſiſteth in a *deſire* and expectation of ſomething (*b*) for the *quam eſſe gra-*
tum. Senec. 2.
de benef. 27.

Nullum habet malum cupiditas majus, quàm quod eſt ingrata. Id. Epiſt. 73. b *Novis ſemper cupiditatibus occupati, non quid habeamus, ſed quid petamus, inſpicimus. Quid domi eſt, vile eſt. Sequitur autem, ut ubi quid acceperis, levè novarum cupiditas fecerit, author quoque eorum non ſit in pretio.——Ideoque caduca memoria eſt, futuro imminentium,* Id. 3. de benef. 3.

"future. Which *deſire* and expectation, if *inordinate*, muſt needs in the
"end determine in *unthank fulneſs*. For the very true Reaſon, why we deſire
"things *inordinately*, is, becauſe we promiſe to our ſelves more *comfort* and

" *content* from them, than they are able to give us; this being ever our Error,
" when we have any thing in *chaſe*, to ſever the *Good* which we hope from it
" from the *Inconveniencies* that go therewith, and, looking only upon that, never
" ſo much as to think of theſe. But having *obtained* the thing we deſired,
" we *find* the one as well as the other, and then the *Inconveniences* we ne-
a *Nihil æquè adeptis, & concupiſcentibus gratum.* Plin. " ver thought of before, (a) abateth much of the *weight* and the *price* we for-
" merly ſet thereupon, and taketh off ſo much from the *eſtimation* we had of the
" *good:* whereby it cometh to paſs, that by how much we *over-valued* it in the
" *purſuit*, by ſo much we *undervalue* it in the *poſſeſſion.* And ſo, inſtead of giving
" *thanks* to God for the *Good* we have received, we *complain* of the *Inconvenien-*
" *ces* that adhere thereunto: and ſo much *underprize* it, as it falleth *ſhort* of our
" expectation; and look how far we do *underprize* it, ſo far are we *unthank-*
" *ful* for it. To remove this Impediment: whoever would be *thankful*, let him
" *moderate* his deſires after theſe outward things; *fore caſt* as well the *inconveni-*
" *ences* that follow them, as the *Commodities* they bring with them; lay the
" one againſt the other, and prepare as well to *diſgeſt* the one, as to *enjoy* the
" other.

64. " The laſt *Impediment* of Thankfulneſs, is *Carnal Security* joined ever with
" Delays and Procraſtinations. When we receive any thing from God, we
" know we ſhould give him *Thanks* for it, and it may be we think of doing ſuch
" a thing: but we think withal, another day will ſerve the turn, and ſo we
" *put it off* for the preſent, and ſo forwards from time to time; till in the end
" we have quite *forgotten* both his *benefit*, and our own *Duty*, and never per-
" form any thing at all. My *Text* doth after a ſort meet with this *corruption:*
" for here the Apoſtle ſaith, the *Creature* ſhould be *received with thanksgiving*;
b *Qui gratus futurus eſt, ſtatim dum accipit, de reddendo cogitat.* Sen. 2. de benef. 25. " as if the *thanks* ſhould go with the *receipt*, the (*b*) receipt and the thanks both
" together. To remove this *Impediment:* conſider, how in every thing Delays
" are hurtful and dangerous: how our *Affections* are beſt and hotteſt at the firſt,
" and do in proceſs of time inſenſibly *deaden*, and at laſt *die*, if we do not take
" the opportunity, and *ſtrike* (as we ſay) *whileſt the Iron is hot*; how that, if *pre-*
" *tenſions* of other buſineſſes or occaſions may ſerve the turn to put off the *ten-*
" *dering* of our devotions, and *rendering* of our thanks to God, the *Devil* will
" be ſure to ſuggeſt enow of theſe *pretenſions* into our heads, and to prompt us
" continually with ſuch *Allegations*, that we ſhall ſeldom or never be at leiſure to
" *ſerve God*, and to give him *thanks*.

65. " Let us remember theſe *five impediments*, and beware of them; *Pride*, *En-*
" *vy*, *Epicuriſm*, *Wordly Carefulneſs*, and *Delay*. All which are beſt remedied
" by their contraries. Good helps therefore unto thankfulneſs are, 1. *Humility*,
" and *Self denial*; 2. *Contentedneſs*, and *Self-ſufficiency*; 3. *Painfulneſs*, and
" *Sobriety*; 4. The *Moderation of our deſires* after earthly things; 5. *Speed* and
" *Maturity*. And ſo much for this *third Inference* of Direction. I ſhould alſo
have deſired, if the time would have permitted, although my Text ſpeaketh of
our *Thanksgiving* unto God preciſely as it reſpecteth the *Creature*; yet to have
improved it a little farther by a *fourth Inference:* that if we be thus bound to
give God thanks for theſe outward bleſſings, how much more ought we then to
a Eph. 1. 3. abound in all thankfulneſs unto him for his manifold (a) *Spiritual bleſſings in hea-*
venly things in Chriſt; for *Grace* and Election, for *Mercy* and Redemption, for *Faith*
and Juſtification, for *Obedience* and Sanctification, for *Hope* and Glorification. If
b Matth. 6. 11. we ought to *pray* for, and to *give thanks* for our (*b*) *daily bread*, which nouriſheth
but our *bodies*, and then (*c*) is caſt into the *draught*, and both it and our bodies
c Matth. 15. 17. d Joh. 6. 51. *periſh:* how much more for that (d) *Bread of life, which came down from heaven*,
and feedeth our *Souls* unto eternal life, and neither they nor it can *periſh:* If we
muſt

must ſay for that, *Give us this day our daily bread:* ſhall we not much more ſay for this (e) *Lord evermore give us this bread?* But I have done. Beſeech we now Almighty God to guide us all with ſuch holy diſcretion and wiſdom, in the *free uſe* of his *good Creatures*; that keeping our ſelves within the due bounds of *Sobriety*, *Charity*, and civil *Duty*, we may in all things *glorifie* God: and above all things, and (f) *for all things give thanks always unto God and the Father in the Name of our Lord Jeſus Chriſt.* To which our Lord Jeſus Chriſt, the bleſſed *Son* of God, together with the *Father*, and the *Holy Spirit*, three Perſons, and one only wiſe, gracious, and everlaſting God, be aſcribed (as is moſt due) by us and his whole Church, all *the Kingdom*, *the Power*, *and the Glory*, both now and for evermore. *Amen*, *Amen.*

[e Joh. 6. 34.]

[f Ep. 5. 20.]

AD POPULUM.

The Sixth Sermon.

At St. *Paul's* Croſs *London*, *April* 15. 1627.

Gen. XX. 6.

And God ſaid unto him in a dream; Yea, I know that thou didſt this in the integrity of thine heart: For I alſo withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

FOR our more profitable underſtanding of which words, it is needful we ſhould have in remembrance the *whole ſtory* of this preſent *Chapter*; of which ſtory theſe words are a part. And thus it was. *Abraham* cometh with *Sarah* his Wife, and their Family, as a Stranger, to ſojourn among the *Philiſtines* in *Gerar*: covenanteth with her before-hand, thinking thereby to provide for his own ſafety, becauſe ſhe was *beautiful*, that they ſhould not be to know that they were any more than *Brother* and *Siſter*. *Abimelech*, King of the place, heareth of their coming, and of her beauty; ſendeth for them both; enquireth whence, and who they were; heareth no more from them, but that ſhe was his *Siſter*; diſmiſſeth him; *taketh her* into his houſe. Hereupon God *plagueth him* and his Houſe with a ſtrange *Viſitation*; *threatneth* him alſo with *Death*; giveth him to underſtand, that all this was for taking *another Mans Wife*. He *anſwereth* for himſelf. God *replieth*. The *Anſwer* is in the two next former Verſes. The *Reply* in this, and the next following Verſe. 1.

His Anſwer is by way of *Apology*: he pleadeth firſt *Ignorance*; and then, and thence, his *Innocence*, [(a) *And he ſaid, Lord wilt thou ſlay alſo a righteous Nation? Said not he unto me, She is my Siſter? And ſhe, even ſhe her ſelf ſaid, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.*] That is his *Plea*. Now God replieth: of which *Reply*, letting paſs the remainder in the next Verſe, which concerneth the *time to come*, ſo much of it as is contained in this Verſe, hath reference to what was already done and *paſt*; and it meeteth right with *Abimelech*'s Anſwer. Something he *had done*; and 2.

(a) Verſe 4, 5.

b Verſ. 2. c Verſ. 4. and ſomething he had *not done:* he had indeed (*b*) *taken Sarah* into his Houſe, but he had (*c*) not yet *come near* her. For that which he had done, in *taking her*; he thought he had a *juſt excuſe*, and he pleadeth it: he did not know her to be *another mans Wife*; and therefore, as to any intent of doing wrong to the *Husband*, he was altogether *innocent*. But for that which he *had not done*, in *not touching* her; becauſe he took her into his houſe with an *unchaſt purpoſe*; he paſſeth that over in ſilence, and not ſo much as mentioneth it. So that his *Anſwer*, ſo far as it reached, was *juſt:* but, becauſe it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, moſt convenient for ſuch an *Anſwer: admitting* his Plea, ſo far as he alledged it, for what he *had done*, in taking *Abraham*'s Wife, having done it ſimply out of ignorance [*Yea, I know thou didſt this in the integrity of thine heart:*] and withal *ſupplying* that which *Abimelech* had omitted, for what he *had not done*, in not touching her; by aſſigning the true cauſe thereof, *viz.* his powerful reſtraint, [*For I alſo withheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*

3. In the whole Verſe we may obſerve, *Firſt*, the *manner of the Revelation*; namely, by what means it pleaſed God to convey to *Abimelech* the knowledge of ſo much of his *Will*, as he thought good to acquaint him withal: it was even the ſame, whereby he had given him the firſt information, at *Verſe* 3. it was by a dream, [*And God ſaid unto him in a dream:*] and then after, the *ſubſtance of the Reply*; whereof again the *general parts* are *two*. The former, an *Admiſſion* of *Abimelech*'s Plea, or an *Acknowledgment* of the integrity of his heart, ſo far as he alledged it, in that which he had done, [*Yea, I know that thou didſt it in the integrity of thine heart.*] The latter, an *Inſtruction* or *Advertiſement* to *Abimelech*, to take knowledge of Gods goodneſs unto, and providence with him, in that which he had not done: it was *God* that over-held him from doing it, [*For I alſo withheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*

4. By occaſion of thoſe firſt words of the Text, [*And God ſaid unto him in a dream:*] if we ſhould enter into ſome Enquiries, concerning the nature and uſe of *Divine Revelations* in general, and in particular of *Dreams:* the Diſcourſe as it would not be wholly impertinent, ſo neither altogether unprofitable. Con-

1. cerning all which theſe ſeveral *Concluſions* might be eaſily made good. *Firſt*, that God *revealed* himſelf and his *Will* frequently in old times, eſpecially before the ſealing of the *Scriptures-Canon* (a) in ſundry manners: as by *Viſions*, *Prophecies*, *Extaſies*, *Oracles*, and other ſupernatural means; and namely, and amongſt the reſt, by (*b*) *Dreams*. *Secondly*, that *God* imparted his Will by ſuch kind of *ſupernatural Revelations*, not only to the godly and faithful, (though to them moſt frequently, and eſpecially:) but ſometimes alſo to *Hypocrites* within the Church, as to (*c*) *Saul* and others: yea, and ſometimes even to Infidels too out of the Church, as to (d) *Pharaoh*, (e) *Balaam*, (f) *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*, that ſince the Writings of the Prophets and Apoſtles were made up, the *Scripture-Canon* ſealed, and the Chriſtian Church by the preaching of the *Goſpel*, become Oecomenical: *Dreams*, and other ſupernatural Revelations, as alſo other things of like nature, as *Miracles*, and whatſoever more immediate and extraordinary manifeſtations of the Will and Power of God, have ceaſed to be of ordinary and familiar uſe: ſo as now, we ought rather to *ſuſpect deluſion* in them, than to *expect direction* from them. *Fourthly*, that although God have now (g) tied us to his holy *written Word*, as unto a perpetual infallible *Rule*, *beyond* which we may not *expect*, and *againſt* which we may not *admit*, any other direction, as from God: yet he hath no where *abridged* himſelf of the power and liberty, even ſtill to intimate unto the Sons of men the knowledge of his *Will*, and the glory of his *Might*, by *Dreams*, *Miracles*, or other like *ſupernatural manifeſtations*; if at any time, either

a Πολυμερῶς καὶ πολυτρόπως. Heb 1. 1.
b Num 12. 6. Joel 2. 28. Job 33. 14, 16.
Καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστι, Homer. Iliad α.
2.
c 1 Sam. 10. 10.
d Gen. 41. 25, 28.
e Num. 14. 2, 4. &c.
f Dan. 2. 28, 45.
3.
4.
g Iſa. 8. 20.

either in the want of the *ordinary means* of the Word, Sacraments and Miniſtry, or for the *preſent neceſſities* of his Church, or of ſome part thereof, or for ſome *other juſt cauſe*, perhaps unknown to us, he ſhall ſee it expedient ſo to do. He hath *preſcribed* us: but he hath not *limited* himſelf. *Fifthly*, that becauſe the 5.
Devil and wicked Spirits may ſuggeſt Dreams, probably *foretel* future events foreſeen in their cauſes, and *work* many ſtrange effects in Nature, *applicando activa paſſivis*; which becauſe they are without the ſphere of our comprehenſion, may to our ſeeming have fair appearances of Divine Revelations or Miracles, when they are nothing leſs: for the avoiding of ſtrong deluſions in this kind, it is not ſafe for us to give eaſie credit to *Dreams*, *Prophecies*, or *Miracles*, as Divine, until upon due trial there ſhall appear, both in the *End* whereto they point us, a direct tendance to the advancement of Gods *Glory*; and in the *Means* alſo they propoſe us, a (a) conformity unto the revealed will of God in his written Word. *Sixthly*, that ſo to obſerve our ordinary Dreams, 6.
as thereby to (b) *divine* or *foretel* of future contingents, or to forecaſt therefrom *good* or *ill luck* (as we call it) in the ſucceſs of our affairs; is a ſilly and groundleſs, but withal an *unwarranted*, and therefore an *unlawful*, and therefore alſo a *damnable* Superſtition. *Seventhly*, that there is yet to be made a *lawful*, yea, 7.
and a very *profitable* uſe, even of our ordinary Dreams: and of the obſerving thereof: and that both in *Phyſick* and *Divinity*. Not at all by *foretelling* particulars of things to come: but by taking from them, among other things, ſome reaſonable *conjectures* in the general, of the preſent eſtate both of our *Bodies* and *Souls*. Of our *Bodies* firſt. For ſince the predominancy of (c) *Choler*, *Blood*, *Flegm*, and *Melancholy*: as alſo the differences of *ſtrength*, and *health*; and (d) *diſeaſes*, and *diſtempers*, either by *diet*, or *paſſion*, or otherwiſe, do cauſe impreſſions of different forms in the fancy: our (e) ordinary dreams may be a good help to lead us into thoſe diſcoveries, both in time of *health*, what our natural *conſtitution*, complexion, and temperature is; and in times of *ſickneſs*, from the rankneſs and tyranny of which of the *humours* the malady ſpringeth. And as of our *Bodies*; ſo of our *Souls* too. For ſince our *Dreams*, for the moſt part (f) look the ſame way, which our *freeſt thoughts* encline; as the *Voluptuous* beaſt dreameth moſt of *pleaſures*, the *Covetous* wretch moſt of *profits*, and the proud or *Ambitious* moſt of *praiſes*, *preferments*, or *revenge*, the obſerving of our ordinary Dreams may be of good uſe for us unto that diſcovery, which of theſe three is our *Maſter-ſin*, (for unto one of the three every other ſin is reduced) (g) *The Luſt of the fleſh*, *The Luſt of the Eyes*, *or the Pride of Life*.

a See Deut. 13, 1, &c.

b *Contra oniro-criticos.* See Aquin. 2.2.q.95. 6. Joh. Sarisb. 2. Policr. 17. Petr. Bleſ. Epiſt. 65.

c *Secundum morum & humorum varietates, variantur & ſomnia. Alia namque vident ſanguinei, alia colerici, alia flegmatici, alia melancholici.* Auctor. de ſpir. & anim. cap. 25. apud. Auguſt. Tom. 3.

d *Juxta etiam infirmitatum diverſitates diverſa accidunt ſomnia.* Ibid.

e Λέγουσι χρὴν ἐγρηγορόσιν ἐπὶ τοῖσιν ἐνυπνίοις. Ariſt. cap. 1. de divinat. ex inſom. f *a dream cometh through the multitude of buſineſs*, Eccleſ. 5. 2. *Res, quas in vita uſurpant, homines cogitant, curant, vident. Quæque agunt vigilantes, agitantque, ea ſi cui in ſomnis accidant, minus mirum eſt.* Aretius. *Quæcunque mentis agitat infeſtus vigor, ea per quietem facer & arcanum refert veloxque ſenſus.* Senec. in octav. Act. 4. See Delr. Ibid. g 1 Joh. 2. 16.

But concerning *Revelations* and *Dreams*, It ſhall ſuffice to have only propoſed theſe few *Concluſions* without farther enlargement: the *manner* of Gods revealing *his* will here to *Abimelech*, by *Dream*, being but an incidental *Circumſtance* upon the *bye*, and not belonging to the *main* of the preſent ſtory. We will therefore without more ado proceed to the ſubſtance of *Gods Reply*, in the reſt of the verſe: and therein begin with the former general part, which is *Gods Admiſſion* of *Abimelech*'s Plea and Apology for himſelf. "The *ground* of whoſe "Plea was *Ignorance*, and the *thing* he pleaded, his own *Innocency*, and the in-"tegrity of his heart: and *God* who is the ſearcher of all hearts, *alloweth* the allegation, and *acknowledgeth* that integrity, [*Yea, I know that thou didſt this in the integrity of thy heart.*]

The

6. The (*b*) Original word here tranſlated *Integrity*, is rendred by ſome (*c*) *Truth*, by others (*d*) *Purity*, and by others (*f*) *Simplicity*: and it will bear them all, as ſignifying properly (*g*) *Perfection* or *Innocency*. You would think by that word, that *Abimelech* had in this whole buſineſs walked in the ſight of God with a *pure*, and *upright*, and *true*, and *ſingle*, and *perfect* heart. But alas, he was far from that. God (*h*) *plagued* him and his for that he had done: and *God* doth not uſe to puniſh the *Carcaſs* for that, wherein the *heart* is ſingle. Again, God *withheld* him, or elſe he would have done more and worſe: and it is a poor *perfection* of heart; where the *active power* only is reſtrained, and not the *inward corruption* ſubdued. Beſides, *Sarah* was taken into the houſe, and there kept for *lewd purpoſes*: and how can truth and purity of heart conſiſt with a *continued reſolution* of ſinful uncleanneſs? *Abimelech* then cannot be defended, as truly and abſolutely *innocent*: though he plead *Innocency*, and God himſelf bear witneſs to the *Integrity* of his heart. For had his heart been upright in him, and ſincere, in this very matter of *Sarah*, he would never have taken her into his houſe at all, as he did. But that he pleadeth for himſelf, is, that in this *particular* wherewith it ſeemed to him *God* by ſo threatning him did charge him, in *wronging Abraham* by taking his Wife from him, his Conſcience could witneſs the *innocency* of his heart, how free he was from any the leaſt injurious *purpoſe*, or ſo much as *thought*, that way. It was told him by them both, that ſhe was his *Siſter*; and he knew no other by her than ſo, when he took her into his houſe, ſuppoſing her to be a *ſingle Woman*: if he had known ſhe had been any man's *Wife*, he would not for any good have done the *man* ſo foul an injury, nor have ſinned againſt his own *ſoul*, by defiling anothers bed: *In the integrity of his heart, and innocency of his hands*, he did what he had done. This is the *ſubſtance* of his Allegation, and *God* approveth the *integrity of his heart* ſo far; *viz.* as free in this particular from any intent, either to *injure Abraham*, or to *ſin* againſt the light of his own Conſcience, by committing *Adultery* with anothers Wife.

b בתם
c בכשימות Targ. Chald.
d ἐν ἁπλότητι Sept.
f *Simplici corde.* Vulgar.
g In the perfection of thy heart. *H. A.*
h Ver. 17, 18.

7. The meaning of the words thus cleared: we may obſerve in them three things.
1. *Firſt, the fact*, for which *Abimelech* pleadeth; and that was, the *taking* of *Sarah*, who was anothers Wife, into his Houſe.
2. *Secondly, the ground* of his plea; and that was his *Ignorance*: he knew not when he took her, that ſhe was anothers wife.
3. *Thirdly, the thing* he pleadeth upon that ground; and that was his *Innocency* and *the integrity* of his heart. Each of theſe *three* will afford us ſome obſervable *inſtruction* for our uſe. And *the firſt thing* we will inſiſt upon from theſe words, ſhall be, *The grievouſneſs of the ſin of Adultery*, hateful even in the judgment of thoſe men, who made ſmall or no conſcience at all of *Fornication*. See how this is raiſed from the Text. *Abimelech*'s *heart* never ſmote him for taking *Sarah* into his Houſe, ſo long as he ſuppoſed her to be but a *ſingle Woman*: led with the common *blindneſs* and *cuſtom* of the Gentiles, he either *knew* not or *conſidered* not, that ſuch *Fornication* (though in a King) was a ſin. But the very frame of his *Apology* ſheweth, that if he had *known* her to be *another mans Wife*; and yet had *taken* her, he could not then have pretended *the integrity* of his heart, and *the innocency* of his hands as now he doth, and God alloweth it: but he ſhould have been αὐτοκατάκριτος, *his own heart* would have condemned him for it, and he ſhould therein have ſinned groſly againſt *the light* of his own *Conſcience*.

8. It cannot be doubtful to us, who by the good bleſſing of God upon us, have his *holy Word* to be (*b*) *A light unto our feet, and a Lanthorn unto our paths*, from the evidence whereof we may receive more perfect and certain information, than they could have from *the glimmering light* of depraved *Nature*; I ſay, it cannot be doubtful to us, but that all *Fornication*, how ſimple ſoever, is a *ſin*
1. foul and odious in the ſight of God, and *deadly* to the Committer. As *firſt* being

b Pſal. 119. 105.

being oppoſite directly to that (c) *holineſs* and *honour*, and *ſanctification*, which God preſcribeth in his will. *Secondly*, cauſing uſually conſumption of (d) *eſtate*, rottenneſs of (f) *bones*, and loſs of (g) *good name*. *Thirdly*, (h) ſtealing away *the heart* of thoſe that are once enſnared therewith, and *bewitching* them even unto perdition in ſuch powerful ſort, that it is ſeldom ſeen, a man once brought under by this ſin, to recover himſelf again, and to get the victory over it. *Fourthly*, putting over the guilty to the ſevere (k) *immediate judgment* of God himſelf; who for this ſin ſlew of the *Iſraelites* in one day (l) 23 or (m) 24 thouſand. And having *fifthly*, one ſingular deformity above all other ſins in all other kinds, that it is a direct ſin (n) *againſt a man's own body*; in depriving it (by making it *the inſtrument* of filthineſs, and *the* (p) *members* of an harlot) of that honour whereunto God had ordained it, to be a (b) *member of Chriſt*, and (c) *the Temple of the Holy Ghoſt*.

But yet of this foul ſin *the Gentiles* made no reckoning; So long as they abſtained from (d) *married perſons*, it never troubled their Conſciences to defile themſelves with thoſe that were *ſingle* by fornication; becauſe they eſteemed it either as *no ſin*, or as one of *the leaſt*. It was not only the fond ſpeech of an indulgent and doating old Father in the excuſe of his licentious Son in the Comedy, (f) *Non eſt flagitium mihi crede adoleſcentulum ſcortari*; (and yet he ſpake but as the generality of them then thought:) but it was the ſerious plea alſo of the grave *Roman Orator*, in the behalf of his *Client*, in open Court, before the ſeverity of the ſage & Reverend bench of Judges, (g) *Quando hoc non factum eſt? Quando reprehenſum? Quando non permiſſum?* And, *Datur omnium conceſſu*, &c. (h) *Nor in the luſt of concupiſcence*, (ſaith St. *Paul*) *as the Gentiles which know not God*. An error ſo univerſally ſpread, and ſo deeply rooted in *the minds* and in *the lives* of *the Gentiles*; who (k) *having their underſtanding darkned through the ignorance that was in them, becauſe of the blindneſs of their hearts, wrought ſuch uncleanneſs*, not only without remorſe, but even *with greedineſs*: that the *Apoſtles* had much ado with thoſe men, whom by the preaching of *the Goſpel* they had converted from *Gentiliſm* to *Chriſtianity*, before they could reclaim them from an *Error* ſo inveterate both in *the judgment* and *practice*. St. *Paul* therefore, as it both became and concerned him, being (l) *the Apoſtle and Doctor of the Gentiles*, often toucheth upon this ſtring in his (m) *Epiſtles* written unto *the Churches* of *the Gentiles*. But no where doth he ſet himſelf more fully and directly, with much evidence of reaſon and *ſtrength* of argument, againſt this *Sin* and *Error*, than in *the* (n) *firſt Epiſtle* he wrote to the *Corinthians*: becauſe among them this ſin was both it ſelf moſt rife in *the practice* (the (p) *Corinthians* being notedly infamous for *luſt* and *wantonneſs*;) and it was alſo as much (q) *ſlighted* there as any where: many of them thinking that *the* (r) *body* was *made* for fornication, as the *belly* for meats; and that *fornication* was as fit and convenient for the body, as meats for the belly. Out of which conſideration, *the Apoſtles* in that firſt *General Council*, holden at *Jeruſalem*, *Acts* 15. thought it needful by *Eccleſiaſtical Canon*, among ſome other *indifferent things* for the Churches peace, to lay this *reſtraint* upon the converted *Gentiles*, that they ſhould (b) abſtain from *Fornication*. Not, as if *Fornication* were in it ſelf an *indifferent thing*, as thoſe other things were; nor, as if thoſe other things were in themſelves and ſimply *unlawful*, as *Fornication* was: but the Apoſtles did therefore joyn *Fornication*, and thoſe other *indifferent things*

(c) 1 Theſ. 4. 3, 4.
(d) Prov. 5. 10. —— 6. 26. Job 31. 12.
(f) Prov. 5. 11
(g) Prov. 6. 33. Prov. 7. 22, 23.
(b) Hoſ. 4. 11.
(k) Heb. 13. 14
(l) 1 Cor. 10. 8.
(m) Num. 25. 9.
(n) 1 Cor. 6. 18.
(p) 1 Cor. 6. 15.
(b) 1 Cor. 6. 15.
(c) 1 Cor 6. 19.
(d) *Viri licitò ſe errare credunt, ſi ſolo abſtinent adulterio: meretricios autem uſus tanquam legi naturæ ſuppetere putant.* Ambroſ. 2. de Abrah. 11. *Solo ſtupro atque adulterio condemnato, paſſim per lupanaria & ancillulas libido permittitur.* Hier. Ep. 30. *Uſum ſcortorum terrena civitas licitam turpitudinem fecit.* Aug. 14. de Civitat. 18.
(f) *Mitio apud* Terent. in Adelph. 1, 2.
(g) *Cicer. pro Cælio.*
(b) 1 Theſ. 4. 5.
(k) Eph. 4. 18, 19.
(l) Rom. 11. 13. Gal. 2. 7. 1 Tim. 2. 7. & 2 Tim. 1. 11.
(m) As Rom. 1. 29. & 13. 13. 2 Cor. 12. 31. Gal. 5. 19. Eph. 4. 19. & 5. 3. &c.

Col. 3. 5. 1 Theſ. 4. 3, &c. (n) 1 Cor. 5. 19. —— 11. 6, 9. —— & 7. 1. &c. —— 10. 8. (p) *Hinc* Κορινθιάζειν *pro ſcortari.* Hadr. Jun. in Adag. & ἑταίρας Κορινθίας *habet* Ariſtoph. in Plut. Act 1. Scen. 2. *Quæ ſupra mille proſtare ad fanum Veneris quod eſt in Corintho ſcribit*, Strab. 8. Geograph. *Atque hinc natam paræmiam.* Οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἐσθ' ὁ πλοῦς. —— Κακῶς ἀκούειν [ὅτι Κορίνθιοι] καὶ διαβάλλονται ὅτι τῇ πορνείᾳ καὶ ἀκρασίᾳ σφὲ τὰς αἰσχρὰς ἡδονὰς. Bourdin. in Comment. ad Ariſtoph. Theſmophor. (q) —— *Libidinis quæ nuſquam gentium regnabat impunitius, quàm Corinthi.* (r) Eraſm. Paraphraſ. in 1 Corinth. in Argumen. (b) Acts 15. 28, 29.

together in the ſame *Canon*; becauſe *the Gentiles* accounted *fornication* a thing as *indifferent*, as what was moſt indifferent. Some remainders of the common error there were, it ſeemeth, among ſome *Chriſtians* in St. *Auguſtine*'s days: who both (*c*) relateth the opinion, and confuteth it. And ſome in *the Popiſh Church* have not come far behind herein: ſo many of them I mean as hold that (*d*) *ſimple fornication* is not *intrinſecally*, and in the proper nature of it, a ſin againſt *the Law of Nature*; but only made ſuch, by divine *poſitive Law*. A ſtrange thing it is, and to my ſeeming not leſs than a (*f*) *myſtery*, that thoſe men that ſpeak ſo harſhly of *Marriage* which *God* hath *ordained*, ſhould withal ſpeak ſo favourably of *fornication* which God hath *forbidden*: prepoſterouſly preferring *the diſeaſe* which ſpringeth from our corruption, before *the* (*g*) *remedy* which *God* himſelf hath preſcribed in his Word. But howſoever, if ſome *Chriſtians* have ſpoken, and written, and thought ſo favourably of *fornication*, as (to their ſhame) it appeareth they have done: the leſs may we marvel, to ſee *Abimelech*, a *King* and an *Infidel*, allow himſelf the liberty to continue in the ſin of (*h*) *Fornication*; and yet notwithſtanding ſuch allowance, ſtand ſo much upon his own *innocency*, and *integrity*, as he doth.

(c) *Quod aliquando qui committunt, neſcio qua perverſitate contemnunt; & neſcio unde ſibi teſtimonia nulla & vana conquirunt, dicentes, Peccata carnis Deus non curat.* Auguſt. Serm. 16. de verb. Dom c. 1. *Iſta punienda & nimium gravia mala, ideo à multis viris ſine ullo timore Domini committuntur, qui ita à pluribus in conſuetudinem miſſa ſunt, & ita vilia vel levia ducuntur, ut nec jam inter gravia crimina putentur.* Serm. de Temp. 143. (*d*) Durand 4. diſtinct. 33. q. 2. *& alii.* (f) *Myſterium iniquitatis.* 2 Theſ. 2. 7. (*g*) 1 Cor. 7. 2. (*h*) Underſtand that in this paſſage concerning *Abimelech*, I uſe the word *Fornication* as it doth include *Concubinatum* alſo.

10. God forbid, any man that heareth me this day, ſhould be ſo either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet ſaid, ſpoken to give the leaſt ſhadow of liberty or excuſe to *Fornication*, or any uncleanneſs, which (*b*) Eph. 5. 3. St. *Paul* would not have ſo much as (*b*) *named* among the Saints; —— not named with *allowance*, not named with any *extenuation*, not named but with ſome *deteſtation*. But the very thing, for which I have ſpoken all this, is to ſhew how inexcuſable *the Adulterer* is: when even thoſe of *the Gentiles*, who (*c*) Eph. 4. 18. by reaſon of *the* (*c*) *darkneſs* of their underſtandings, and the want of *Scripture-light*, could eſpy no obliquity in *Fornication*; could yet through all that darkneſs ſee ſomething in *Adultery*, deſervedly puniſhable (even in their judgments) with death. They could not ſo far quench that (*d*) *ſpark* of the light of nature which was in them, nor (*f*) *hold back the truth of God in unrighteouſneſs*: as not by the glympſe thereof, to diſcern a kind of reverend Majeſty in *God*'s holy Ordinance of *Wedlock*, which they knew might not be (*g*) *diſhonoured*, nor the bed *defiled* by Adultery, without guilt. They ſaw, *Adultery* was a *mixt crime*, and ſuch as carried with it the face of *Injuſtice* as well as *Uncleanneſs*; nor could be committed by *the two* offending parties, without wrong done to a *third*. And therefore if any thing might be ſaid *colourably* to excuſe *Fornication*, (as there can be nothing ſaid *juſtly*;) yet if any ſuch thing could be ſaid for *Fornication*, it would not reach to excuſe *Adultery*; becauſe of *the injury* that (*b*) 1 Cor. 7. 2. cleaveth thereunto. Againſt *Fornication God* hath ordained (*b*) *Marriage* as a Remedy: what a *beaſt* then is the *Adulterer*, and what a *Monſter*, whom that *remedy* doth no good upon? In the *marriage-knot*, there is ſome expreſſion and (*c*) Eph. 5. 23. repreſentation of *the Love-covenant* betwixt (*c*) *Chriſt*, and his *Church*: but what good aſſurance can *the Adulterer* have that he is within that *Covenant*, when he breaketh this *Knot*? Every married perſon hath *ipſo facto* ſurrendred (*d*) 1 Cor 7. 4. up *the right* and intereſt he had in and over (*d*) *his own body*, and put it out of his own into *the power* of another: what an arrant *Thief* then is *the Adulterer*, that taketh upon him to diſpoſe at his pleaſure that which is none of his? But I ſay too well by him, when I compare him but to a *thief*; *Solomon* maketh him (*f*) Prov. 6. 30, &c. worſe than a Thief. [(*f*) *Men do not deſpiſe a thief, if he ſteal to ſatisfie his ſoul, when he is hungry*, &c. *But whoſo committeth Adultery with a Woman, lacketh underſtanding: he that doth it, deſtroyeth his own ſoul*, &c.] Where he maketh both

(d) ἐγκεκρυμμένον ἡμῖν ἀπὸ θεοῦ.
(f) Rom. 1. 18.
(g) Heb. 13. 4.

both *the injury* greater, and *the reconcilement* harder, in and for *the Adulterer*, than for the *Thief*. Nay, God himſelf maketh him worſe than a *Thief* in his Law: in his *Moral Law*, next after Murther placing (*g*) *Adultery* before *Theft*, as the greater *ſin*; and in his *Judicial Law*, puniſhing (*h*) *Theft* with a *mulct*, but (*k*) *Adultery* with *Death*, the greater *Puniſhment*. To conclude this firſt point; *Abimelech*, an *Heathen-man*, who had not the knowledge of *the true God* of Heaven to direct him in the right way; and withal a *King*, who had therefore none upon earth above him, to *controul* him if he ſhould tranſgreſs: would yet have abhorred to have defiled himſelf knowingly by *Adultery* with another mans Wife, although *the man* were but a *ſtranger*, and *the woman* exceeding *beautiful*. Certainly *Abimelech* ſhall one day riſe up in judgment, and condemn thy *filthineſs* and *injuſtice*, whoſoever thou art, that *committeſt*, or *cauſeſt* another to commit Adultery: (*l*) *Who knowing the judgment of God, that they which do ſuch things are worthy of death*, either *doſt the ſame things* thy ſelf, or *haſt pleaſure in them that do them*; or being in place and office to puniſh incontinent perſons, by *eaſie commutations* of publick penance for a private pecuniary mulct, doſt at once both *beguilty* thine own Conſcience with ſordid *Bribery*, and *embolden the Adulterer* to commit that ſin again without *fear*, from which he hath once eſcaped without *ſhame*, or ſo much as valuable *loſs*.

(*g*) Exod. 20. 13, 15.
(*h*) Exod. 32. 1, &c.
(*k*) Lev. 20. 10. Deut. 22.22.
(*l*) Rom. 1. 32.

And thus much for that *firſt Obſervation*. The next thing, we ſhall obſerve from *Gods* approving of *Abimelech*'s anſwer, and acknowledgment of the integrity of his heart, is, *That ſome ignorance hath the weight of a juſt excuſe*. For we noted before, that *Ignorance* was the ground of *his Plea*. He had indeed taken *Sarah* into his houſe, who was *another mans Wife*: but he hopeth, that ſhall not be *imputed* to him as a fault, becauſe he knew not ſhe was *a married woman*; the parties themſelves (upon enquiry) having informed him otherwiſe. And therefore he appealeth to *God* himſelf, the trier and judger of mens hearts, whether he were not *innocent* in this matter: and *God* giveth ſentence with him, [*Yea, I know that thou didſt this in the integrity of thine heart.*] Where you ſee his *ignorance* is allowed for a ſufficient *excuſe*. 11.

For our clearer underſtanding of which point (that I may not wade farther into that great *queſtion*, ſo much mooted among Divines, than is pertinent to this ſtory of *Abimelech*, and may be uſeful for us thence, *viz.* Whether or no, or how far, *Ignorance* and *Error* may *excuſe*, or leſſen ſinful Actions proceeding therefrom, in point of Conſcience) let us firſt lay down one general, certain, and *fundamental ground*, whereupon indeed dependeth eſpecially *the reſolution* of almoſt all thoſe difficulties, that may occur in this, and many other like Queſtions. And that is this. It is a condition ſo eſſential to every *ſin* to be *Voluntary*; that all other circumſtances and reſpects laid aſide, every *ſin* is ſimply and abſolutely by ſo much *greater* or *leſſer*, by how much it is *more* or *leſs* voluntary. For whereas there are in the reaſonable ſoul *three* prime Faculties, from whence all humane Actions flow; *the Underſtanding*, *the Will*, and *the ſenſual Appetite* or Affections: all of theſe concur indeed to every Action *properly* Humane; yet ſo, as *the Will* carrieth the greateſt ſway, and is therefore the juſteſt meaſure of *the Moral goodneſs*, or *badneſs* thereof. In any of *the three* there may be a fault, all of them being depraved in the ſtate of *corrupt nature*; and the very truth is, there is in every ſin (every *complete ſin*) a fault in every of *the three*. And therefore *all ſins*, by reaſon of *the blindneſs* of the Underſtanding, may be called *Ignorances*; and by reaſon of *the impotency* of the Affections, *Infirmities*; and by reaſon of the *perverſeneſs* of the Will, *Rebellions*. But for the moſt part it falleth out ſo, that although all *the three* be faulty, yet *the obliquity* of the ſinful Action ſpringeth moſt immediately and chiefly from *the ſpecial default* of ſome one or other of *the three*. If the main defect be 12.

in *the Underſtanding*, not apprehending that good it ſhould, or not aright: the ſin ariſing from ſuch defect we call more properly *a ſin of Ignorance*. If the main defect be in *the Affections*, ſome paſſion blinding or corrupting the Judgment: the ſin ariſing from ſuch defect we call *a ſin of Infirmity*. If the main defect be in *the Will* with perverſe reſolution bent upon any evil: the ſin ariſing from ſuch wilfulneſs we call a *Rebellion*, or *a ſin of Preſumption*. And certainly theſe ſins of *Preſumption* are *the* (b) *greateſt* of the three, becauſe *the wilfulleſt*: and thoſe of *Ignorance the leaſt*, becauſe there is in them the leaſt diſorder of *the Will*, which doth its office in ſome meaſure, in *following* the guidance of *the underſtanding*: the greater fault being rather in *the underſtanding*, for *miſguiding* it. And of ſins of *Ignorance*, compared one with another, that is ever *the leaſt*, wherein the defect is greater in *the underſtanding*, and in *the will* leſs.

(b) *Gravius quidem infirmitate, quam ignorantia; ſed multo gravius ſtudio, quam infirmitate peccatur.* De pœnit. d. 3. ex Gregor.

13. From this *Principle* do iſſue ſundry material *concluſions*: and namely, amongſt many other, moſt pertinently to our purpoſe theſe *two*. *The one*; that all *Error* and *Ignorance* doth not *always* and *wholly* excuſe from ſin. *The other*; that yet ſome kind of *Ignorance* and *Error* doth excuſe from ſin, ſometimes *wholly*, but very often at leaſt *in part*. The whole truth of *both* theſe concluſions, we may ſee in this *one* action of *Abimelech*, in taking *Sarah* into his houſe. In him there was *a twofold Error*; and thence alſo *a twofold Ignorance*. *The one* was an Error *in univerſali*, (*Ignorantia Juris*, as they call it;) concerning the nature of *Fornication*: which being a *heinous ſin*, he took to be either *none* at all, or a very *ſmall* one. *The other* was an error *in particulari*, (*Ignorantia Facti*) concerning the perſonal condition and relation of *Sarah* to *Abraham*: whoſe *Siſter* he thought her to be, and not *Wife*, though ſhe were *both*.

14. That former Ignorance (*Ignorantia Juris*) in *Abimelech*, was in ſome degree *voluntary*. For *Abimelech* had in him the common Principles of *the Law of Nature*; by the light whereof, if he had been careful to have improved it, but even ſo far as *right reaſon* might have led a prudent and diſpaſſionate *natural man*, he might have diſcerned in the moſt *ſimple Fornication* ſuch *incongruity* with thoſe Principles, as might have ſufficiently convinced him of *the unlawfulneſs* thereof. It is preſumed, that all *Ignorance* of that, which a man is *bound* to know, and *may* know, if he be not wanting to himſelf, is ſo far forth *wilful*. Now *Abimelech* was *bound* to know, that all *carnal knowledge* of man and woman out of the ſtate of *Wedlock* was ſimply *unlawful*; and ſo much, if he had not been wanting to himſelf in the uſe of his *Naturals*, he *might* have known: and therefore it was a kind of *wilful ignorance* in him in ſome degree, that he did not know it. And therefore further, he cannot be *wholly* excuſed from ſin, in *taking Sarah*, notwithſtanding both *that*, and his *other* ignorance: for although he did not know her to be *Abraham's Wife*, yet he knew well enough ſhe was not *his own wife*; and being not ſo to *him*, whatſoever ſhe was to *Abraham* it skilled not, he ſhould certainly not have *taken* her. To plead *Ignorance*, that he knew not *Fornication* to be a *ſin*, would little help him in this caſe. For men muſt know, they ſtand anſwerable unto God for their *Actions*; not meerly according to the *knowledge*, which they *ought* & *might* to have had, thoſe means conſidered, which he had afforded them of knowledge. Thoſe *means*, even where they are ſcanteſt, being ever *ſufficient*, at the leaſt thus far, (*b*) εἰς τὸ εἶναι ἀναπολογήτους, as the Apoſtle ſpeaketh, *Rom.* 1. to leave the tranſgreſſor without *excuſe*, and to make void all pretenſions of *Ignorance*.

(*b*) Rom. 1. 20.

15. That *Error* then did not *wholly* excuſe *Abimelech* from ſin; becauſe his *Ignorance* was *partly* wilful: yet we may not deny, but even that *error* did leſſen and *extenuate* the ſinfulneſs of the Action ſomething, and ſo excuſe him in part: *à tanto*, though not *à toto*. Becauſe it appeareth by many evidences, that his *ignorance* therein was not *groſly affected* and wilful: and look how much *meaſure* you abate in *the wilfulneſs*, ſo much *weight* you take off from *the ſin*. *The light*

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of Nature, though to a man that could have made the beſt of it, it had been *ſufficient* to have diſcovered *the vicious deformity*, and conſequently *the moral unlawfulneſs* of Fornication; yet was it nothing ſo *clear* in this particular, as in many other things that concerned common *equity*, and commutative *Juſtice*. Beſides, common *Opinion*, and *the Cuſtom* of the times, and *Conſent* (though corrupt *Conſent*) of moſt Nations, in making but a *light matter* of it; might eaſily carry him with *the ſtream*, and make him adventure to do as moſt did, without any *ſcruple*, or ſo much as *ſuſpicion* of ſuch foul wickedneſs, in a courſe ſo *univerſally* allowed and practiſed. Theſe reſpects make his *wilfulneſs* leſs, his *ignorance* more pardonable, and his *ſin* more excuſable. And I make no queſtion, the premiſſes conſidered, but that *Abraham*'s *ſin* in denying *Sarah* to be his Wife (notwithſtanding (*c*) the *equivocating* trick he had to help it) was by many degrees *greater*, than was *Abimelech*'s in *taking her*: as being done more *againſt knowledge*, and therefore more *wilfully*. *Abimelech*'s *ſin* in taking her, though with ſome degrees of *wilfulneſs*, being yet a ſin rather of *Ignorance*: whereas *Abraham*'s *ſin* in denying her, was a ſin of *Infirmity* at the leaſt, if not much rather a ſin of *Preſumption*.

(*c*) Verſ. 12.

Now although this *former Error* (*Ignorantia Juris*) could not *wholly* excuſe *Abimelech* from ſin in what he had done, but *in part* only; for he ſinned therein, by giving way to *unchaſte* deſires and purpoſes, againſt *the ſeventh* Commandment: yet that other *Error* of his (*Ignorantia Facti*, in miſtaking a married woman for a ſingle) doth *wholly* excuſe his fact from the ſins of *injuſtice*, in *coveting* and *taking* another mans Wife, againſt *the eighth* and *the tenth* Commandments. He had not the leaſt *injurious* intent againſt *Abraham*, in that kind and degree: and therefore though he took *his wife* from him indeed, yet not knowing any ſuch matter by her, eſpecially having withal made ordinary and requiſite *enquiry* thereafter, it muſt be granted he did it *unwittingly*, and therefore *unwilfully*: and therefore alſo *unſinfully*, as to that *ſpecies* of ſin. S. *Auguſtine* ſaith truly, *Peccatum ita eſt voluntarium, ut, ſi non ſit voluntarium, non eſt peccatum*; without ſome conſent of the will, no *complete actual* ſin is committed. Such *ignorance* therefore, as preventeth *à toto*, and cutteth off all conſent of *the will*, muſt needs alſo *excuſe*, and that *à toto*, the Actions that proceed there-from, from being ſins. It is clear from the words of my Text, that *Abimelech*'s heart was ſincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he took his wife from him: becauſe he did it *ignorantly*. 16.

By what hath been ſpoken, we may ſee in part, what kind of *Ignorance* it is, that will *excuſe* us from ſin, either *in whole*, or *in part*; and what will not. Let us now raiſe ſome profitable *Inferences* from this Obſervation. *Firſt*, our *Romiſh* Catholicks often twit us with our fore elders. [*What*, ſay they, *were they not all down-right Papiſts? Believed, as we believe? Worſhipped, as we worſhip? You will not ſay, they all lived and died in Idolatry, and ſo are damned. And if they were ſaved in their faith, why may not the ſame faith ſave us? And why will not you alſo be of that Religion that brought them to Heaven?*] A motive more *plauſible, than ſtrong*: the Vanity whereof our *preſent Obſervation* duly conſidered and rightly applied fully diſcovereth. We have much reaſon to conceive good hope of *the ſalvation* of many of our *Fore-fathers*: who, led away with *the common ſuperſtitions* of thoſe blind times, might yet by thoſe *general truths*, which by the mercy of God were *preſerved* amid the fouleſt overſpreadings of *Popery*, agreeable to the Word of God, (though clogged with an *addition* of many ſuperſtitions and *Antichriſtian* inventions withal) be brought to true *Faith* in the Son of God; unfeigned *Repentance* from dead works; and a ſincere deſire and endeavour of new and holy *Obedience*. This was *the Religion*, that brought them to Heaven; even *Faith*, and *Repentance*, and *Obedience*. This is 17.

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the true, and *the Old*, and *Catholick* Religion: and this is *our Religion*, in which we hope to find *ſalvation*; and if ever any of you that miſcal your ſelves *Catholicks* come to Heaven, it is *this Religion* muſt carry you thither. If together with this true Religion of *Faith*, *Repentance*, and *Obedience*, they embraced alſo your *additions*, as their blind guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Croſs*, flocked to a *Maſs*, as you now do: theſe were their (*a*) 1 Cor. 3. 12. *ſpots* and their *blemiſhes*; theſe were their (*a*) *hay* and their *ſtubble*; theſe were their *Errors* and their *Ignorances*. And I doubt not, but as S. *Paul* for his blaſphemies and perſecutions, ſo they *obtained mercy* for theſe ſins, becauſe they did them *ignorantly* in misbelief. And upon the ſame ground, we have cauſe alſo to hope charitably of many thouſand poor ſouls in *Italy*, *Spain*, and other parts of the Chriſtian World at this day: that by the ſame bleſſed means they may obtain *mercy* and *ſalvation* in the end, although in the mean time through *ignorance* they defile themſelves with much foul *Idolatry*, and many groſs *Superſtitions*.

13. But *the ignorance* that excuſeth from ſin, is *Ignorantia Facti*, according to that hath been already declared: whereas theirs was *Ignorantia Juris*, which excuſeth not. And beſides, as they *lived* in the practice of that worſhip which we call *Idolatry*, ſo they *died* in the ſame *without repentance*: and ſo their caſe is not the ſame with S. *Paul*'s, who *ſaw* thoſe his ſins, and *ſorrowed* for them, and *forſook* them: But how can *Idolaters*, living and dying ſo *without repentance*, be ſaved? It is anſwered, that *ignorance* in point of *fact*, ſo conditioned as hath been ſhewed, doth ſo excuſe *à toto*; that an *Action* proceeding thence, though it have a *material inconformity* unto the Law of God, is yet not *formally a ſin*. But I do not ſo excuſe *the Idolatry* of our Fore fathers, as if it were not *in it ſelf* a ſin, and that (without repentance) *damnable*. But yet their *Ignorance* being ſuch as it was: nouriſhed by *Education*, *Cuſtom*, *Tradition*, *the Tyranny* of their Leaders, *the faſhion* of the times, not without ſome ſhew alſo of *Piety* and *Devotion*; and themſelves withal, having ſuch ſlender *means* of better knowledge: though it cannot *wholly excuſe* them from *ſin* without repentance *damnable*, yet it much *leſſeneth* and *qualifieth* the ſinfulneſs of their *Idolatry*; arguing that their continuance therein was more from other *prejudices*, than from a *wilful contempt* of Gods holy word and Will. And as for their *Repentance*, it is as certain, that as many of them as are *ſaved*, did *repent* of their *Idolatries*; as it is certain no *Idolater*, nor other ſinner, can be ſaved without *Repentance*. But then there is a *double difference* to be obſerved, between Repentance for *ignorances*, and for *known ſins*. *The one* is, that *known ſins* muſt be confeſſed, and repented of, and pardon asked for them *in particular*, every one ſingly by it ſelf, (I mean for *the kinds*, though not ever for *the individuals*) every *kind* by it ſelf, at leaſt where God alloweth time and leiſure to *the Penitent*, to call himſelf to a *punctual* examination of his life paſt, and doth not by *ſudden death*, or by ſome *diſeaſe* that taketh away the uſe of reaſon, deprive him of opportunity to do that: Whereas for *Ignorances*, it is enough to wrap them up all together in a *general* and *implicite* Confeſſion, and to crave pardon for them by *the lump*, (*a*) Pſal. 19. 12. as *David* doth in Pſalm 19. [(*a*) *Who can underſtand all his Errors? Lord, cleanſe thou me from my ſecret ſins.*] *The other* difference is, that *known ſins* are not (*b*) Prov. 28. 13. truly repented of, but where they are (*b*) *forſaken*; and it is but an hypocritical ſemblance of *penance* without the truth of the thing, where is no care, neither endeavour, of *reformation*. But *ignorances* may be faithfully *repented* of and yet ſtill *continued* in. The reaſon; becauſe they may be *repented* of in *the general*, and in the lump, without *ſpecial knowledge* that they are ſins: but without ſuch ſpecial knowledge they cannot be *reformed*. Some of our *fore-fathers* then, might not only *live* in Popiſh Idolatry, but even *die* in an Idolatrous act, breathing out their laſt with their lips at a *Crucifix*, and an *Ave-mary* in their thoughts: and yet have truly *repented*, (though but in *the general*, and in *the*

crowd

crowd of their unknown ſins) even of thoſe very ſins; and have at the ſame inſtant true *Faith* in Jeſus Chriſt, and other *Graces* accompanying ſalvation.

But why then may not I, will ſome *Popeling* ſay, continue as I am, and yet come to Heaven, as well as they continued what they were and yet went to Heaven? If I be an *Idolater*, it is out of my *Error* and *Ignorance*: and if that *general Prayer* unto God at the laſt, to forgive me all my *Ignorances*, will ſerve the turn, I may run the ſame courſe I do without danger or fear: God will be *merciful* to me for what I do *ignorantly*. Not to preclude all poſſibility of *mercy* from thee, or from any ſinner: Conſider yet, there is a great *difference* between *their ſtate* and *thine*, between *thine ignorance* and *theirs*. They had but a very ſmall enjoyance of *the light* of Gods Word, (*a*) *hid* from them under *two buſhels* for ſureneſs: under the buſhel of a *Tyrannous Clergy*, that if any man ſhould be able to underſtand the books, he might not have them; and under the buſhel of an *unknown tongue*, that if any man ſhould chance to get the books, he might not *underſtand* them. Whereas to thee, *the light* is holden forth, and ſet on a Candleſtick; *the books* open; *the language* plain, legible, and familiar. They had *eyes*, but, *ſaw not*: becauſe the *light* was kept from, and the land was *dark* about them, as the (*b*) darkneſs of *Egypt*: But thou liveſt as in a *Goſhen*, where *the light* encompaſſeth thee in on all ſides; where there are (*c*) *burning and ſhining lamps* in every corner of the land. Yet is thy blindneſs *greater*, (for who ſo blind, as he that will not ſee?) and more *inexcuſable*: becauſe thou (*d*) *ſhutteſt* thine eyes againſt *the light*, leſt thou ſhouldeſt *ſee* and be *converted*, and God ſhould *heal* thee. Briefly, they *wanted* the light, thou *ſhunneſt* it: they *lived* in darkneſs; thou *delighteſt* in it: their ignorance was *ſimple*; thine *affected* and wilful. And therefore although we doubt not, but that the times of their ignorance God (*e*) *winked* at; yet thou haſt no warrant to preſume, that God will alſo in theſe times *wink* at thee, who (*f*) *rejecteſt* the counſel of God againſt thine own ſoul, and for want of (*g*) *love* and affection to *the truth*, are juſtly given over to *ſtrong delaſions*, to believe *Fables*, and put thy confidence in things that are *lies*. So much for that matter. 19.

(*a*) Mat. 5. 15.
(*b*) Exod. 18. 21, 23.
(*c*) Joh. 5. 35.
(*d*) Mat. 13. 15.
(*e*) Acts 17. 30.
(*f*) Luke 7. 30.
(*g*) 2 Theſ. 2. 10, 11.

Secondly, Here is a needful *admonition* for us all, not to flatter our ſelves for our *ignorance* of thoſe things, that concern us in our *general* or *particular* Callings: as if for that *ignorance* our reckoning ſhould be *eaſier* at the day of judgment. *Ignorance* indeed *excuſeth* ſometimes, ſometimes *leſſeneth* a fault; but yet not *all* ignorance, *all* faults; not wilful and affected ignorance, *any* fault. Nay, it is ſo far from doing that, that on the contrary it maketh *the offence* (*a*) much more grievous, and *the offender* much more *inexcuſable*. A *heedleſs ſervant*, that (*b*) neither knoweth, nor doth his Maſters will deſerveth *ſome ſtripes*. A *ſtubborn ſervant* that knoweth it, and yet tranſgreſſeth it, deſerveth *more ſtripes*. But worſe than them both is that *ungracious ſervant*, who fearing his Maſter will appoint him ſomething he had rather let alone, *keepeth* himſelf out of the way beforehand, and *misheth* in a corner out of ſight, of purpoſe that he might not know his *Maſters will*; that ſo he may after ſtand upon it when he is chidden, and ſay, *He knew it not*: ſuch an untoward ſervant deſerveth yet *more ſtripes*. Would the Spirit of God, think you, in the Scripture ſo often *call* upon us to (*c*) *get* the knowledge of *Gods will*, and to *increaſe* therein; or would he *commence* his (*d*) ſuit againſt a land, and *enter* his action againſt the people thereof, for want of ſuch knowledge, if *ignorance* were better or ſafer? Oh, it is a fearful thing for a man to (*e*) *ſhun* inſtruction, and to ſay, he *deſireth not* the knowledge of God. (*f*) *Noluerunt intelligere, ut bene agerent.* When men are once come to that paſs, that they *will not* underſtand nor ſeek after God; when they (*g*) *hate the light*, becauſe they take pleaſure in *the* (*h*) *works of darkneſs*; when they (*i*) are afraid to *know* too much, leſt their hearts ſhould *condemn* them for not doing thereafter; when like the (*k*) deaf Adder they *ſtop their* 20.

(*a*) *Ignorantia directe & per ſe voluntaria auget voluntarium, & per conſequens peccatum.* Aquin. 1. 2. qu. 76. 4.
(*b*) Luk. 12. 48.
(*c*) Prov. 2. 3, 4, 7. & 23. 23.
(*d*) Hoſ. 4. 1.
(*e*) See Prov. 1. 24, &c.
(*f*) Pſal. 36. 3.
(*g*) Joh. 3. 20.
(*h*) Eph. 5. 11.
(*i*) *Impia mens odit etiam ipſum intellectum: & homo aliquando nimium mente perverſa timet intelligere, ne cogatur quod intellexerit facere.* Aug. de ver. Apoſt. ſer. 13.
(*k*) Pſal. 58. 4.

their ears against the voice of the charmer, for fear they should be *charmed* by the power of that voice out of their crooked and Serpentine courses; when they are so (*l*) *resolved* to take freedom to sin, that they *chuse* to be still *Ignorant*, rather than hazard the forgoing of any part of that freedom: what do they, but even run on *blindfold* into hell? And through *inner*, post along unto (*m*) *utter darkness*, where shall be weeping and gnashing of teeth? (*n*) *Frustrà sibi de ignorantiâ blandiuntur*, saith S. *Bernard*, *qui*, *ut liberiùs peccent*, *libenter ignorant*. S. *Paul* so speaketh of such men, as if their case were desperate; [(*o*) *If any man be ignorant*, *let him be ignorant*:] as who say; if he will needs be *wilful*, at his peril be it. But as many as desire to walk in *the fear of God* with upright and sincere hearts, let them *thirst* after *the knowledge* of God and his will, as *the* (*p*) *Hart* after the rivers of waters; let them (*q*) *cry* after knowledge, and *lift up* their voices for understanding; let them *seek* it as silver, and *dig* for it as for hid treasures; let their feet *tread* often in Gods Courts, and even *wear* the thresholds of his house; let them *delight* in his holy Ordinances, and *rejoyce* in the light of his Word; depending upon *the ministry* thereof with *unsatisfied* ears, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *hear*, and *learn*, and *understand*, and *believe*, and *obey*, and *increase* in wisdom, and in grace, and in favour with God and *all* good men.

(l) *Ex intentione voluntatis ad peccandum provenit, quòd aliquis vult subire ignorantiæ damnum, propter libertatem peccandi.* Aqu. 1 2. 76. 4.
(m) Τὸ σκότος τὸ ἐξώτερον. Mat. 25. 30.
(n) Bern. de 12. grad. humil.
(o) 1 Cor. 14. 38.
(p) Psal. 41. 2.
(q) Prov. 2. 3, 4.

21. But then in *the third* place consider, that if *all ignorance* will not *excuse* an offender, though some do: how canst thou hope to find any colour of *excuse* or *extenuation*, that sinnest *wilfully* with knowledge, and against *the light* of thine own *Conscience*? *The least sin* thus committed, is in some degree a *Presumptuous sin*, and carrieth with it a *contempt of God*: and in that regard is (*a*) greater than any sin of *Ignorance*. (*b*) *To him that knoweth*, *to do good*, *and doth it not*, *to him it is a sin*, saith S. *James*: *Sin* beyond all plea of *excuse*. S. *Paul*, though he were a (*c*) *Persecutor* of the truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet he obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justifie* him: but he stood in need of *Gods mercy*, or else he had perished in those sins for all his *ignorance*, but yet who can tell, whether ever he should have found that *mercy*, if he had done the same things, and not *in ignorance*? *Ignorance* then, though it do not *deserve* pardon, yet it often *findeth* it: because it is not joyned with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *Ponere obicem*, (if you will allow *the Phrase*, and it may be allowed in this *sence*:) he doth not only *provoke* the *Justice* of God by his *sin*, (as every other sinner doth) but he doth also *damm* up *the Mercy* of God by his *contempt*, and doth his part to *shut* himself out for ever from all possibility of *pardon*; unless the boundless *overflowing* mercy of God come in upon him with a *strong* tide, and with an *unresisted current* break it self a passage through. Do this then, my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather (*d*) give all diligence, to add to your knowledge *Temperance*, and *Patience*, and *Godliness*, and *Brotherly kindness*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, damnable. (*e*) *Qui apponit scientiam*, *apponit dolorem*; is true in this sence also. He that increaseth *knowledge*, unless his care of *obedience* rise in some good proportion with it, doth but lay more *rods* in steep for his own back, and increase the number of his *stripes*, and add to the weight and measure of his own most just *condemnation*. Know this, that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and *God alloweth* it: yet that mans heart is devoid of all singleness and sincerity, who *alloweth* himself in any course he knoweth to be sinful, or taketh this *liberty* to himself, to continue and persist in any known

(a) *Quo quisque melius sapit, eò deterius delinquit.* Greg. in Pastorali.
(b) Jam. 4. 17.
(c) 1 Tim. 1. 13.
(d) 2 Pet. 1. 5, 7.
(e) Eccles. 1. 18.

known ungodlineſs. And thus much for our *ſecond Obſervation.*

I add but a *Third*; and that taken from the very *thing* which *Abimelech* here pleadeth, *viz. the integrity of his heart*; conſidered together with his preſent *perſonal eſtate* and condition. I dare not ſay, he was a *Caſt-away*: for what knoweth any man, how God might, after this time, and even from theſe beginnings, deal with him in the riches of his mercy? But at the time, when the things ſtoried in this Chapter were done, *Abimelech* doubtleſs was an *unbeliever*, a ſtranger to the Covenant of God made with *Abraham*, and ſo in the ſtate of a *carnal* and meer *natural* man. And yet both he *pleadeth*, and God *approveth*, the innocency and *integrity* of his heart in this buſineſs, [*Yea, I know that thou didſt this in the integrity of thine heart.*] Note hence, That in an *unbeliever*, and *natural* man, and therefore alſo in a wicked perſon and a *caſt-away*, (for as to the preſent ſtate, *the unregenerate and the Reprobate*, are equally incapable of good things;) there may be *truth* and *ſingleneſs*, and *integrity* of heart in ſome *particular actions.* 22.

We uſe to teach, and that truly, according, to the plain evidence of *Scripture*, and the judgment of the ancient *Fathers* againſt the contrary tenet of the latter *Church of Rome*; that all the works of *unbelievers* and *natural* men, are not only ſtained with ſin, (for ſo are the beſt works of *the faithful* too;) but alſo are *really* and *truly* ſins: both in their own *nature*, becauſe they ſpring from a corrupt fountain, for (*a*) *That which is born of the fleſh is fleſh*, and it is impoſſible that a (*b*) *corrupt tree* ſhould *bring forth good fruit*: and alſo in *Gods eſtimation*, becauſe he beholdeth them as out of *Chriſt*, (*c*) *in* and *through* whom alone he is *well pleaſed*. St. *Auguſtin's* judgment concerning ſuch mens works is well known, who pronounceth of the beſt of them, that they are but *ſplendida peccata*, glorious ſins: and the beſt of them are indeed no better. We may not ſay therefore, that there was in *Abimelech's* heart, as nor in the heart of any *man*, a *legal integrity*; as if his perſon, or any of his *actions* were innocent, and free from ſin, in that *perfection* which *the Law* requireth. Neither yet can we ſay, there was in his heart, as nor in the heart of any *unbeliever*, an *Evangelical integrity*; as if his *perſon* were accepted, and for the perſons ſake all or any of his *actions* approved with God, accepting them as perfect, through the ſupply of the abundant perfections of *Chriſt* then to come. That firſt and *legal integrity* ſuppoſeth the righteouſneſs of *works*, which no *man* hath: this latter and *Evangelical integrity*, the righteouſneſs of *Faith*, which no *unbeliever* hath; no mans heart being, either *legally* perfect, that is in *Adam*; or *Evangelically* perfect, that is *out of Chriſt*. But there is a *third kind* of integrity of heart, inferiour to both theſe, which *God* here acknowledgeth in *Abimelech*; and of which only we affirm, that it may be found in an *Unbeliever* and a *Reprobate*: and that is, a *Natural* or *Moral integrity*; when the heart of a *meer natural man* is careful to follow the direction and guidance of *right reaſon*, according to that light (of *Nature*, or *Revelation*) which is in him, without hollowneſs, halting, and hypocriſie; *Rectus uſus Naturalium*, we might well call it: the term were fit enough to expreſs it; had not the *Papiſts* and ſome other *Sectaries*, with ſowring it by the Leaven of their *Pelagianiſm*, rendred it ſuſpicious. *The Philoſophers* and learned among the Heathen, by that which they call a *good conſcience*, underſtand no other thing than this very *Integrity* whereof we now ſpeak. Not that an *Unbeliever* can have a *good conſcience*, taken in *ſtrict* propriety of truth, and in a *ſpiritual* ſence. For the whole man being corrupted through the fall of *Adam*; *the conſcience* alſo is wrapped up in the common pollution: ſo that (*d*) *to them that are defiled and unbelieving nothing is pure, but even their mind and conſcience is defiled*, as ſpeaketh St. *Paul*, *Tit.* 1. and being ſo defiled, can never be made good, till (*e*) *their hearts be ſprinkled* from that pollution, (*f*) *by the blood of Chriſt, who through the eternal Spirit offered* 23.

a Joh. 3. 6.
b Mat. 7. 18.
c Mat. 3. 7.
d Tit. 1. 15.
e Heb. 10. 22.
f Heb. 9. 14.

himſelf without ſpot to God, and till *the Conſcience be purged* by the ſame blood *from dead works to ſerve the living God*, as ſpeaketh the ſame Apoſtle. *Heb.* 9. and 10.

24. But yet *a good Conſcience* in that ſence as they meant it, a Conſcience *morally good*, many of them had; who never had *Faith* in *Chriſt*, nor ſo much as the
a Rom. 2. 14. leaſt inkling of *the Doctrine* of Salvation. By which, [a] *Not having the Law, they were a Law unto themſelves; doing by nature* many of *the things contained in the Law*: and chooſing rather to undergo the greateſt miſeries, as *ſhame, torment, exile*; yea, death it ſelf, or any thing that could befal them, than wilfully to tranſgreſs thoſe *rules*, and *notions*, and *dictates* of piety and equity, which *the God of Nature* had imprinted in their *Conſciences*. Could heathen men and unbelievers have taken ſo much *comfort* in the teſtimony of an *excuſing Conſcience*, as it appeareth many of them did; if ſuch a *Conſcience* were not in the kind (that is *Morally*) *Good*? Or how elſe could St. *Paul* have made that proteſtation he
b Acts. 23. 1. did in the Council, [[b] *Men and Brethren, I have lived in all good conſcience before God until this day*:] At leaſt, if he meant to include, (as moſt of the learned conceive he did) the *whole* time of his life, as well *before* his converſion, as *after*? *Balaam* was but a curſed *Hypocrite*, and therefore it was but a Copy of
c 2 Pet. 2. 15. his countenance, and no better, (for his heart even then hankered after [c] *the wages of unrighteouſneſs*) when he looked aſquint upon *Balak*'s liberal offer,
d Num. 22. 18. with this anſwer. (d) *If* Balak *would give me his houſe full of Gold and ſilver, I cannot go beyond the word of the Lord my God, to do leſs or more.* But I aſſure my ſelf, many thouſands of *Unbelievers in the* world, free from his *hypocriſie*, would not for ten times as much as he there ſpake of, have gone beyond *the Rules of the Law of Nature* written in their hearts, to have done either leſs or more. *Abimelech* ſeemeth to be ſo affected; at leaſt, in *this particular action* and paſſage with *Abraham*: wherein God thus approveth his integrity, *Yea I know that thou didſt this in the integrity of thine heart.*

25. *The Reaſon* of which *moral integrity* in men unregenerate and meerly *natural*, is that *imperium Rationis*, that power of *natural Conſcience* and *Reaſon*, which it hath and exerciſeth over the whole man: doing the office of a *Law-giver*, and
e Rom. 2. 14. having the ſtrength of a *Law*; [(e) *They are a Law unto themſelves*] ſaith the Apoſtle, *Rom.* 2. As a Law, it *preſcribeth* what is to be done: as a Law, it *commandeth* that what is preſcribed be done: as a Law, it *propoſeth* rewards and puniſhments, accordingly as what it *preſcribeth* and *commandeth*, is done or not done. *Abimelech*'s own *Reaſon*, by the light of Nature *informed* him, that to take *another mans Wife* from him was injurious; and *enjoyneth* him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it. Reſolved accordingly to do, and to obey *the Law of Reaſon* written in his heart, before he durſt take *Sarah* into his houſe, he maketh *inquiry* firſt, whether ſhe were a *ſingle woman*, or a wife; and therefore, although (upon miſ-information) he *took* another mans wife, *unwitting* that ſhe was ſo, he pleadeth here, and that juſtly, *the integrity of his heart.* And from obedience to the ſame *Law*, eſpecially, ſpring thoſe many rare examples of *Juſtice, Temperance, Gratitude, Beneficence*, and other *moral vertues*, which we read of in *Heathen* men, not without admiration: which were ſo many ſtrong evidences alſo of this *moral integrity* of their hearts.

26. A *point* that would bear much enlargement, if we intended to amplifie it by *Inſtances*; and did not rather deſire to draw it briefly into uſe, by *Inferences*. A juſt condemnation, it may be *firſt*, to many of us, who call our ſelves *Chriſtians*, and *Believers*, and have many bleſſed means of direction and inſtruction for the due ordering of our hearts and lives which thoſe *Heathens* wanted: yet come ſo many paces, nay, leagues, ſhort of them, both in *the deteſtation* of vicious and groſs enormities, and in the conſcionable *practice* of many offices of vertue.

vertue. Among them, what ſtrictneſs of *Juſtice*? which we either ſlack or pervert. What zeal of *the common good*? which we put off each man to other, as an unconcerning thing. What remiſſion of *private injuries*? which we purſue with implacable revenge. What contempt of *honours*, and *riches*? which we ſo pant after, ſo adore. What *temperance* and *frugality* in their proviſions? wherein no exceſs ſatisfieth us. What *free beneficence*, to the poor, and to pious uſes? whereto we contribute penuriouſly and with grudging. What conſcience of *Oaths* and *Promiſes*? which we ſo ſlight. What reverence of their *Prieſts*? whom we count as the ſcum of the people. What loathing of ſwiniſh *drunkenneſs*? wherein ſome of us glory. What deteſtation of *Uſury*, as a monſter in nature? whereof ſome of ours make *a trade*. Particularities are infinite, but what ſhould I ſay more? Certainly, unleſs our *righteouſneſſes* exceed theirs, we ſhall never come to *heaven*: but how ſhall we eſcape the nethermoſt *hell*, if our *unrighteouſneſſes* exceed theirs? [*a*] *Shall not Uncircumciſion which is by nature, if it keep the Law, judge thee, who by the Letter and Circumciſion doſt tranſgreſs the Law*? ſaid St. *Paul* to the *Jew*: Make application to thy ſelf, thou that art a *Chriſtian*. [a] Rom. 2. 27.

Secondly, if even in Unbelievers, and Hypocrites, and Caſtaways there may be in *particular actions*, integrity and ſingleneſs of heart: then it can be but an *uncertain Rule* for us to judge of the true ſtate of our own and other mens hearts, by what they are in ſome few *particular actions*. Men are indeed that, not which they ſhew themſelves in ſome *paſſages*, but what they are in the more general and *conſtant tenor* of their lives. If we ſhould compare *Abimelech* and *David* together, by their different behaviour in the ſame kind of temptation, in *two particulars* of the ſacred Hiſtory, and look no farther, we could not but give Sentence upon them quite contrary to right and truth. We ſhould ſee *Abimelech* on the one ſide, though *allured* with *Sarah*'s beauty: yet free from the leaſt *injurious* thought to her husband, or *adulterous* intent in himſelf. We ſhould behold (*b*) *David* on the other ſide, inflamed with luſt after *Bathſheba*, whom he knew to be another mans Wife: *plotting* firſt, how to *compaſs* his filthy deſires with *the Wife*: and then after, how to *conceal* it from *the Husband*; by many wicked and politick fetches: and, when none of thoſe would take, at laſt to have him *murthered*, being one of his principal (*c*) *Worthies*, in a moſt baſe and unworthy faſhion, with *the loſs* of the lives of a number of *innocent* perſons more: beſides *the betraying* of Gods cauſe, *the diſheartning* of his People, and *the incouragement* of his and their enemies. When we ſhould ſee and conſider all this on both ſides, and lay the one againſt the other: what could we think but that *Abimelech* were the Saint, and *David* the Infidel; *Abimelech* the man after Gods own heart, and *David* a ſtranger to *the Covenant* of God; Yet was *David* all this while within that *Covenant*: and (for any thing we know, or is likely) *Abimelech*, not. *Particular actions* then, are not good evidences either way: as wherein both an *unbeliever*, awed ſometimes by *the Law*, of natural *Conſcience*, may manifeſt much ſimplicity and *integrity* of heart; and the true *Child of God*, ſwayed ſometimes with (*d*) *the law* of ſinful *concupiſcence*, may bewray much foul *Hypocriſie*, and infidelity. But look into the more *conſtant courſe* of both their lives: and then may you find the Hypocrite and the unbeliever wholly *diſtinguiſhed* from the godly: by the want of thoſe right *marks of ſincerity* that are in the godly: no *zeal* of Gods glory; no *ſenſe* of original corruption; no *bemoaning* of his privy Hypocriſie and ſecret Atheiſm; no *ſuſpicion* of the deceitfulneſs of his own heart; no *tenderneſs* of *Conſcience* in ſmaller duties; no faithful *dependance* upon the providence or promiſes of God for *outward things*; no *ſelf-denial*, or poverty of ſpirit; no *thirſt* after the ſalvation of his brethren, and the like: none of theſe, I ſay, to be found in any *conſtant* manner in the *general courſe* of his life; although there may be ſome 27.

[b] 2 Sam. 11. 2. &c.

[c] 2 Sam. 23. 39.

[d] Rom. 7. 23.

ſudden light *flaſhes* of ſome of them now and then in ſome *particular Actions*: Meaſure no mans heart then, eſpecially not thine own, by thoſe rarer diſcoveries of moral integrity in *particular actions*: but by the powerful manifeſtations of *habitual grace*, in the more *conſtant tenor* of life and practice.

28. We may learn hence *thirdly*, not to flatter our ſelves too much upon every *integrity of heart*; or to think our ſelves *diſcharged* from ſin in the ſight of *God*, upon every *acquital* of our own *Conſciences*: when as all this may befall an *Hypocrite*, *an Unbeliever*, a *Reprobate*. When men *accuſe* us of hypocriſie or unfaithfulneſs; or (*a*) *lay to our charge things we never did*: it is, I confeſs, a very comfortable and bleſſed thing, if we can find *protection* againſt their *accuſations* in our own hearts, and be able to plead *the integrity* thereof in bar againſt their calumniations. Our *integrity* (though it be but *Moral*, and though but only in thoſe *actions* wherein they charge us wrongfully) and *the teſtimony* of our own conſciences, may be of very ſerviceable uſe to us thus far, to make us *regardleſs* of the accuſations of unjuſt men: that *one* teſtimony *within* ſhall relieve us more, than a *thouſand* falſe witneſſes *without* can injure us. (*b*) *With me it is a very ſmall thing*, ſaith St. *Paul*, *that I ſhould be judged of you, or of mans judgment*: as if he ſhould have ſaid, I know my ſelf better than you do; and therefore ſo long as *I know nothing by my ſelf* of thoſe things, wherein you *cenſure me*, I little reckon what either *you*, or any *others* ſhall think or ſay by me. We may by his example make *uſe* of this; *the inward teſtimony* of our hearts being ſufficient to *Juſtifie* us againſt *the accuſations of men*: but we may not *reſt* upon this; as if *the acquital* of our hearts were ſufficient to *juſtifie* us in the ſight of God. St. *Paul* knew it, who durſt not *reſt* thereupon: but therefore addeth in the very next following words. (*c*) *Yea, I judge not mine own ſelf; for I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me, is the Lord.* Our hearts are cloſe, and falſe; and nothing ſo (*d*) *deceitful* as they: and who can know them perfectly, but he that *made* them, and can ſearch into them? *Other men* can know very little of them: *our ſelves* ſomething *more*: but *God* alone *all*. If therefore when *other men* condemn us, we find our ſelves aggrieved: we may remove our cauſe into an *Higher Court*; appeal from them to our own *Conſciences*, and be releived there. But that is not *the Higheſt Court* of all; there lieth yet an *appeal* further and higher than it, even to *the Judgment ſeat*, or rather to the *Mercy-ſeat* of God: who both can find juſt *matter* in us, to *condemn us*, even in thoſe things wherein our own hearts have *acquitted* us; and yet can withal find a gracious mean to *juſtifie* us, even from thoſe things wherein our own hearts *condemn* us. Whether therefore our hearts *condemn* us, or condemn us not: (*e*) *God is greater than our hearts and knoweth all things.* "To conclude all this Point, and therewithal the *firſt* "*general part* of my Text; Let no *Excuſations* of our own Conſciences on the "one ſide, or *confidence* of any integrity in our ſelves, make us *preſume* we "ſhall be able to ſtand juſt in the ſight of *God*, if he ſhould enter into judg- "ment with us: but let us rather make ſute unto him, that ſince we cannot "(*f*) *underſtand all our* own *errors*, he would be pleaſed to *cleanſe us from our* "*ſecret ſins*. And on the other ſide, let no *accuſations* of our own Conſciences, "or *guiltineſs* of our own manifold frailties and ſecret hypocriſies, make us *de*- "*ſpair* of obtaining his *favour* and righteouſneſs: if *denying* our ſelves, and re- "nouncing all *integrity* in our ſelves, as our ſelves, we caſt our ſelves wholly "at the footſtool of his *mercy*, and ſeek his favour in the face of his only be- "gotten Son *Jeſus Chriſt* the righteous.

[a] Pſal. 35. 11.

[b] 1 Cor. 4. 3.

[c] 1 Cor. 4. 3, 4.

[d] Jer. 17. 9, 10.

[e] 1 Joh. 3. 20.

[f] Pſal. 19. 19.

29. Of the *former branch* of Gods reply to *Abimelech*, in thoſe former words of the Text, [*Yea, I know that thou didſt this in the integrity of thy heart*] hiherto. I now proceed to the *latter branch* thereof, in thoſe remaining words [*For I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to*

touch

touch her.] חשך The word ſignifieth properly to *hold in* or to *keep back*; (a) *Retinui*, or (b) *Cohibui*, or as the Latine hath it, (c) *Cuſtodivi te*: implying *Abimelech's forwardneſs* to that ſin; certainly he had been gone, if God had not kept him in, and *held* him back. The Greek word rendreth it, (d) ἐγὼ ἐφεισάμην σοῦ, *I ſpared thee*: and ſo the Latin *Parcere*, is ſometimes uſed for *impedire* or *prohibere*, to hinder, or not to ſuffer: as in that of (e) *Virgil*, *Parcite oves nimium procedere*. Or taking *parcere* in the moſt uſual ſignification, for *ſparing*: it may very well ſtand with the purpoſe of the place; for indeed God *ſpareth* us no leſs, indeed he *ſpareth* us much more, when he maketh us forbear *ſin*, than when having ſinned he forbeareth to *puniſh*; and as much cauſe have we to acknowledge his *mercy*, and rejoyce in it, when he holdeth *our hands* that we *ſin* not, as when he holdeth his *own hands* that he *ſtrike* not. *For I alſo with-held thee from ſinning againſt me.* How! Did not *Abimelech* ſin in taking *Sarah*, or was not that as (f) every other ſin is, a ſin *againſt God*? Certainly, had not *Abimelech ſinned* in ſo doing, and that *againſt God*, God would not have ſo *plagued* him as he did, for that deed. The meaning then is; not, that God *with-held* him wholly from *ſinning* at all therein; but that God *with-held* him from ſinning againſt him in that foul kind and in that high degree, as to defile himſelf by *actual filthineſs* with *Sarah*, which but for *Gods reſtraint* he had done: [*therefore ſuffered I thee not*] (g) οὐκ ἀφῆκα, (h) *Non demiſi te*, that is, I did not *let thee go*: I did not *leave thee* to thy ſelf; or moſt agreeable to the letter of the Text in the (i) *Hebrew*, *non dedi*, or *non tradidi*; I did not deliver, or give. That may be, *non dedi poteſtatem*, I did not give thee (k) *leave* or *power*, and ſo *giving* is ſometimes uſed for *ſuffering*, as *Pſal.* 16. (l) *Non dabis ſanctum tuum*, *Thou wilt not ſuffer*, &c. and (m) elſewhere. Or *non dedi te tibi*, I gave thee not to thy ſelf. A man cannot be put more deſperately into the hands of any *enemy*, than to be left *in manu conſilii ſui*, delivered into his own hands, and given over to the luſt of his own heart. Or as it is here tranſlated, *I ſuffered thee not*. We ſhould not draw in *God* as a *party*, when we commit any *ſin*, as if he *joyned* with us in it, or lent us his helping hand for it: we do it ſo *alone*, without his *help*, that we never do it, but when he letteth us *alone*, and leaveth us deſtitute of his *help*. For the *kind* and *manner*, and *meaſure*, and *circumſtances*, and *events*, and other the appurtenances of ſin, God *ordereth* them by his Almighty *power* and *providence* ſo, as to become ſerviceable to his moſt *wiſe*, moſt *juſt*, moſt *holy* purpoſes: but as for the very *formality* it ſelf of the ſin, God is (to make the moſt of it) but a *ſufferer*; [Therefore ſuffered I thee not, *To Touch her.*] Signifying that God had ſo *far reſtrained Abimelech* from the accompliſhment of his wicked and unclean purpoſes, that *Sarah* was preſerved *free* by his good providence, not only from actual *adultery*, but from all unchaſte and wanton *dalliance* alſo with *Abimelech*.

a Vatablus in Schol. *hic.* b Junius *hic.* c Vulgar. *hic.* d Septuag. *hic.* e Virg. Eclog. 3. f Pſal. 51. 4. g Septuag. *hic.* h Vulg. *hic.* i. וְאֹתְךָ k H. A. *hic.* l Pſal. 16. 10. m Gen. 31. 37. Exod. 3. 19. & 12. 23. Num. 22. 13. Judg. 1. 24. & 15. 1. Eſther 9. 14.

It was Gods great *mercy* to all *the three Parties*, that he did *not ſuffer* this evil to be done: for by this means he graciouſly preſerved *Abimelech* from the ſin, *Abraham* from the wrong, and *Sarah* from both. And it is to be acknowledged *the great mercy* of God, when at any time he doth, (and he doth ever and anon more or leſs) by his gracious and powerful reſtraint *with-hold* any man, from running into thoſe extremities of *ſin* and *miſchief*, whereinto his own corruption would carry him headlong, eſpecially when it is agog by the cunning perſwaſions of *Satan*, and the manifold temptations that are in *the world* through luſt. The *points* then that ariſe from this part of my Text, are theſe, 1. Men do *not always* commit thoſe evils, their own *deſires*, or outward *temptations* prompt them unto. 2. That they do it not, it is from *Gods reſtraint*. 3. That *God reſtraineth* them, it is of his own gracious goodneſs and *mercy*. The common ſubject *matter* of the whole *three points*, being one, *viz. Gods reſtraint of mans ſin*; we will therefore wrap them up all *three* together, and ſo handle them, in this *one* entire *Obſervation*, as the *total* of all three. *God in his mercy* 30.

oftentimes

oftentimes reſtraineth men from committing thoſe evils, which if that reſtraint were not, they would otherwiſe have committed.

31. This *Reſtraint*, whether we conſider *the Meaſure*, or *the Means* which God uſeth therein; is of great variety. For *the Meaſure*; God ſometimes *reſtraineth* men *à toto*, from *the whole ſin*, whereunto they are tempted; as he withheld *Joſeph* from conſenting to the perſwaſions of his Miſtreſs: ſometimes only *à tanto*, and that more or leſs, as in his infinite wiſdom he ſeeth expedient; *ſuffering* them perhaps but only to *deſire* the evil, perhaps to *reſolve* upon it, perhaps to *prepare* for it, perhaps to begin to *Act* it, perhaps to *proceed* far in it, and yet keeping them back from falling into *the extremity* of the ſin, or accompliſhing their whole deſire in the full and final *conſummation* thereof; as here he dealt with *Abimelech*. *Abimelech* ſinned againſt *the eighth* Commandment, in taking *Sarah* injuriouſly from *Abraham*, ſay he had been but her brother; and he ſinned againſt *the ſeventh* Commandment in a foul degree, in harbouring ſuch wanton and *unchaſte thoughts* concerning *Sarah*, and making ſuch way as he did (by taking her into his houſe) for the *ſatisfying* of his *luſt* therein: but yet God *with-held* him from plunging himſelf into *the extremity* of thoſe ſins, not ſuffering him to fall into *the act* of uncleanneſs. And as for *the Means* whereby God with-holdeth men from ſinning; they are alſo of wonderful *variety*. Sometimes he taketh them off, by *diverting* the courſe of the corruption, and turning *the affections* another way. Sometimes he awaketh *natural Conſcience*; which is a very tender and tickle thing, when it is once ſtirred, and will *boggle* now and then at a very ſmall matter in compariſon, over it will do at ſome other times. Sometimes he *affrighteth* them with apprehenſions of *outward Evils*; as ſhame, infamy, charge, envy, loſs of a friend, danger of humane Laws, and ſundry other ſuch like diſcouragements. Sometimes he *cooleth* their reſolutions, by preſenting unto their thoughts *the terrors of the Law*, the ſtrictneſs of the laſt *Account*, and the endleſs unſufferable torments of *Hell-fire*. Sometimes, when all things are ripe for execution, he denieth them *opportunity*, or caſteth in ſome unexpected *impediment* in the way, that quaſheth all. Sometimes he* *diſableth* them, and weakneth the arm of fleſh wherein they truſted, ſo as they want *power* to their *will*; as here he dealt with *Abimelech*. And ſundry other ways he hath, more than we are able to ſearch into, whereby he layeth a *reſtraint* upon men, and *keepeth* them *back* from many ſins and miſchiefs, at leaſt from *the extremity* of many ſins and miſchiefs, whereunto otherwiſe *Nature* and *Temptation* would carry them with a ſtrong current. Not to ſpeak yet of that ſweet, and of all other the moſt bleſſed and powerful *reſtraint* which is wrought in us by *the Spirit of Sanctification*, renewing the ſoul, and ſubduing the *corruption* that is in *the fleſh* unto *the obedience* of *the Spirit*; at which I ſhall have fitter occaſion to touch anon.

* *Quoſdam præſcions Deus multa peccare poſſe, flagellat eos infirmitate corporis, ne peccent; ut eis utilius ſit frangi languoribus ad ſalutem, quàm remanere incolumes ad damnationem.* Hug. 2. de Anim.

32. In the mean time, that there is ſomething or other, that *reſtraineth* men from doing ſome *evils*, unto which they have not only a *natural proneneſs*, but perhaps withal an *actual deſire* and purpoſe; might be ſhewn by a world of *inſtances*: but becauſe every mans daily *experience* can abundantly furniſh him with ſome, we will therefore content our ſelves with the fewer, (*a*) *Laban* meant no good to *Jacob*, when taking his Brethren with him, he *purſued* after him ſeven days journey in an hoſtile manner: and he had *power* to his will, to have done *Jacob* a miſchief, *Jacob* being but *imbellis turba*, no more but himſelf, his wives and his little ones, with his flocks and herds, and a few ſervants to attend them, unable to *defend* themſelves, much more unmeet to *reſiſt* a prepared enemy: yet for all his power, and purpoſe, and preparation, *Laban*, when he had overtaken *Jacob*, durſt have nothing at all to *do* with him, and he had but very little to *ſay* to him neither; The worſt was but this, [*Thus and thus have you dealt with me.* And (*b*) *It is in the power of mine hand to do you hurt: but*

a See Gen. 31. 23, &c.

b Gen. 31. 23.

but the God of your father ſpake unto me yeſternight, ſaying; Take thou heed that thou ſpeak not to Jacob *either good or bad*:] See the ſtory in *Gen.* 31. The ſame *Jacob* had a *Brother*, as unkind as that *Uncle*, nay, much more deſpitefully bent againſt him than he; for he had *vowed* his deſtruction, ((*c*) *The days of mourning for my father are at hand, and then I will ſlay my Brother* Jacob;) and although the (*d*) Mother well hoped, that ſome few days *time* and *abſence* would appeaſe the fury of *Eſau*, and all ſhould be forgotten; yet (*e*) *twenty years* after *the old grudge* remained; and upon *Jacob*'s approach, (*f*) *Eſau* goeth forth to meet him with 400 men, *armed* (as it ſhould ſeem) for his deſtruction: which caſt (*g*) *Jacob* into a terrible fear, and much *diſtreſſed* he was, good man, and glad to uſe the beſt wit he had, by *dividing* his Companies, to provide for *the ſafety* at leaſt of ſome part of his charge. And yet behold at *the encounter*, no uſe at all of the 400 men, unleſs to be ſpectators and witneſſes of the joyful (*h*) *embraces* and kind loving *complements* that paſſed between the two brothers, in the liberal *offers* and modeſt *refuſals* each of others courteſies; in the 32 and 33 of *Geneſis*. A good *Probatum* of that *Obſervation* of *Solomon*, (*i*) *When a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* *Balaam* the Conjurer, when the king *Balak* had caſt *the hook* before him, baited with ample (*k*) *rewards* in hand, and great *promotions* in reverſion, if he would come over to him and curſe *Iſrael*; had both *Covetouſneſs* and *Ambition* enough in him to make him *bite*: ſo that he was not only (*l*) *willing*, but even *deſirous*, to ſatisfie *the King*; for he *loved the wages of unrighteouſneſs* with his heart, and therefore made (*m*) trial (till he ſaw it was all in vain) if by any means he could wring a *permiſſion* from God to do it. But when his (*n*) *eyes* were opened to *behold Iſrael*, and his *mouth* open that he muſt now *pronounce* ſomething upon *Iſrael*: though his eyes were full of *Envy*, and his heart of *Curſing*, yet God put a parable of *Bleſſing* into his mouth: and he was not able to utter a ſyllable of any thing other than good concerning *Iſrael*, in 22 and 24 of *Numbers*.

c Gen. 27. 41.
d Ibid. v. 44. 45.
e Gen. 31. 38.
f Gen. 32. 6.
g Ibid. v. 7, 8.
h Gen. 33. 4, &c.
i Prov. 16. 7.
k Num. 22. 7, 17.
l 2 Pet. 2. 15.
m Num. 23. 13, 14, 17, 28.
n Num. 24. 3, &c.

In all which, and ſundry other *inſtances*, wherein when there was *intended* before-hand ſo much *evil* to be done, and there was withal in the parties ſuch a forward *deſire*, and ſuch a ſolemn *preparation* to have it done: and yet when all came to all, ſo little or nothing was *done*, of what was *intended*, but rather the contrary: it cannot *firſt* be imagined, that ſuch *a ſtop* ſhould be made, but by *the powerful reſtraint* of ſome ſuperiour, and over-ruling hand; neither may we doubt in *the ſecond* place, that every ſuch *reſtraint*, by what ſecond and ſubordinate *means* ſoever it be furthered, is yet the proper *work of God*, as proceeding from, and guided by his Almighty and irreſiſtible *providence*. And as for that which hapned to *Balaam*, that it was Gods doing, the evidence is clear; we have it from the mouth of *two* or *three* witneſſes. The *Wizard* himſelf confeſſeth it, (*a*) *The Lord will not ſuffer me to go with you*, *Num.* 22. The *King* that ſet him on work upbraideth him with it; (*b*) *I thought indeed to promote thee to great honour: but lo, the Lord hath kept thee back from honour*, *Num.* 24. And *Moſes* would have *Iſrael* take knowledge of it; (*c*) *The Lord thy God would not hearken unto* Balaam, *but the Lord thy God turned the curſe into a bleſſing, becauſe the Lord thy God loved thee*, *Deut.* 23. It was God then that turned *Balaam*'s curſe into a *bleſſing*, and it was the ſame God, that turned *Laban*'s revengeful thoughts into a friendly *Expoſtulation*; and it was the ſame God, that turned *Eſau*'s inveterate malice into a kind brotherly *congratulation*. He that hath ſet (*d*) *bounds to the Sea*, which, though the waves thereof *rage* horribly, they cannot *paſs*, (*Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*;) and did command the waters of *the* (*e*) *Red Sea* to ſtay their courſe, and ſtand up as on *heaps*; and by his power could enforce the waters of *the* (*f*) *River Jordan*, to run quite againſt the Current up the Channel; he hath (*g*) *in his hands*, and at his command *the hearts* of all the ſons of men, yea, though they be the greateſt

33.

a Num. 22. 13.
b Num. 24. 11.
c Deut. 23. 5.
d Job 38. 8, 11.
e Exod. 15. 8.
f Pſal. 114. 3.
g Prov. 21. 1.

Kings

Kings and Monarchs in the world, *as the Rivers of waters*: and can wind and
b Pſal. 76. 10. *turn them* at his pleaſure, inclining them *which way ſoever he will.* [*b*] *The fierceneſs of man ſhall turn to thy praiſe* (ſaith *David* in *Pſal.* 76. 10.) *and the fierceneſs of them ſhalt thou retain:* the latter clauſe of the verſe is very ſignificant in the *Original*, and cometh home to our purpoſe, as if we ſhould tranſlate it,
שארית חמה תחגר *Reſiduum irarum cinges.* Varablus. [*i*] *Thou ſhalt gird the remainder of their wrath*, or *of their fierceneſs.* The meaning is this. Suppoſe a mans heart be never ſo full fraught with envy, hatred, malice, *wrath*, and revenge, let him be as *fierce* and furious as is poſſible; God may indeed *ſuffer* him, and he will *ſuffer* him to exerciſe ſo much of his corruption, and proceed ſo far in his *fierceneſs*, as he ſeeth expedient and uſeful for the *forwarding* of other his ſecret, and juſt, and holy *appointments*, and ſo order the ſinful *fierceneſs* of man by his wonderful providence, as to make it ſerviceable to his *ends*, and to turn it to his *glory*: but look whatſoever *wrath* and *fierceneſs* there is in *the heart* of a man, over and above ſo much as will ſerve for thoſe his eternal purpoſes, all that ſurpluſage, that overplus and *remainder* whatſoever it be he will gird; he will ſo bind, and hamper, and *reſtrain* him, that he ſhall not be able to go an inch beyond his tedder, though he would fret his heart out. *The fierceneſs of man ſhall turn to thy praiſe*, ſo much of it as he doth execute: *and the remainder of their fierceneſs thou ſhalt reſtrain*, that they execute it not. Be he never ſo great a *Prince*; or have he never ſo great a *ſpirit*, all is one, he muſt come under. No difference with God in this, betwixt him
k Pſal. 76. 12. that *ſitteth* on the Throne, and her that *grindeth* at the Mill: [*k*] *He ſhall refrain the ſpirit of Princes, and is wonderful among the Kings of the earth*, in the laſt verſe of that *Pſalm.*

34. Now of the truth of all that hath been hitherto ſpoken in both theſe branches of *the Obſervation*, (*viz.* that *firſt* there is a *reſtraint* of evil; and then *ſecondly*, that this reſtraint is *from God*) I know not any thing can give us better aſſurance, taking them both together, than to conſider *the generality* and *ſtrength* of our
1. Natural corruption. General it is *firſt*, in regard of *the perſons*; overſpreading the *whole lump* of our nature: there is not a child of *Adam* free from the com-
a Pſal. 14. 2. mon infection; [*a*] *They are all corrupt, they are altogether abominable, there is none that doth good, no not one.*
2. General *ſecondly*, *in* regard of *the ſubject*, over-running *the whole man*, ſoul and body, with all the parts and powers of
b Iſa. 1. 6. either, ſo as (*b*) from the ſole of *the foot* to the crown of *the head* there is no
c Joh. 3. 6. whole part. (*c*) *Whatſoever is born of the fleſh is fleſh*; and
d Tit. 1. 15. (*d*) *To them that are defiled and unbelieving, nothing is pure, but even their mind and Conſcience is defiled*; *and* [*e*] *All the imaginations of the thoughts of their hearts are only evil continually.*
3. General *thirdly*, in regard of *the object*: averſe from all kind of good,
f Rom. 7. 18. ([*f*] *In me, that is in my fleſh, dwelleth no good thing*:) and prone to all kind of evil.
g Pſal. 36. 4. ([*g*] *He hath ſet himſelf in no good way, neither doth he abhor any thing that is evil.*) Add to this generality, *the ſtrength alſo* of our corruption: how vigorous, and ſtirring, and *active* it is, and how it carrieth us headlong with full ſpeed into
h Jer. 8. 6. all manner of evil, [*h*] *As the horſe ruſheth into the battel*; ſo as we have no *hold* of our ſelves, neither *power* to ſtay our ſelves, till we have *run* as far as we can, and without the mercy of God *plunged* our ſelves into the bottom of the bottomleſs pit. Lay all this together, and there can be no other ſufficient reaſon given, than this *reſtraint* whereof we now ſpeak, why any one man ſhould at any one time *refrain* from any one ſin being *tempted* thereunto; whereinto any other man at any other time hath fallen, being alike *tempted.* Every man
i Gen. 4. 8. would *kill* his brother, as [*i*] *Cain* did *Abel*; and every man *defile* his ſiſter, as
k 2 Sam. 13. 11. [*k*] *Ammon* did *Thamar*; and every man oppreſs his inferiour, as [*l*] *Ahab* did
l 1 Kings 21. 16. *Naboth*, and every man *ſupplant* his betters, as [*m*] *Zibah* did *Mephiboſheth*;
m 2 Sam. 16. 3. *n* Mat. 26. 15. and ever man *betray* his Maſter, as [*n*] *Judas* did Chriſt: every man being as deep in the loyns of *Adam*, as either *Cain* or *Judas*, or any of the reſt. Their

nature

nature was not *more corrupt* than ours, neither ours *leſs corrupt* than theirs: and therefore *every one* of us ſhould have done thoſe things, as well as any one of them, if there had not been (*o*) ſomething *without* and *above* nature to *withhold* us, and keep us back therefrom, when we were *tempted*; which was not in that meaſure afforded them, when they were *tempted*. And from whom can we think that *reſtraint* to come, but from that God, who is the Author and *the Lord* of *nature*, and hath the power and command and rule of *Nature*; by whoſe grace and goodneſs we are whatſoever we are: and to whoſe powerful *aſſiſtance* we owe it, if we do any good (for it is he that *ſetteth us on*;) and to his powerful *reſtraint*, if we eſchew any *evil* (for it is he that *keepeth us off.*) *Therefore I alſo with-held thee from ſinning againſt me.*

(*o*) *Nullum peccatum eſt quod unquam fecerit homo, quod non poſſit facere alter homo, ſi Creator deſit à quo factus eſt homo.* Auguſt. ſoliloq. cap. 15.

And as to *the third point* in the Obſervation, it is not much leſs evident than the two former; namely, that this *Reſtraint*, as it is from God, ſo it is from *the Mercy* of God. Hence it is that Divines uſually beſtow upon it the name of *Grace*: diſtinguiſhing between a *twofold* Grace; a *ſpecial renewing* Grace, and a *Common reſtraining* Grace. The *ſpecial* and *renewing* Grace is indeed and ſo incomparably more excellent, that in compariſon thereof the other is not worthy to be called by the name of *Grace*, if we would ſpeak properly and exactly; but yet the word [*Grace*] may not unfitly be ſo *extended*, as to reach to every act of Gods providence, whereby at any time he reſtraineth men from doing thoſe evils, which otherwiſe they would do; and that in a *threefold* reſpect: of *God*, of *themſelves*, of *others*. *Firſt*, in reſpect of *God*, every *reſtraint* from ſin, may be called *Grace*; inaſmuch as it proceedeth *ex mero motu*, from the meer good will and *pleaſure of God*, without any cauſe, motive, or inducement in the man that is ſo reſtrained. For, take a man in the ſtate of *corrupt nature*, and leave him to himſelf; and think, how it is poſſible for him to *forbear* any ſin, whereunto he is tempted. There is no *power* in nature to *work* a reſtraint: nay, there is not ſo much as any *proneneſs* in nature to *deſire* a reſtraint: much leſs then is there any *worth* in *Nature*, to *deſerve* a reſtraint. Iſſuing therefore, not at all from *the powers of Nature*, but from *the free pleaſure of God*, as a *beam* of his *merciful providence*, this *Reſtraint* may well be called *Grace*. And ſo it may be *ſecondly*, in reſpect of the *Perſons themſelves*: becauſe, though it be not available to them for their everlaſting ſalvation; yet it is ſome *favour* to them more than they have deſerved, that by this means their *ſins* (what in *number*, what in *weight*) are ſo much *leſſer*, than otherwiſe they would have been; whereby alſo their *account* ſhall be ſo much the *eaſier*, and their *ſtripes* ſo many *the fewer*; (*a*) St. *Chryſoſtom* often obſerveth it, as an effect of *the mercy* of God upon them, when he cutteth off great offenders betimes with ſome ſpeedy deſtruction: and he doth it out of this very conſideration, that they are thereby *prevented* from committing many ſins, which if God ſhould have lent them a longer time, they would have committed. If his obſervation be found; it may then well paſs for a *double mercy* of *God* to a ſinner, if he both *reſpite* his deſtruction, and withal *reſtrain* him from ſin: for by *the one*, he giveth him ſo much longer time for repentance, which is *one Mercy*; and by *the other*, he preventeth ſo much of the increaſe of his ſin, which is *another Mercy*. *Thirdly*, it may be called *Grace*, in reſpect of *other men*. For in *reſtraining* men from doing evil, God intendeth, as principally, his own *glory*, ſo withal *the good* of mankind; eſpecially of his Church, in the preſervation of *humane ſociety*; which could not ſubſiſt an hour, if every man ſhould be left to *the wildneſs* of his own nature, to do what miſchief, the Devil and his own heart would put him upon, without reſtraint. So that *the reſtraining* of mens corrupt purpoſes and affections proceedeth from that (*b*) φιλανθρωπία, (as the Apoſtle ſomewhere calleth it) that *love* of God to *mankind*, whereby he willeth their *preſervation*: and might therefore in that reſpect bear the name of *grace*, though there ſhould

35.

1.

2.

(*a*) *Chryſoſtom* in Gen. hom. 25. & alibi ſæpe.

3.

(*b*) Tit. 3. 4.

be no good at all intended thereby to *the Perſons* ſo reſtrained. Juſt as *thoſe* χαρίσματα, thoſe *ſpiritual gifts*, which God hath diſtributed in a wonderful variety for the edifying of his Church, though they oftentimes bring no good to *the receiver*, are yet ſtiled *graces* in the Scriptures, becauſe the diſtribution of them proceedeth from *the gracious love* and favour of God to his *Church*, whoſe benefit he intended therein. God here reſtrained *Abimelech*; as elſewhere he did *Laban*, and *Eſau*, and *Balaam*, and others not ſo much for *their own* ſakes, though perhaps ſometimes that alſo; as for *their ſakes*, whom they ſhould have injured by their ſins, if they had acted them. As here *Abimelech* for his choſen *Abraham*'s ſake; and *Laban* and *Eſau* for his ſervant *Jacob*'s ſake; and *Balaam* for his people *Iſrael*'s ſake. As it is ſaid in *Pſal.* 105. and that with ſpecial reference (as I conceive it) to this very ſtory of *Abraham*, (e) *He ſuffered no man to do them wrong, but reproved even Kings for their ſakes; ſaying, Touch not mine anointed, and do my Prophets no harm*: He reproved *even Kings*, by reſtraining their power, as here *Abimelech*; but it was *for their ſakes* ſtill, that ſo *Sarah his anointed might not be touched*, *nor* his *Prophet Abraham* ſuſtain *any harm*.

c Pſal. 105. 14.

36. We ſee now *the Obſervation* proved in all the points of it. 1. Men do not always *commit* thoſe *evils*, they would, and might do. 2. That they do not, it is from Gods *reſtraint*, who *with-holdeth* them. 3. That *reſtraint* is an act of his *merciful providence*, and may therefore bear the name of *Grace*: in reſpect of *God*, who freely giveth it; of *them*, whoſe ſins and ſtripes are the fewer for it; of *others*, who are preſerved from harm the better by it. The *Inferences* we are to raiſe from the Premiſſes for our Chriſtian Practice and comfort, are of *two ſorts*: for ſo much as they may ariſe from the conſideration of Gods *Reſtraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our ſelves*.

37. *Firſt*, From the conſideration of Gods *reſtraint* upon *others*; the Church, and Children, and ſervants of God may learn, to whom they owe their *preſervation*, even to the power and goodneſs of their God, in *reſtraining* the fury of his and their enemies. We live among (a) *Scorpions*, and (b) as ſheep in the midſt of *Wolves*; and they that (c) *hate* us without a cauſe, and are *mad* againſt us, are more in number than *the hairs* of our heads: And yet as *many* and as *malicious* as they are, by the mercy of God ſtill we *are*, and we *live*, and we *proſper* in ſome meaſure, in deſpight of them all. Is it any thanks to *them*? None at all. The (d) *ſeed of the Serpent* beareth a natural and an immortal *hatred* againſt God, and all good men: and if they had *horns* to their *curſtneſs*, and *power* anſwerable to their *wills*, we ſhould not breath a minute. Is it any thanks to *our ſelves*? Not that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *ſtrength* to reſiſt them; *weak*, *ſilly* (e) *little* flock, as we are. But to whom then is it thanks? As if a little flock of *ſheep* eſcape, when a multitude of ravening *Wolves* watch to devour them, it cannot be aſcribed either in whole, or in part, either to *the ſheep* in whom there is no *help*, or to *the Wolf* in whom there is no *mercy*; but it muſt be imputed all and wholly to the good care of *the ſhepherd*, in ſafe-guarding his *ſheep*, in keeping off *the Wolf*: ſo for our ſafety and preſervation in the midſt, and in the ſpight of ſo many Enemies, (f) *Not unto us, O Lord, not unto us*, whoſe greateſt *ſtrength* is but weakneſs; much leſs *unto them*, whoſe tendreſt (g) *mercies* are cruel; *but unto thy Name be the Glory*. O thou (h) *Shepherd of Iſrael*, who out of thine abundant love to *us*, who are *the* (i) *flock* of thy Paſture, and *the ſheep* of thy hands, haſt made thy *power* glorious in curbing and *reſtraining* their malice againſt us. (k) *Oh that men would therefore praiſe the Lord, for his goodneſs, and declare the wonders that he doth for the children of men!* Wonders we may well call them; indeed they are *Miracles*: if things ſtrange, and *above*, and *againſt* the

a Ezek. 2. 6.
b Mat. 10. 16.
c Pſal. 69. 4.
d Gen. 3. 15.
e Luke 12. 32.
f Pſal. 115. 1.
g Prov. 12. 10.
h Pſal. 80. 1.
Pſal. 95. 7.
i Pſal. 107. 8, 15, &c.

the ordinary courſe of *Nature* may be called *Miracles*. When we read the ſtories in the Scripture, of [*l*] *Daniel* caſt into the Den among *the Lions*, and not *touched*; of *the* (*m*) *three Children* walking in the midſt of *the fiery furnace*, and not *ſcorched*; of a [*n*] *viper* faſtning upon *Pauls* hand, and no *harm* following: we are ſtricken with ſome amazement, at the conſideration of theſe ſtrange and ſupernatural accidents; and theſe we all confeſs to be *miraculous* eſcapes. Yet ſuch *Miracles* as theſe, and ſuch *eſcapes*, God worketh daily in our *preſervation*: notwithſtanding we live encompaſſed with ſo many *fire-brands of hell*, ſuch *herds* of ravening *Wolves*, and *Lions*, and *Tygers*, and ſuch numerous [*o*] *generations of vipers*: I mean wicked and ungodly men, the *ſpawn* of the *old Serpent*, who have it by kind from their father, *to thirſt after the deſtruction of the Saints* and ſervants of *God*; and to whom it is as *natural* ſo to do, as for *the fire* to burn, or a *Viper* to bite, or a *Lion* to devour. *O that men would therefore praiſe the Lord for* this *his goodneſs*, and daily *declare* theſe his great *wonders*, which he daily *doth for the children of men.*

l Dan. 6. 23.
m Dan. 3. 27.
n Acts 28. 5.
o Mat. 3. 7.

Secondly, ſince this *reſtraint* of wicked men is ſo only from *God*, as that nothing either they, or we, or any Creature in the world can do, can with-hold them from doing us miſchief, unleſs God lay his reſtraint upon them: it ſhould teach us ſo much *wiſdom*, as to take heed how we *truſt* them. It is beſt and ſafeſt for us, as in all other things, ſo in this, to keep *the* golden mean, that we be neither too timorous nor too credulous. If wicked men then threaten and plot againſt thee yet fear them not: God can reſtrain them if he think good, and then aſſure thy ſelf they ſhall not harm thee. If on the other ſide, they *cologne* and make ſhew of much *kindneſs* to thee, yet truſt them not: God may *ſuffer* them to take their own way, and not to *reſtrain* them, and then aſſure thy ſelf they will not *ſpare* thee. Thou maiſt think perhaps of ſome one or other of theſe, that ſure his own *good nature* will hold him in; or thou haſt had trial of him heretofore, and found him faithful as heart could wiſh; or thou haſt ſome ſuch *tye* upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *natural* or *civil* obligation, as will keep him off, at leaſt from falling foul upon thee all at once. Deceive not thy ſelf; theſe are but ſlender aſſurances for thee to abide upon. *Good nature*! alas where is it? Since *Adam* fell, there was never any ſuch thing *in rerum natura*: if there be any *good* thing in any man, it is all from *Grace*; Nature is all naught, even that which ſeemeth to have the preeminence in nature, (*a*) τὸ φρόνημα τῆς σαρκὸς, is ſtark naught. We may talk of this and that, of *good natured men*, and I know not what! But the very truth is, ſet *grace* aſide, (I mean *all* grace, both *renewing* and *reſtraining* grace) there is no more *good nature* in any man than there was in *Cain* and in *Judas*. That thing, which we uſe to call *good nature*, is indeed but a ſubordinate means or inſtrument, whereby *God reſtraineth* ſome men more than others from *their birth*, and ſpecial *conſtitution* from ſundry *outragious* exorbitances, and ſo is a branch of this *reſtraining grace* whereof we now ſpeak. And as for thy paſt *Experience*, that can give thee little ſecurity: thou knoweſt not what *fetters* God *laid* upon him then, nor how he was *pleaſed* with thoſe *fetters*. God might full ſore againſt his will, not only reſtrain him from doing thee hurt, but alſo conſtrain him to do thee *good*: as ſometimes he commanded [*b*] *the Ravens* to feed *Eliah*; a bird ſo [*c*] *unnatural* to her young ones, that they might famiſh for her, if God did not otherwiſe provide for them; and therefore it is noted in the Scripture as a ſpecial argument of *Gods Providence*, that he feedeth *the* [*d*] *young Ravens* that call upon him. But as nothing that is *conſtrained* is *durable*, but every thing when it is *conſtrained* againſt its natural inclination, if it be let alone, will at length [*e*] *return* to his own kind, and primitive diſpoſition, as theſe *Ravens* which now fed *Eliah*, would have been as ready another time to have *pecked out* his eyes: ſo a *Natural* man is a natural man ſtill, howſoever *over-ruled* for the preſent: and if God as he hath hitherto

38.

a Rom. 8. 7.

b 1 King. 17. *c* ἢ ὀκβάλλει τοὺς νεοττοὺς κόραξ. Ariſt. 6. hiſt. Anim. 6. *Pellunt nidis pullos ſicut & corvi.* Plin. 10. Nat. hiſt. 12.
d Pſal. 147. 9. Job 38. 41. Luke 2. 24.
e *uſque recurrit.* Horat. 1. Epiſt. 10.

by his *reſtraint* with-held him, ſhall but another while with-hold his *reſtraint* from him; he will ſoon diſcover the in-bred *hatred* of his heart againſt good things and men, and make thee at the laſt beſhrew thy *folly* in truſting him, when he hath done thee a *miſchief* unawares. And therefore if he have done thee *ſeven courteſies*, and promiſe fair for *the eighth*; yet truſt him not; for there
f Prov. 26. 25. are (*f*) *ſeven abominations* in his heart. And as for whatſoever other *hank* thou maiſt think thou haſt over him, be it never ſo ſtrong: unleſs God manacle him, with his powerful *reſtraint*, he can as eaſily *unfetter* himſelf from them all, as
g Judg. 16. 9. 12. (*g*) *Samſon* from the green Withs and Cords wherewith the *Philiſtines* bound him. All thoſe forementioned *relations* came in but upon *the bye*, and *ſince*: where-
h Gen. 3. 15. as the [*h*] *hatred* of the wicked againſt goodneſs, is of an *ancienter date*, and hath his root in (*corrupt*) *Nature*: and is therefore of ſuch force, that it maketh *void* all obligations, whether *civil*, *domeſtical*, or other, that have grown by virtue
Mat. 10. 36. of any ſucceeding contract. It is a ruled caſe, (i) *Inimici domeſtici*, A mans enemies may be they of his own houſe. Let not any man then, that hath either *Religion* or *Honeſty*, have any thing to *do* with that man; at leaſt, let him not *truſt* him more than needs he muſt, that is an *Enemy* either to *Religion* or *Honeſty*. So far as common *Humanity*, and the neceſſities of our lawful *Occaſions* and *Callings* do require, we may have to do with them, and reſt upon *the good providence* of God for the ſucceſs of our affairs even in their hands, not doubting but that God will both reſtrain them from doing us harm, and *diſpoſe* them to do us *good* ſo far as he ſhall ſee expedient for us: but then, this is not *to truſt them*, but *to truſt God* with them. But for us to put our ſelves *needleſly* into their hands, and to hazard our ſafety upon their *faithfulneſs* by way of *truſt*; there is neither *wiſdom* in it, nor *warrant* for it. Although *God may* do it, yet we have no reaſon to preſume that *he will reſtrain* them for our ſakes, when we might have *prevented* it our ſelves, and would not: and this we are ſure of, that nothing in the world can *preſerve* us from receiving miſchief from them unleſs God do *reſtrain* them. Therefore *truſt* them not.

39. *Thirdly*, if at any time we ſee wickedneſs ſet aloft, bad men grow to be *great*, or great men ſhew themſelves *bad*, ſinning with an *high hand*, and an arm ſtretched out, and God ſeemeth to ſtrengthen their hand by adding to their
a Hab. 1. 13. *greatneſs*, and encreaſing their *power*; if we ſee the (*a*) wicked *devouring* the man that is more righteous than he, and *God hold his tongue* the whilſt; if we ſee the ungodly *courſe* it up and down at pleaſure which way ſoever the luſt of their corrupt heart carrieth them without controul, like a wild *untamed Colt* in a ſpacious field, *God* (as it were) laying *the reins* in the neck, and letting them run: in a word, when we ſee the whole *world* out of frame and order: we may yet frame our ſelves to *a Godly patience*, and ſuſtain our hearts amidſt all theſe evils with this *comfort* and conſideration; that ſtill *God* keepeth *the reins* in his own hands, and when he ſeeth his *time*, and ſo far as he ſeeth it *good*, he both *can* and *will*, check, and controul, and *reſtrain* them at his pleaſure; as the cunning *Rider* ſometimes giveth a fiery *horſe* head and letteth him *fling* and run as if he
b Pſal. 104. 26. were mad; he knoweth he can give him *the ſtop*, when he liſt. The great (*b*) *Leviathans*, that take their *paſtime* in the Sea, and with a little ſtirring of themſelves
c Job 41. 31, 32. can make (*c*) *the deep to boyl like a pot*, and cauſe *a path to ſhine after them* as they
d *Ibid.* ver. 5. go; he can (*d*) *play with them* as children do *with a bird*: he ſuffereth them to ſwallow his *hook*, and to play upon *the line*, and to roll and tumble them in *the waters* but anon he *ſtriketh the hook* through their noſes, and *fetcheth* them up, and *layeth* them upon the ſhore, there to *beat themſelves* without help or remedy, expoſed to nothing but *ſhame* and *contempt*. What then if God *ſuffer* thoſe that hate him to *proſper* for the time, and in their proſperity to *Lord* it
e Pſal. 119. 23. f *Ibid* ver. 161. over his heritage! What if Princes ſhould [*e*] *ſit and ſpeak againſt us* [*f*] *without*

out a cauſe, as it was ſometimes *David*'s caſe! Let us not *fret* at *the injuries*, nor *envy* at *the greatneſs* of any; let us rather betake us to *David*'s refuge, to be [g] *occupied* in the ſtatutes, and to *meditate* in the holy Word of God. In that holy Word we are taught, that *the hearts* even of *Kings*, how much more then *of inferiour perſons*, are in his rule and governance, and that he doth *diſpoſe* and turn them, as ſeemeth beſt to his godly wiſdom; that he can [h] *refrain* the ſpirit of Princes, [i] *bind* Kings in Chains, and Nobles in links of Iron; and though they [k] *rage* furiouſly at it, and *lay* their heads together, in conſultation how to break his *bands*, and caſt away his *cords* from them, yet they imagine but a *vain thing*; whilſt they ſtrive againſt him on earth, he *laugheth them to ſcorn* in heaven; and maugre all oppoſition, will eſtabliſh the Kingdom of his Chriſt, and *protect* his people. Say then *the great ones* of the World exerciſe their *power* over us, and lay what *reſtraints* they can upon us: our comfort is, they have not greater *power* over us, than [l] God hath over them; nor can they ſo much *reſtrain the meaneſt* of us, but God can *reſtrain the greateſt* of them much more. Say our enemies *curſe* us with *Bell*, *Book* and *Candle*: our comfort is, God is able to *return the curſe* upon their own heads, and in deſpight of them too, [m] *turn* it into a bleſſing upon us. Say they make warlike preparations againſt us to *invade* us: our comfort is, God can [n] *break the Ships of Tarſhiſh*, and ſcatter the moſt [o] *invincible Armadoes*. Say they that hate us be more in number than *the hairs* of our head: our comfort is, the very [p] *hairs* of our head are *numbred* with him, and without his ſufferance not the leaſt [q] *hair* of our heads ſhall *periſh*. Say (to imagine the worſt) that our Enemies ſhould *prevail againſt us*, and [r] they that hate us ſhould be *Lords over us* for the time: our comfort is, he that loveth us is *Lord* over them, and can *bring* them under us again, when he ſeeth time. In all our *fears*, in all our *dangers*, in all our *diſtreſſes*, our comfort is, that *God can do* all this for us: our care ſhould be by our holy *obedience* to ſtrengthen our intereſt in his *protection*, and not to make him a *ſtranger* from us, yea *an enemy* to us, by our ſins and impenitency; that ſo we may have yet more comfort, in a chearful confidence, that *God will do* all this for us. The *Aſſyrian*, whoſe [ſ] ambition it was to be *the Catholick King*, and *univerſal Monarch* of the World, ſtiling himſelf *the great King*, ([t] thus ſaith *the great King*, the King of *Aſſyria*; when he had ſent [u] *meſſengers* to revile *Iſrael* and an *Army* to beſiege and deſtroy *Jeruſalem*: yet for all his *rage* he could do them no harm, the Lord [x] *brought down* the ſtout heart of the King of *Aſſyria*, [y] put a *hook* in his noſe, and a *bridle* in his lips, and made him *return back* by the way by which he came, without taking the City, or ſo much as *caſting* a bank, or ſhooting an arrow againſt it. Nay, he that is indeed [z] *the great King* over all the children of pride, and hath better title to the ſtile of *moſt Catholick King* than any that ever yet bare it, whoſe Territories are large as *the Earth*, and ſpacious as *the Air*, I mean *the Devil*, *the* [a] *Prince* of this World; he is ſo fettered with the chain of Gods *power* and *Providence*, that he is not able with all his *might* and *malice*, no not though he raiſe his whole *forces* and muſter up all the *powers* of darkneſs and Hell into one band, to do us any harm in our *ſouls*, in our *bodies*, in our *children*, in our *friends* in our *goods*, no not ſo much as our very (*b*) *Pigs*, or any ſmall thing that we have, without the ſpecial *leave* and *ſufferance* of our good God. He muſt have his *Dedimus poteſtatem* from him or he can do nothing.

g *Ibid* ver. 23.
h Pſal. 76. 12.
i Pſal. 149. 8.
k Pſal. 2. 6.
l *Regum timendorum in proprios greges, Reges in ipſos imperium eſt Jovis.* Hor. 2. Carm. Od. 1.
m Deut. 23. 5.
n Pſal. 48. 7.
o Pſal. 69. 4.
p Mat. 10. 30.
q Luke 21. 8.
r Pſal. 106. 41.
ſ Iſa. 10. 7.
t Iſa. 36. 4.
u Iſa. 27. 28, 29.
x Iſa. 10. 12.
y Iſa. 37. 33.
z Job 41. 34.
a Eph. 2. 2.
b Mat. 8. 31, 32.

Fourthly, ſince this *reſtraint* is an act of *Gods mercy*, whom we ſhould ſtrive to *reſemble* in nothing more [a] than *in ſhewing mercy*: let every one of us, in *imitation* of our Heavenly Father, and in *compaſſion* to the ſouls of our Brethren, and for our own good, and the good of humane ſociety, endeavour our ſelves faithfully the beſt we can to *reſtrain*, and with-hold, and keep back *others* from ſinning. *The Magiſtrate*, *the Miniſter*, *the Houſholder*, every other man in his place

40.
a Luke 6. 46.

place and *calling*, ſhould do their beſt, by rewards, puniſhments, rebukes, incouragements, admonitions, perſwaſions, good example, and other like means to *ſuppreſs* vice, and *reſtrain* diſorders, in thoſe that may any way come within their charge. Our *firſt deſire* ſhould be, and for that we ſhould bend our utmoſt *endeavours*, that if it be poſſible, their *hearts* might be ſeaſoned with *grace* and the true *fear* of God: but as in other things, where we cannot attain to the full of our firſt aims, * *Pulchrum eſt* (as he ſaith) *in ſecundis tertiiſve conſiſtere*; ſo here we may take ſome contentment in it, as ſome *fruit of our labours*, in our Callings, if we can but wean them from *groſs diſorders*: and reduce them from extremely *debaucht courſes* to ſome good meaſure of *Civility*. It ought not to be, it is not our deſire, to make men *Hypocrites*; and a *meer Civil* man is no better: yet to us, that cannot judge but by the *outward behaviour*, it is leſs grief when men are *Hypocrites*, than when they are *Prophane*. Our firſt aim is, to make you *good*: yet ſome rejoycing it is to us, if we can but make you *leſs evil*. Our aim is, to make you of *Natural*, holy and *Spiritual* men: but we are glad, if of *diſſolute*, we can but make you good *Moral* men: if inſtead of planting *Grace*, we can but root out *Vice*: if inſtead of *the power of godlineſs* in the reformation of *the inner man*, we can but bring you to ſome tolerable *ſtayedneſs* in the conformity of *the outward man*. If we can but do this, though we are to ſtrive for

1. that, our labour is not altogether in vain in the Lord. For hereby, *firſt*, mens
2. *ſins* are both *leſs* and *fewer*: and that *ſecondly*, abateth ſomewhat both of *the number* and *weight* of their *ſtripes*, and maketh their *puniſhment* the eaſier: and
3. *thirdly*, there is leſs *ſcandal* done to *Religion*; which receiveth not ſo much ſoil
4. and diſ-reputation by cloſe *hypocriſie*, as by lewd and open *prophaneneſs*: *Fourthly*, the Kingdom of Satan is *diminiſhed*, though not directly in *the ſtrength*, for he loſeth never a Subject by it: yet ſomewhat in *the glory* thereof, becauſe he hath not ſo full and abſolute command of ſome of his ſubjects as before he had, or
5. ſeemed to have. *Fifthly*, much of *the hurt* that might come by *evil example*, is
6. hereby prevented. *Sixthly*, the people of God are preſerved from many *injuries* and *contumelies*, which they would receive from evil men, if their barbarous manners were not thus civilized; as a fierce *Maſtiff* doth leaſt hurt, when he is *chained* and *muzled*. *Seventhly* and laſtly, and which ſhould be the ſtrongeſt motive of all the reſt, to make us induſtrious to *repreſs* vicious affections in others;
7. it may pleaſe God theſe ſorry *beginnings* may be *the* (*b*) *fore-runners* of more bleſſed and more ſolid *graces*. My meaning is not, that theſe *Moral reſtraints* of our wild corruption, can either *actually* or but *vertually* prepare, diſpoſe, or qualifie any man for *the grace* of Converſion and Renovation; or have in them *Virtutem ſeminalem*, any natural power which by ordinary help may be cheriſhed and improved ſo far as an Egg may be hatched into a *Bird*, and a *kernel* ſprout and grow into a *tree*; (far be it from us to harbour any ſuch *Pelagian* conceits;) but this I ſay, that God, being a *God of Order*, doth not ordinarily work but *in order*, and by degrees, bringing men from the one extreme to the other by *middle* courſes: and therefore ſeldom bringeth a man from the wretchedneſs of *forlorn nature* to the bleſſed eſtate of *ſaving grace*, but where firſt by his *reſtraining grace* in ſome good meaſure he doth *correct* nature, and *moralize* it. Do you then that are *Magiſtrates*, do we that are *Miniſters*, let all *Fathers*, *Maſters*, and others whatſoever, by wholſom *ſeverity* (if fairer courſes will not reclaim them) *deter* audacious perſons from offending, *break* thoſe that are under our charge of their wills and wilfulneſs, *reſtrain* them from lewd and licentious practices and company, (*c*) *not ſuffer* ſin upon them for want of *reproving* them in due and ſeaſonable ſort, [*d*] *ſnatch* them out of the fire, and bring them as far as we can out of *the ſnare of the Devil* to God-ward; and leave the reſt to him. Poſſibly, when we have *faithfully done* our part, to the utmoſt of our power; he will ſet in *graciouſly*, and begin to do his part, in their *perfect converſion*. If by

our

* *Cicero.*

b *In ipſis improbis dum formidato ſupplicio frænatur facultas, invocato Deo ſanatur voluntas.* Aug. Tom. 2.

c Lev. 19. 17.

d Jude ver. 23.

our good *care*, they may be made to *forbear* ſwearing, and curſing and blaſpheming; they may in time by his good *grace* be brought to (*e*) *fear an Oath*: If we *reſtrain* them from groſs *prophanations* upon his holy-day in the mean time; they may come at length to think his Sabbath (*f*) *a delight*: If we keep them from *ſwilling*, and *gaming*, and *revelling*, and *rioting*, and *roaring*, the while; God may frame them ere long to a *ſober* and ſanctified uſe of the Creatures: and ſo it may be ſaid of other *ſins* and *duties*. I could willingly inlarge all theſe points of *Inferences*, but that there are yet behind ſundry other good *Uſes*, to be made of this *reſtraining Grace* of God, conſidered as it may lye upon *our ſelves*; and therefore I now paſs on to them.

[e Eccleſ. 9. 2.]

[f Iſa. 21. 13.]

Firſt, There is a root of *Pride* in us all, whereby we are apt to think *better* of our ſelves, than there is cauſe: and every *infirmity* in our Brother, (which ſhould rather be an *item* to us of our frailty) ſerveth as *fuel* to nouriſh this vanity, and to *ſwell* us up with a *Phariſaical* conceit, that forſooth we are (*a*) *not like other men*. Now, if at any time, when we ſee any of our brethren *fall* into ſome ſin, from which by the good hand of God upon us we have been hitherto *preſerved*, we then feel this *ſwelling* begin to riſe in us, as ſometimes it will do: the point already delivered may ſtand us in good ſtead, to *prick* the bladder of our *pride*, and to let out ſome of that *windy vanity*; by conſidering, that this our *forbearance* of evil, wherein we ſeem to excel our brother, it not from *nature*, but from *grace*; not from our *ſelves*, but from God. And here a little let me cloſe with thee, whoſoever thou art, that pleaſeſt thy ſelf with *odious compariſons*, and ſtandeſt ſo much upon terms of *betterneſs*; Thou art neither *extortioner*, nor *adulterer*, *drunkard*, nor *ſwearer*, *thief*, *ſlanderer*, nor *murtherer*; as ſuch and ſuch are. It may be, thou art none of theſe: but I can tell thee what thou art, and that is as odious in the ſight of God as any of theſe: Thou art a *proud Phariſee*, which perhaps they are not. To let thee ſee thou art a *Phariſee*, do but give me a direct *anſwer*, without ſhifting or mincing, to that *Queſtion* of St. *Paul*, [b] *Quis te diſcrevit? Who hath made thee to differ from another?* Was it *God*, or *thy ſelf*, or *both* together? If thou ſayeſt, It was *God*; thou art a *diſſembler*, and thy *boaſting* hath already confuted thee: for what haſt thou to do to *glory* in that which is not thine? (*c*) *If thou hadſt received it, why doſt thou glory, as if thou hadſt not received it?* If thou ſayeſt it was from *thy ſelf*; what *Phariſee* could have aſſumed more? All the ſhift thou haſt, is to ſay, it was God indeed that made *the difference*, but he ſaw ſomething *in thee* for which he made thee *to differ*: thou acknowledgeſt his *reſtraint* in part, but thine own *good nature* did ſomething. If this be all, thou art a very *Phariſee* ſtill, without all eſcape. That *Phariſee* never denied *God a part*, no nor *the chiefeſt part* neither: he began his *vaunting prayer* with an acknowledgment of Gods work, ([d] *I thank thee O God that I am not like other men.*) It was not the *denial* of all unto God, but *the aſſuming* of any thing unto *himſelf*, that made him a right *Phariſee*. Go thy way then, and if thou wilt do *God* and *thy ſelf* right, *deny thy ſelf* altogether, and * *give God* the whole Glory of it, if thou haſt been preſerved from any evil. And from thy brothers fall, beſides *compaſſioning* forlorn Nature *in him*, make a quite contrary uſe unto *thy ſelf*; even to *humble* thee thereby with ſuch like thoughts as theſe, [e] *Conſidering thy ſelf, leſt thou alſo be tempted*, [Am I any *better* than he? Of better *mold* than he? Or better *tempered* than he? Am not I a *Child* of the ſame *Adam*, a *veſſel* of the ſame clay, a *chip* of the ſame block, with him? Why then ſhould I be (*f*) *high-minded*, when I ſee him *fallen* before me? Why ſhould I not rather *fear*, leſt my *foot ſlip*, as well as his hath done? I have much cauſe with all *thankfulneſs* to bleſs God for his *good Providence* over me, in *not ſuffering* me to fall into this ſin hitherto: and with all *humility* to implore the continuance of his *gracious aſſiſtance* for the future, without which I am not able *to avoid* this or any other evil.]

41.

[a Luk. 18. 11.]

[b 1 Cor. 4. 7.]

[c Ibid.]

[d Luk. 18. 11.]

* *Gratiæ tuæ deputo, & quæcunque non feci mala.* Aug. 2. Confeſ. 7.

[e Gal. 6. 1.]

[f Rom. 11. 20.]

Secondly,

42. *Secondly*, ſince all *reſtraints* from ſin, by what ſecond means ſoever they are conveyed unto us, or forwarded, are from *the merciful providence* of God, whenſoever we obſerve that *God* hath *vouchſafed* us, or doth *offer* us, any *means* of ſuch his gracious *reſtraint*; it is our duty joyfully to *embrace* thoſe means, and carefully to *cheriſh* them, and with all due thankfulneſs to *bleſs* the name of God for them. Oh how oft have we plotted, and projected, and contrived a *courſe* for the expedition of our, perhaps *ambitious*, perhaps *covetous*, perhaps *malicious*, perhaps *voluptuous* deſigns: and by *the providence* of God ſome unexpected intervening *accident* hath marred the curious frame of all our *projects*, that they have come to nothing; as a *Spider's web* ſpun with much art and induſtry is ſuddenly disfigured, and ſwept away with the light touch of a beſom. How oft have we been *reſolved* to ſin, and *prepared* to ſin, and even at *the pits brink* ready to caſt our ſelves into hell: when he hath *plucked* us away, as he plucked (*a*) *Lot* out of *Sodom*, by affrightments of *natural Conſcience*, by apprehenſions of *dangers*, by taking away *the opportunities*, by miniſtring *impediments*, by ſhortning our *power*, by ſundry other means? Have we now *bleſſed* the name of God for affording us theſe gracious *means* of prevention and *reſtraint*? Nay, have we not rather been *enraged* thereat, and taken it with much *impatience*, that we ſhould be ſo *croſſed* in the purſuit of our vain and ſinful deſires and purpoſes? As *way-ward children* cry and take pet, when *the Nurſe* ſnatcheth a *knife* from them, wherewith they might perhaps cut their *fingers*, perhaps haggle their *throats*; or putteth them back from *the wells mouth* when they are ready, with catching at *Babies* in the water, to tip over: and as that *merry mad man* in the Poet, was in good earneſt angry with his Friends for procuring him to be *cured* of his madneſs, wherein he ſo much pleaſed himſelf, as if they could not have done him a greater diſpleaſure, (*b*) —*Pol me occidiſtis amici*, —*Non ſervatis*—: ſuch is our folly. We are *offended* with thoſe that *reprove* us; *teſty* at thoſe that *hinder* us; *impatient* under thoſe croſſes that *diſable* us: yea, we fret and turn again at the powerful application of *the holy word* of God when it endeavoureth to *reform* us, or *reſtrain* us from thoſe evils wherein we delight. Let us henceforth mend this fault; cheerfully *ſubmit* our ſelves to *the diſcipline* of the Almighty; and learn of holy *David* with what affections to *entertain* the gracious *means* he vouchſafeth us of *reſtraint* or *prevention*: as appeareth by his ſpeeches unto *Abigail*, when ſhe by her Wiſdom had pacified his wrath againſt *Nabal*, whoſe deſtruction he had a little before vowed in his heart, (*c*) *Bleſſed be the Lord God of Iſrael that ſent thee this day to meet me; and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with mine own hand*, He bleſſed God as *the Cauſe*; and *her*, as *the Inſtrument*; and her diſcreet behaviour and *advice* as *the Means* of ſtaying his *hand* from doing that evil, he had vowed with his *mouth*, and was in his *heart* purpoſed to have done.

a Gen. 19. 16.

b Horat 2. Epiſt. 1.

c 1 Sam. 25. 32, &c.

43. *Thirdly*, ſince we owe our *ſtanding* to the hand of *God*, who holdeth us up; without whoſe *reſtraint* we ſhould *fall* at every turn, and into every temptation: we cannot but ſee what need we have to *ſeek to him* daily and hourly to *with-hold* us from falling into thoſe ſins, whereinto either our corrupt nature would *lead* us, or outward occaſions *draw* us. We may ſee it by the fearful falls of *David* and *Peter*, men nothing inferiour to the beſt of us, how weak a thing man is to reſiſt *temptation*, if God withdraw his *ſupport*, and leave him but a little to *himſelf*. Which made *David* pray to God that he would (*a*) *keep back his ſervant from preſumptuous ſins*. He well knew, though he were the faithful *ſervant* of God, that yet he had no ſtay of *himſelf*; but, unleſs God *kept him back*, he muſt *on*, and he muſt *in*, and he muſt in *deep*, even as far as to *preſumptuous ſins*. No *man*, though he be never ſo *good*, hath any aſſurance, as upon his own ſtrength, though it be never ſo great, that he ſhall be able to avoid any *ſin*, though

a Pſal. 19. 13.

. though it be never ſo *foul*. When a Heathen man prayed unto *Jupiter*, to ſave him from his *Enemies*; one that over-heard him would needs mend it with a more needful prayer, that *Jupiter* would ſave him from his *Friends*: he thought they might do him more hurt, becauſe he *truſted* them; but as for his *Enemies* he could look to himſelf well enough, for receiving harm from them. We that are *Chriſtians*, had need pray unto the God of Heaven, that he would not *give* us up into the hands of our *profeſſed Enemies*: [and to pray unto God, that he would not deliver us over into the hands of our *falſe-hearted Friends*: but there is another *prayer* yet more needful, and to be preſſed with greater importunity than either of both, that God would ſave us from our ſelves, and not give us up into our *own hands*; for then we are utterly caſt away. There is a way-ward *old man* that lurketh in every of our boſoms, and we make but too much of him: than whom, we have not a more *ſpightful* Enemy, nor a more *falſe* Friend. Alas! we do not think, what a man is given over to, that is given over to *himſelf*: he is given over to (b) *Vile Affections*; he is given over to a (c) *Reprobate Senſe*; he is given over to (d) commit all manner of wickedneſs *with greedineſs*. It is the laſt and fearfulleſt of all other *judgments*, and is not uſually brought upon men, but where they have obſtinately refuſed to hear the *Voice of God*, in whatſoever other tone he had ſpoken unto them; then to leave them to themſelves, and to their own counſels. [(e) *My people would not hear my Voice, and Iſrael would none of me: ſo I gave them up unto their own hearts luſt, and let them follow their own imaginations.*] As we conceive the ſtate of the *Patient* to be deſperate, when the *Phyſician* giveth him over, and letteth him *eat*, and *drink*, and *have*, and *do*, *what*, and *when*, and *as much* as he will without *preſcribing* him any diet, or *keeping back* any thing from him he hath a mind unto. Let us therefore *pray* faithfully and fervently unto God, as *Chriſt* himſelf hath taught us, that he would not, by leaving us unto our ſelves, (f) *lead us into temptation*, but by his gracious and powerful ſupport *deliver us from* all thoſe evils, from which we have no power at all to deliver our ſelves.

b Rom. 1. 16.
c Ibid. ver. 28.
d Eph. 4. 19.
e Pſal. 81. 11, 12.
f Mat. 6. 13.

Laſtly, ſince this *Reſtraint*, whereof we have ſpoken, may be but a *common Grace*, and can give us no ſound nor *ſolid comfort* if it be but a *bare Reſtraint*, and no more: though we ought to be *thankful* for it, becauſe we have *not deſerved* it; yet we ſhould not reſt, nor think our ſelves ſafe enough, till we have a well-grounded aſſurance, that we are poſſeſſed of an higher and a better Grace, even the *grace of ſanctification*. For *that* will *hold out* againſt temptations, where *this* may *fail*. We may deceive our ſelves then, (and thouſands in the world do ſo deceive themſelves:) if upon our *abſtaining* from ſins, from which God *with-holdeth* us, we preſently conclude our ſelves to be in the *ſtate of grace*, and to have the *power* of godlineſs, and the *ſpirit* of ſanctification. [For between this *reſtraining grace*, whereof we have now ſpoken, and that *renewing grace* whereof we now ſpeak; there are ſundry wide *differences*. They differ *firſt*, in their *fountain*. *Renewing Grace* ſpringeth from the *ſpecial love* of God towards thoſe that are his in Chriſt: *Reſtraining Grace* is a fruit of that *general mercy* of God, whereof it is ſaid in the Pſalm, that (a) *his mercy is over all his works*. They differ *ſecondly*, in their extent: both of *Perſon*, *Subject*, *Object* and *Time*. For the *Perſon*; *Reſtraining* Grace is *common* to good and bad: *Renewing* Grace *proper* and peculiar to the *Elect*. For the *Subject*; *Reſtraining grace* may bind one part or faculty of a man, as the *hand* or *tongue*, and leave *another* free, as the *heart* or *ear*: *Renewing grace* worketh upon *All* in ſome meaſure, ſanctifieth the whole man, (b) *Body*, *and ſoul*, *and ſpirit*, with all the parts and faculties of each. For the *Object*; *Renewing grace* may with-hold a man from *one ſin*, and give him ſcope to *another*: *Reſtraining grace* carrieth an *equal* and juſt reſpect to all Gods Commandments. For the *Time*; *Reſtraining grace* may tie us now, and *by and by* unlooſe us: *Renewing grace* holdeth out unto the end, more or

44.

B.

a Pſal. 145. 2.

b 1 Theſ. 5. 23.

3. leſs, and never leaveth us *wholly* deſtitute. *Thirdly*, they differ in their *Ends*. *Reſtraining Grace* is ſo intended chiefly for the good of *humane ſociety*, eſpecially of the *Church of God*, and of the members thereof; as that indifferently it may, or may not, do good to the *Receiver*; but *Renewing Grace* is eſpecially intended for the Salvation of the *Receiver*, though *Ex conſequenti* it do good al-
4. ſo unto others. They differ *fourthly*, and laſtly, in their *Effects*. *Renewing Grace mortifieth* the corruption, and *ſubdueth* it, and *diminiſheth* it; as *water* quencheth fire, by abating the heat: but *Reſtraining Grace* only *inhibiteth* the exerciſe of the corruption, for the time, without any *real diminution* of it either in ſubſtance or
c Dan. 3. 25. quality; as the (c) *fire* wherein the *three Children* walked, had as much heat in it at that very inſtant, as it had before and after, although by the greater power of God, the natural power of it was then *ſuſpended* from working upon *them*. The *Lions* that ſpared *Daniel* were Lions ſtill, and had their ravenous diſpoſi-
d Dan. 6. 22. tion ſtill; albeit God (d) *ſtopped their mouths* for that time, that they ſhould not hurt *him*: but that there was no change made in their *natural diſpoſition*, appeareth by their entertainment of their next gueſts, whom they devoured with all
e Ibid. ver. 24. greedineſs, (e) *breaking their bones* before they came to the ground. By theſe two inſtances and examples, we may in ſome meaſure conceive of the nature and power of the *reſtraining Grace of God* in wicked men. It *bridleth the corruption* that is in them for the time, that it cannot break out; and *manacleth* them in ſuch ſort, that they do not ſhew forth the ungodly diſpoſition of their heart: but there is no *real change* wrought in them all the while; their heart ſtill remaining *unſanctified*, and their natural corruption *undiminiſhed*. Whereas the *renewing* and *ſanctifying grace* of *God*, by a real change of a *Lion* maketh a *Lamb*; altereth the natural diſpoſition of the ſoul, by draining out ſome of the *corruption*; begetteth a new *heart*, a new *ſpirit*, new *habits*, new *qualities*, new *diſpoſitions*, new
f Eph. 4. 24. *thoughts*, new *deſires*; maketh a (f) *new man*, in every part and faculty compleatly *New*. Content not thy ſelf then with a bare *forbearance* of ſin, ſo long as thy *heart* is not changed, nor thy *will* changed, nor thy *affections* changed; but ſtrive
g Rom. 2. 2. to become a *new man*, to be (g) *transformed by the renewing of thy mind*; to hate *ſin*, to love *God*, to wreſtle againſt thy *ſecret corruptions*, to take delight in *holy duties*, to ſubdue thine underſtanding, and will, and affections, to the *obedience* of Faith and Godlineſs. So ſhalt thou not only be *reſtrained* from ſinning againſt *God*, as *Abimelech* here was; but alſo be *enabled*, as faithful *Abraham* was, to pleaſe God: and conſequently *aſſured* with all the faithful children of *Abra-*
h 1 Pet. 1. 5. *ham*, to be (h) *preſerved by the* Almighty *power of God through faith unto ſalvation*. Which Grace, and Faith, and Salvation, the ſame Almighty God, the God of
i 1 Cor. 1. 2. Power, and of Peace, beſtow upon us all here aſſembled, (i) *With all that in every place call upon the name of* Jeſus Chriſt, *our Lord, both theirs and ours*: even for the ſame our Lord Jeſus Chriſts ſake, his moſt dear Son, and our bleſſed Saviour and Redeemer: To which bleſſed Father, and bleſſed Son, with the bleſſed Spirit, *moſt holy, bleſſed, and glorious Trinity*, be aſcribed by us and the whole Church, all the *Kingdom, the Power, and the Glory*, from this time forth and for ever. *Amen.*

A D

AD POPULUM.

The Seventh Sermon.

At St. *Paul's* Croſs *London*, *May* 6. 1632.

1 Pet. II. 16.

As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

THere is not any thing in the World more generally *deſired* than *Liberty*: nor ſcarce any thing more generally *abuſed*. Inſomuch as even that bleſſed *liberty* which the eternal Son of God hath *purchaſed* for his Spouſe the Church, and *endowed* her therewithal, hath in no Age been free from *Abuſes*: whilſt ſome have ſinfully *neglected* their Chriſtian liberty, to *their own* prejudice; and other ſome have as ſinfully *ſtood upon it*, to the prejudice of *their brethren*. So hardly, through *Pride* and *Ignorance*, and other Corruptions that abound in us do we hit upon the *golden mean*, either in this, or almoſt in any thing elſe: but eaſily ſwerve into the *Vicious Extreams* on both hands, declining ſometimes into the *Defect*, and ſometimes into the *Exceſs*. The Apoſtles therefore, eſpecially St. *Peter*, and St. *Paul*, the two chiefeſt planters of the Churches, endeavoured early to inſtruct believers in the *true Doctrine*, and to direct them in the *right uſe* of their *Chriſtian liberty*, ſo often in their ſeveral *Epiſtles* as fit occaſion was offered thereunto. Which we may obſerve them to have done moſt frequently and fully in thoſe *Two Caſes*, which being very common, are therefore of the greater conſequence, *viz.* the caſe of *Scandal*, and the caſe of *Obedience*. 1.

And we may further obſerve concerning theſe Two Apoſtles, that St. *Paul* uſually toucheth upon this Argument of *Liberty*, as it is to be exerciſed in the caſe of *Scandal*: but St. *Peter* oftner, as in the Caſe of *Obedience*. Whereof on St. *Peter's* part, I conceive the reaſon to be this; That being (a) *the Apoſtle of the Circumciſion*, and ſo having to deal moſt with the *Jews*, who (*b*) could not brook *ſubjection*, but were of all Nations under heaven the moſt impatient of a *foreign yoke*; he was therefore the more careful to deliver the doctrine of *Chriſtian Liberty* to them in ſuch a manner, as might frame them withal to yield ſuch Reverence and *Obedience* to their *Governours*, as became them to 2.

a Gal. 2. 7.
b *Seditioſiſſima gens.* Joſ. Scalig. not. in Luk. 22. 52.

do. And therefore St. *Peter* beateth much upon the point of *Obedience.*

3. But he no where preſſeth it more fully than in this Chapter: Wherein after *the general* exhortations of *ſubduing the luſts* that are in their own boſoms, *verſ.* 11. and of *ordering their converſation* ſo as might be for their credit and honeſty in the ſight of others, *ver.* 12. when he deſcendeth to more *particular duties*, he beginneth *firſt* with, and inſiſteth moſt upon, this duty of *ſubjection and obedience* to Authority, in the greateſt remaining part of the Chapter. *The firſt Precept* he giveth in this kind, is ſet down with ſundry Amplifications and Reaſons thereunto belonging, in the next *verſes* before the Text (*ſubmit your ſelves to every Ordinance of man for the Lords ſake*:) And then he doth by way of *Prolepſis*, take away *an Objection*, which he foreſaw would readily be made againſt that and the following Exhortations, from the pretext of *Chriſtian liberty*: in the words of the Text, (*As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*)

5. Conceive the words as ſpoken in *anſwer* to what thoſe new converts might have *objected.* We have been taught, that the Son of God hath made us *free*, and then we are [a] *free indeed*: and ſo not bound to ſubject our ſelves to any *Maſters* and *Governours* upon Earth, no not to *Kings*; but much rather bound not to do it, that ſo we may *preſerve* that freedom which Chriſt hath purchaſed for us, and *reſerve* our ſelves the more entirely for *Gods ſervice*, by refuſing to be *the ſervants of men.*

a Joh. 8. 36.

6. This *Objection* the Apoſtle clearly taketh off in *the Text*, with much holy wiſdom, and truth. He telleth them, that being indeed ſet *at liberty* by Chriſt they are not therefore any more to *enthral* themſelves to any living ſoul or other creature; not to *ſubmit* to any Ordinance of man *as ſlaves*, that is, as if *the ordinance* it ſelf did by any proper, direct and immediate virtue, bind *the conſcience.* But yet, all this notwithſtanding, they might and ought to *ſubmit* thereunto as [b] *the Lords free-men*, and in a free manner; that is, by a voluntary and uninforced both *ſubjection* to their *power*, and *obedience* to their lawful *commands.* They muſt therefore take heed they uſe not their *liberty for an occaſion to the fleſh*, nor under ſo fair a title, palliate *an evil licentiouſneſs*, making that *a cloak* for their irreverent and undutiful Carriage towards their *Superiours.* For albeit they be not *the ſervants* of *men*, but of *God*: and therefore owe no *Obedience* to *men* as upon immediate tie of conſcience, and for their own ſake, but to *God* only: yet for his ſake, and out of the conſcience of that *Obedience* which they owe to his command of [c] *honouring of father and mother*, and of being [d] *ſubject to the higher powers*, they ought to give unto them ſuch *honour* and *obedience*, as of right belongeth unto them according to the eminency of their high places. (*As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*)

b 1 Cor. 7. 22.

c Exod. 20. 12.

d Rom. 13. 1.

7. From which words thus paraphraſed, I gather *Three Obſervations*: all concerning our *Chriſtian Liberty*, in that branch of it eſpecially which reſpecteth *humane Ordinances*, and the uſe of *the creatures*, and of all *indifferent things.* Either 1. in *the Exiſtence* of it, [*As free,*] or 2. in *the Exerciſe* of it, [*And not uſing your liberty for a cloak of maliciouſneſs*] or 3. in *the End* of it, [*but as the ſervants of God.*] The *firſt Obſervation* this; We muſt ſo ſubmit our ſelves to *ſuperiour Authority*, as that we do not thereby impeach our *Chriſtian Liberty*: [*As free.*]

1. The *ſecond* this; We muſt ſo maintain our *liberty*, as that we do not under that colour either *commit* any ſin, or *omit* any requiſite office either of charity or duty: [*and not uſing your liberty for a cloak of maliciouſneſs.*] The *third* this; In the whole exerciſe both of the *liberty* we have in Chriſt, and of the *reſpects* we owe unto men, we muſt evermore remember our ſelves to be, and accordingly behave our ſelves as thoſe that are *Gods ſervants*: [*but as the ſervants of God.*] The ſum of the whole *Three Points* in brief this; We muſt be careful without either

either *infringing* or *abuſing* our *liberty*, at all times, and in all things to *ſerve God*.

Now then to the ſeveral points in that order as I have propoſed them, and as they lie in the *Text*: [ὡς ἐλεύθεροι, *As free.*] Which words have manifeſt reference to the *Exhortation* delivered Three Verſes before the Text; as declaring the *manner* how the *duty* there exhorted unto ought to be performed: yet ſo as that the force of them ſtretcheth to *the Exhortations* alſo contained in the Verſes next after the Text. *Submit* your ſelves to *publick Governours* both ſupreme and ſubordinate; *be ſubject* to your own particular Maſters; *honour all men* with thoſe proper reſpects that belong to them in their ſeveral ſtations: But look you do all this (ὡς ἐλεύθεροι) not as *ſlaves*, but as *free*: do it without impeachment of the *liberty* you have in Chriſt. Of which *liberty*, it would be a profitable labour (but that I ſhould then be forced to omit ſundry other things which I deem needful to be ſpoken, and more nearly pertinent to the points propoſed) to diſcover at large the *Nature*, and *Parts*, and *Cauſes*, and *Effects*, and *Adjuncts*; that we might the better underſtand the amplitude of that *power* which Chriſt hath ſetled upon his *Church*, and thence learn to be the more careful to preſerve it. But I may not have time ſo to do; it ſhall therefore ſuffice us to know, that as the other branches of our *liberty*, whether of *glory* or *grace*; whether from the *guilt* of ſin in our *juſtification*, or from the *dominion* of ſin in our *ſanctification*, with the ſeveral appendices and appurtenances to any of them: ſo this branch of it alſo which reſpects the uſe of *indifferent things*; Firſt is *purchaſed* for us by the *blood* of (*a*) Chriſt, and is therefore uſually called by the name of *Chriſtian liberty*. Secondly, is *revealed* unto us outwardly in the preaching of the *Goſpel* of God and of Chriſt, which is therefore called (*b*) the *Law of liberty*. And thirdly, is *conveyed* unto us inwardly and effectually by the Operation of the *Spirit* of God and of Chriſt, which is therefore called a (*c*) *free ſpirit* (O ſtabliſh thou me with thy free ſpirit) becauſe, *where the ſpirit of the Lord is, there is liberty*, 2 Cor. 3. 17. 8. 1. 2. 3.

a Joh. 8. 36. & Gal. 5. 1.
b Jam. 1. 25. & 2. 12.
c Pſal. 51. 12.

Now this *liberty*, ſo dearly *purchaſed*, ſo clearly *revealed*, ſo firmly *conveyed*; it is our duty to *maintain* with our utmoſt ſtrength in all the parts and branches of it, and (as the Apoſtle exhorteth) to [*d*] *ſtand faſt in the liberty wherewith Chriſt hath made us free, and not* to ſuffer our ſelves either by the devices of other men, or by our own ſloth and wilful default *to be entangled again with the yoke of bondage*. And namely in this particular branch whereof we now ſpeak, whatſoever *ſerviceable offices* we do to any of our *brethren*, eſpecially to thoſe that are *in Authority*, we muſt perform our duty therein with all *chearfulneſs of ſpirit*, and for Conſcience ſake: but ſtill with *freedom of ſpirit*, and with liberty of Conſcience; as being *ſervants to God* alone, and not *to men*. We find therefore in the Scriptures a peremptory charge both ways; that we neither uſurp *maſterſhip*, nor undergo *ſervitude*. A charge given by our Saviour *Chriſt* to his Diſciples in the former behalf, that they ſhould [e] *not be called Rabbi*, neither Maſters, *Matth.* 23. and a charge given by the Apoſtle *Paul* to all Believers in the latter behalf, that they ſhould [f] *not be ſervants of men*, 1 Cor. 7. 9.

d Gal. 5. 1.
e Mat. 23. 8. 10.
f 1 Cor. 7. 23.

God forbid any man of us, poſſeſſed with an *Anabaptiſtical* ſpirit, or rather freneſy, ſhould underſtand either of thoſe paſſages, or any other of like ſound, as if *Chriſt* or his *Apoſtle* had had any purpoſe therein to ſlacken thoſe *ſinews* and *ligaments*, and to diſſolve thoſe *joynts* and *contignations*, which tie into *one body*, and claſp into *one ſtructure*, thoſe many little members and parts, whereof all *humane Societies* conſiſt: that is to ſay, to * forbid all thoſe *mutual Relations* of ſuperiority and ſubjection which are in the world, and ſo to turn all into a vaſt Chaos of *Anarchy* and *Confuſion*. For ſuch a meaning is contrarious to the expreſs determination of [*g*] *Chriſt*, and to the conſtant doctrine of [*h*] St. *Paul* in other places: and we ought ſo to interpret the Scriptures, as that one place may 10.

* *Non venit Chriſtus condiciones mutare,* Hier. in Ep. 6.
g Matt. 22. 21.
h Rom. 13. 1, &c. Eph. 6. 5. Col. 3. 22.

may conſiſt with another, without claſhing or contradiction. The true and plain meaning is this; that we muſt not acknowledge any our *ſupreme Maſter*, not yield our ſelves to be *wholly* and *abſolutely* ruled by the will of any, nor enthral our *Judgments* and *Conſciences* to the *ſentences* or *laws* of any man, or Angel, but only *Chriſt* our Lord and Maſter in Heaven.

11. And this Interpretation is very conſonant unto the *Analogy* of Scripture in ſundry places. In *Eph. 6.* (to omit other places) there are *two diſtinctions* implied, the one in the 5. the other in the 7. Verſes, both of right good uſe for reconciling of ſundry Texts that ſeem to contradict one another, and for the clearing of ſundry difficulties in the preſent argument. (a) *Servants* (ſaith St. *Paul* there) *be obedient to them that are your Maſters according to the fleſh.* Which limitation affordeth us the diſtinction of Maſters (*b*) *according to the fleſh* only, and of Maſters *after the ſpirit* alſo. Intimating that we may have other *Maſters of our fleſh*, to whom we may (and muſt) give due reverence, ſo far as concerneth *the fleſh*; that is, ſo far as appertaineth to *the outward man*, and all *outward things*. But of our *ſpirits*, and ſouls, and conſciences; as we can have *no Fathers*, ſo we may have *no Maſters* upon Earth, but only our *Maſter* and our *Father* which is in Heaven. And therefore (in *Mat* 23.) Chriſt forbiddeth the calling of any man upon Earth (*c*) *Father*, as well as he doth the calling of any man *Maſter*. And both the prohibitions are to be underſtood alike, and as hath been now declared.

a Eph. 6. 5.

b—*ſecundum Carnem: quia eſt & dominus ſecundum ſpiritum, ille eſt verus Dominus.* Aug. in Pſal. 124.

c Matt. 23. 9.

12. Again (ſaith St. *Paul* there) (a) *with good will doing ſervice, as to the Lord, and not to men*; which oppoſition importeth a ſecond diſtinction, and that is of Maſters, into *ſupreme*, and *ſubordinate*: thoſe are *ſubordinate Maſters*, to whom we do ſervice *in ordine ad alium*, and as under another. Thoſe are *ſupreme Maſters*, in whom our obedience reſteth in *the final reſolution* of it, without looking farther or higher. Men may be our *Maſters*, and we their ſervants, the firſt way; with ſubordination to *God*, and (*b*) for his ſake: And we muſt do them ſervice, and that with *good will*: but with reſervation ever of our bounden ſervice to him, as our only *ſupreme* Sovereign and *Abſolute Maſter*. But the latter way, it is *high ſacrilege* in any man to *challenge*, and it is *High Treaſon* againſt the ſacred Majeſty of God and of Chriſt for us to *yield* to any other but them, *the maſterſhip*, that is, the ſovereign and *abſolute Maſterſhip* over us.

a Eph. 6. 7.

b—*diſtinguebant Dominum æternum à temporali: tamen ſubditi erant, propter Dominum æternum, etiam domino temporali.* Aug. in Pſal. 124.

Briefly; we muſt not underſtand thoſe Scriptures that forbid either *Maſterſhip* or *Servitude*, as if they intended to diſcharge us from thoſe mutual Obligations, wherein either in *nature* or *civility* we ſtand tied one to another, in the ſtate *Oeconomical*, *Political* or *Eccleſiaſtical*; as anon it ſhall further appear: but only to beget in us a *juſt care*, amidſt all the offices of *love* and *duty* which we perform to men, to preſerve inviolate that *liberty* which we have in Chriſt; and ſo to do them *ſervice*, as to maintain withal our own freedom ὡς ἐλεύθεροι, *as free.*

13. A thing whereof it behoveth us to have a ſpecial care, and that for ſundry and weighty reſpects. *Firſt*, in regard of *the truſt* repoſed in us in this behalf. Every (*a*) honeſt man taketh himſelf bound to diſcharge with faithfulneſs *the truſt* repoſed in him, and to preſerve what is *committed* unto him by way of *truſt*, (though it be *another mans*) (*b*) no leſs, if not rather much more carefully, than he would do if it were *his own*; that ſo he may be able to give a good account of his truſt. Now theſe two, *the Chriſtian* Faith, and *the Chriſtian Liberty*, are of all other the choiceſt Jewels, whereof the Lord Jeſus Chriſt hath made his Church the depoſitory. Every man therefore in the Church ought (c) *earneſtly to contend*, as *for the maintenance of the Faith*, (as St. *Jude* ſpeaketh) ſo alſo for the maintenance of *the liberty*, *which was once delivered to the Saints*: even *eo nomine*, and for that very reaſon, becauſe they were both delivered unto them under ſuch a truſt. (*d*) *O Timothee, depoſitum cuſtodi*: St. *Paul*

a *Religioſus homo ſanctiſque diligenter & circumſpectè ſolet tueri fidei commiſſa.* Sen. de tranqu. cap. 11.

b *Niſi ad ſuum modum curam in depoſito præſtat, fraude non caret*, l. 32. ff. de depoſito.

c Jude ver. 3.

d 1 Tim. 6. 20.

more

more than once calleth upon *Timothy* to (*d*) *keep that which was committed to his trust.* He meaneth it in respect of the *Christian Faith*; which he was bound to keep entire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lyeth upon us, in respect of this other rich *deposition*, this παρακαταθήκη of *Christian liberty:* for which we shall be (*e*) answerable to Christ, from whom we received it, how we have both *kept* it, and *used* it. And if by our default, and for want either of care or courage in us (*dolo vel latâ culpâ*, as the Lawyers say) we lose or imbezel it (as she said in the Canticles, (*f*) *They made me the keeper of the Vineyard, but mine own Vineyard have I not kept:*) No doubt it will lie heavy upon us when we come to give in our Accounts. Rather we should put on a resolution (like that of (*g*) *Moses*, who would not yield to leave so much as *an hoof* behind him) not to part with *a jot* of that *liberty* wherewith Christ hath *entrusted* us, by making our selves the *servants of men.*

d 2 Tim. 1. 14.

e Παρακαταθήκην λαβὼν δικαίως ἀποδίδωμι. Pittaci dictum apud Stob. Ser. 1.

f Cant. 1. 6.

g Exod. 10. 26.

Especially since we cannot so do, *Secondly*, without manifest wrong to Christ; nor *thirdly*, without great dishonour to God. Not without wrong to Christ. St. *Paul* therefore disputeth it as upon a ground of right, 1 *Cor.* 7. *Ye are bought with a price*, saith he, (*a*) *be ye not the servants of men:* and in the next Chapter before that, (*b*) *ye are not your own, for you are bought with a price.* As if he had said, Though it were a great weakness in you to put your selves out of your own power into the power of others, by making your selves their *servants:* yet if you were *your own*, there should be no injury done thereby to any *third person*; but, unto whosoever should complain as if he were wronged, you might return this reasonable answer, ((*c*) *Friend, I do thee no wrong; Is it not lawful for me to do as I will with mine own?*) But saith he, this is not your case: you are *not your own*, but *Christs.* He hath bought you with his most precious blood; he hath payed a *valuable* (rather an *invaluable*) *price* for you: and having *bought* you, and *payed* for you, you are now his; and you cannot dispose your selves in any other service, without apparent wrong *to him.* 14. 15.

a 1 Cor. 7. 22.

b 2 Cor. 6. 19, 20.

c Mat. 20. 13, 15.

Neither only do we *injure Christ*, by making our selves the *servants of men*; but we *dishonour God* also: which is a *third* reason. For to whom we make our selves *servants*, him we make our *Lord* and *God.* The covetous worldling therefore by (*a*) serving *Mammon*, maketh *Mammon* his *God:* which made St. *Paul* two several times to set the brand of *Idolatry* upon covetousness, (b) *the covetous man which is an Idolater*, Eph. 5. and (*c*) *covetousness which is Idolatry*, Col. 3. And the voluptuous Epicure is therefore said to make his (*d*) *belly his God*, Phil. 3. because he (*e*) *serveth his own belly*, as the phrase is, *Rom.* 16. Neither can I imagine upon what other ground the *Devil* should be called (*f*) *the God of this world*, than this, that [*g*] ὅλος ὁ κόσμος ἐν τῷ πονηρῷ, the men of this evil world by doing him service do so make a God of him. For Service is a principal part of that honour that belongeth *to God* alone, and whereof in his jealousie he will not endure that any part should be given away from him to another: [*b*] *Ipsi soli servies, thou shalt worship the Lord thy God, and him only shalt thou serve.* We cannot serve any other, but to *his* great dishonour. 15.

a Matth. 6. 24.

b Eph. 5. 15.

c Col. 3. 5.

d Phil. 3. 19.

e Rom. 16. 18.

f 2 Cor. 4. 4.

g 1 Joh. 5. 19.

b Matth. 4. 10.

Yea, and *our own* too; which may stand for a *fourth* reason. *Ye see your calling brethren*, saith the Apostle, 1 *Cor.* 1. 26. He would have men take notice of their *Christian Calling* (it is a holy and a high calling:) that so they might [*a*] *walk worthy* of it, and carry themselves in every respect answerably thereunto. Now by our Calling we are Free-men: for [b] *Brethren, you have been called unto liberty*, Gal. 5. or (which is all one) to the service of God. And being so, we infinitely abase our selves, and disparage *our Calling*; when of free-men we become slaves; and make our selves of *Gods*, mens servants: incomparably more to our own dishonour, than if one that is free of a rich Company, and hath born Office in it, should for base respects bind himself *Apprentice* again with a 16.

a Eph. 4. 1.

b Gal. 5. 13.

Master

Maſter of poor condition in ſome pedling Trade. It is [c] *diminutio capitis* (as the Civilians call it) for a man to deſcend from a higher to a lower condition: of the *three degrees* whereof that is eſteemed the greateſt, (*maxima diminutio capitis*) which is with loſs of *liberty*. *Leo* the Emperour therefore by ſpecial and ſevere conſtitution (as you may ſee it in [d] *The Novels*) forbad all Freemen within the Empire the ſale of their *liberties*; calling it *facinus* in thoſe that were ſo *preſumptuous* as to *buy* them, and no leſs than folly, yea, madneſs (*dementia* and *veſania*) in thoſe that were ſo *baſe* as to *ſell* them: not without ſome indignation at the former Laws, for ſuffering ſuch an indignity to be ſo long practiſed without either chaſtiſement or reſtraint. And if he juſtly cenſured them as men of (e) *abject minds*, that would for any conſideration in the world willingly forego their *civil* and *Roman liberty*; what flatneſs of ſpirit poſſeſſeth us, if we wilfully betray our *Chriſtian* and *ſpiritual liberty?*

c V. Pauliff. de capit. diminut.

d Leo Novell. conſtit. 59.

e——qui tam ignavi & abjecti animi eſt.—Ibid.

17. Whereby, beſides the *diſhonour*, we do alſo (which is the *fifth Reaſon*, and whereunto I will add no more) with our own hands pull upon our own heads a great deal of unneceſſary *cumber*. For whereas we might draw an (a) *eaſie yoke*, carry a *light burden*, obſerve (b) *commandments* that are *not grievous*, and ſo live at much hearts-eaſe in the ſervice of God and of Chriſt: by putting our ſelves into the ſervice of men, we thruſt our necks into a (c) *hard yoke* of bondage, ſuch as neither we nor any of our fathers were ever able to bear; we lay upon our own ſhoulders φορτία βαρέα καὶ δυσβάστακτα, *heavy and importable burdens*; and ſubject our ſelves to *Ordinances*, which are both grievous and unprofitable; and ſuch are ſo far from preſerving thoſe that uſe them from periſhing, that themſelves (d) *periſh in the uſing*.

a Matth. 11. 30.
b 1 Joh. 5. 3.
c μετεῖα ἢ θεῷ δουλεία, ἀμετρῶ δὲ ἢ πᾶσι ἀνθρώπων Plat. apud Stob. Ser. 46.
d Col. 2. 21.

18. Now againſt this *liberty*, (which if we will anſwer the *truſt* repoſed in us, and neither *wrong* Chriſt, nor *diſhonour* God, nor yet *debaſe* and *encumber* our ſelves, where we ſhould not) we muſt with our utmoſt power maintain: *The Offenders* are of two ſorts: to wit, ſuch as either injuriouſly *encroach* upon the *liberty* of others; or elſe unworthily *betray* away their own. The moſt notorious of the former ſort are the *Biſhops of Rome*; whoſe uſurpations upon the *Conſciences* of men, ſhew them to be true ſucceſſors of the Scribes and Phariſees, in (a) *laying heavy burdens upon mens ſhoulders* which they ought not, and in (b) *rejecting the Word of God to eſtabliſh their own Traditions*; rather than the Succeſſors of St. *Peter*, who forbiddeth (c) *dominatum in Cleris*, in the laſt Chapter of this Epiſtle at Verſ. 3, To teach their own *judgments* to be *infallible*; to make their *definitions* an univerſal and unerring *Rule of Faith*; to ſtile their *Decrees* and Conſtitutions *Oracles*; to aſſume to themſelves *all power* in Heaven and Earth; to require *ſubjection* both to their *Laws* and *Perſons*, as of neceſſity unto ſalvation; to ſuffer themſelves to be called by their Paraſites, (d) *Dominus Deus noſter Papa*, and (e) *Optimum, maximum, & ſupremum in terris numen*; all which and much more is done and taught, and profeſſed by the *Popes*, and in their behalf: if all this will not reach to St. *Paul*'s (f) *exaltari ſupra omne quod vocatur Deus*: yet certainly, and no modeſt man can deny it, it will amount to as much as St. *Peter*'s (g) *dominari in Cleris*, even to the exerciſing of ſuch a *Lordſhip over the Lords Heritage*, the Chriſtian *Church*, as will become none but the *Lord* himſelf, whoſe Heritage the Church is.

a Matth. 23. 4.
b Mark 7. 9.
c 1 Pet. 5. 3.
d Gloſſ. in extrav. Joh. 22. c. Cum inter.
e Stapleton de princip. fid. in præfat.
f 2 Theſ. 2. 4.
g 1 Pet. 5. 3.

19. Beſides theſe, that do it thus by *open Aſſault*, I would there were not others alſo, that did by *ſecret underminings* go about to deprive us of that *liberty* which we have in Chriſt Jeſus, even then when they moſt pretend the maintenance of it. They inveigh againſt the *Church Governors*, as if they lorded it over Gods Heritage; and againſt the *Church Orders* and *Conſtitutions*, as if they were contrary to *Chriſtian liberty*. Wherein, beſides that they do manifeſt wrong to the *Church* in both particulars: they conſider not that thoſe very accuſations which they thus irreverently *dart* at the face of their *Mother*, (to whom they owe

better

better reſpect) but miſs it, do *recoil* pat upon themſelves, and cannot be avoided. For whereas theſe *Conſtitutions* of the Church are made for *Order*, *Decency*, and *Uniformity* ſake, and to ſerve unto *Edification*; and not with any intention at all to lay a tye upon the *conſciences* of men, or to work their *judgments* to an opinion, as if there were ſome *neceſſity*, or inherent *holineſs*, in the things required thereby; neither do our *Governours*, neither ought they to preſs them any further: (which is ſufficient to acquit both *the Governours* from that *Lording*, and *the Conſtitutions* from that trenching upon *Chriſtian liberty*, wherewith they are charged:) Alas that *our brethren* who thus accuſe them, ſhould ſuffer themſelves to be ſo far blinded with prejudices and partial affections, as not to ſee, that themſelves in the mean time, do *really* exerciſe a *ſpiritual Lordſhip* over their diſciples, who depend in a manner wholly upon their judgments, by impoſing upon their conſciences ſundry *Magiſterial* concluſions, for which they have no ſound warrant from the written Word of God. Whereby, beſides the great injury done to their brethren in *the impeachment* of their *Chriſtian liberty*, and leading them into *error*; they do withal *exaſperate* againſt them the minds of thoſe that being *in authority* look to be *obeyed*; and *engage* them in ſuch *ſufferings*, as they can have no juſt cauſe of rejoyceing in.

For, beloved, this we muſt know; that as it is *injuſtice* to condemn *the innocent*, 20.
as well as it is *injuſtice* to clear *the guilty*, and both theſe are equally (*a*) *abominable* *a* Prov. 17. 15.
to the Lord: ſo it is *ſuperſtition to forbid* that as *ſinful*, which is in truth *indifferent*, and therefore *lawful*; as well as it is *ſuperſtition to enjoyn* that as *neceſſary*, which is in truth *indifferent*, and therefore *arbitrary*. Doth that heavy *woe* in Iſa. 5. appertain (think ye) to them only, that out of prophaneneſs (*b*) *call evil* *b* Iſa. 5. 20.
good: and nothing at all concern them, that out of preciſeneſs *call good evil*? Doth not he *decline* out of the way, that turneth aſide on *the right hand*, as well as he that turneth on *the left*? They that *poſitively* make that to be ſin, which the Law of God never made ſo to be; how can they be excuſed from ſymbolizing with the *Phariſees* and the *Papiſts*, in making the narrow ways of God yet narrower than they are, (*c*) *teaching for Doctrines mens Precepts*, and ſo (*d*) *caſting* *c* Mat. 15. 9.
a ſnare upon the conſciences of their brethren? If our *Church* ſhould preſs things *d* 1 Cor. 7. 35.
as far, and upon ſuch grounds, the one way, as ſome *forward ſpirits* do the other way; if, as they ſay [it is a *ſin* to kneel at the Communion, and therefore we *charge you* upon your conſciences not to do it;] ſo the Church ſhould ſay [it is a *ſin* not to kneel, and therefore we *require you* upon your conſciences to do it,] and ſo in all other *lawful* (yet *arbitrary*) Ceremonies: poſſibly then *the Church* could no more be able to acquit her ſelf from encroaching upon *Chriſtian Liberty*, than they are that accuſe her for it. Which ſince *they* have done, and *ſhe* hath not; ſhe is therefore free, and *themſelves* only guilty.

It is our duty, for the better ſecuring of our ſelves, as well againſt thoſe *open* 21.
impugners, as againſt theſe *ſecret underminers*, to look heedfully to our trenches and fortifications, and to (*a*) *ſtand faſt in that liberty wherewith Chriſt hath made* *a* Gal. 5. 1.
us free, leſt by ſome device or other we be lifted out of it. To thoſe that ſeek to enthral us, we ſhould (*b*) *give place by ſubjection, no not for an hour*; leſt we *b* Gal. 2. 5.
be *enſnared* by our own default, ere we be aware. For indeed we cannot be *enſnared* in this kind, but merely by *our own default*; and therefore St. *Paul* often admoniſheth us, to take heed that none (*c*) *deceive*, *ſpoil*, *or beguile us*; as if it *c* Eph. 5. 6. Col 2. 4, 8, 18. 2 Theſſ. 2. 3.
were *in our power* if we would but uſe requiſite care thereunto, to prevent it; and as if it were *our fault* moſt, if we did not prevent it. And ſo in truth it is, For we oftentimes *betray* away our own *liberty*, when we might *maintain* it; and ſo become *ſervants* unto men, when we both might and ought to keep our ſelves *free*.

Which fault we ſhall be the better able to avoid, when we ſhall know *the* 22.

true causes, whence it springeth: which are evermore one of these two, an *unsound head*, or an *unsound heart*. Sometimes we esteem too highly of others, so far as either to envassal our *judgments* to their *opinions*, or to enthral our *consciences* to their *precepts*; and that is our *weakness*: there the fault is in *the head*. Sometimes we apply our selves to *the wills* of others, with an eye to our own benefit or satisfaction in some other *carnal* or *worldly* respect: and that is our *fleshliness*: there the fault is in *the heart*. This latter is the worst, and therefore in the first place to be avoided. The most and worser sort, unconscionable men, do often transgress this way; when for fear of a *frown* or worse displeasure, or to curry *favour* with those they may have use of, or in hope either of raising themselves to some *advancement*, or of raising to themselves some *advantage*, or for some other like respects, they become *officious instruments* to others for the accomplishing of their lusts in such *services*, as are evidently (even to their
a 1 Sam. 22. 18. own apprehensions) sinful and wicked. So [a] *Doeg* did King *Saul* service in shed-
b 2 Sam. 13. 28. ding the blood of fourscore and five innocent Priests: and [b] *Absalom's Servants*
c Mat. 15. 15. murdered their Masters brother, upon his bare command: and [c] *Pilate*, partly
d John 19. 12. to gratifie the *Jews*, but especially for fear of [d] *Cæsar's* displeasure, gave sentence of death upon *Jesus*, who in his own conscience he thought had not deserved it. In such cases as these are, when we are *commanded* by our superiors, or *required* by our friends, or any other way sollicited to do that which we know we cannot do without sin; we are to maintain our liberty (if we cannot otherwise fairly decline *the service*) by a flat and peremptory denyal, though it be to the greatest power upon earth. As the three young men did to the great *Nebuchadnezzar*,
e Dan. 3. 18. [e] *Be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up.* And the ancient Christians to the heathen Emperours, *Da veniam, Imperator: tu carcerem, ille gehennam.* And the
f Acts 2. 19. Apostles to the whole Council of the Jews, [f] *whether it be right in the sight of God to hearken to you, more than unto God, judge ye*, Acts 4. He that will displease
g Gal. 1. 10. God to [g] please men, he is *the servant of men*, and cannot be *the servant of God*.

23. But honest and conscionable men, who do not easily and often fail this way.
a Rom. 16. 18. [a] Οἱ ἀκακοι (as the word is, *Rom.* 16.) men that are *not evil*, are yet apt sometimes to be so far carried away with *an high estimation* of some men, as to subject themselves wholly to their *judgments*, or *wills*, without ever questioning *the truth* of any thing they *teach*, or *the lawfulness* of any thing they *enjoyn*. It is a
b Jude v. 16. dangerous thing [b] θαυμάζειν πρόσωπα, as St. *Jude* speaketh, *to have mens persons*
c Act. 14. 15. & Jam. 5. 17. *in admiration*; though they be of never so great learning, wisdom, or piety:
d Humana authoritas plerumque fallit. Aug. 2. de Ordin. 9. because the best and wisest men that are, are [c] ὁμοιοπαθεῖς ἡμῖν, *subject to the like infirmities as we are* both of sin and error, and such as may both [d] *deceive others*, and be themselves *deceived*. That honour which *Pythagoras* his Scholars gave
e -ὡς χρησμῷ θείῳ προσεῖχον τοῖς λεγομένοις ὑπ' αὐτοῦ, Ælii. 4. var. 17. to their *Master*, in resting upon his bare Authority (αὐτὸς ἔφα) as a sufficient proof, yea, as [e] *a divine Oracle*, many judicious even among the heathen altogether [f] misliked, as too *servile*, and prejudicial to that *libertas Philosophica*,
f Negavero probare solere id, quod de Pythagoricis accepimus-- Cic. 1. de nat. deorum. that freedom of judgment which was behoveful for the study of Philosophy. How much more then must it needs be prejudicial in the judgment of Christians to that *libertas Evangelica*, that freedom we have in Christ, to give such honour to any other man, but *the man Christ Jesus* only; or to any other Writings than to those which are in truth [g] *the Oracles of God*, the holy Scriptures of the
g 1 Pet. 4. 11. Old and New Testament?

24. There is I confess much reverence to be given to the Writings of the godly
h Hor. 1. Ep. 1. --Ut isti qui in verba jurant, nec quid dicatur æstimant, sed à quo. Sen. Ep. 12. ancient *Fathers*; more to the Canons and Decrees of general and provincial *Councils*, and not a little to the judgment of learned, sober and godly *Divines* of later and present times, both in our own and other reformed Churches. But we may not [h] *jurare in verba*, build our faith upon them as upon a sure foundation,

foundation, nor pin our belief upon their ſleeves; ſo as to receive for an undoubted *truth* whatſoever they *hold*, and to reject as a groſs *error* whatſoever they *diſallow*, without farther examination. St. *John* biddeth us (*b*) *try the Spirits*, before we believe them, 1 *John* 4. And the (*c*) *Beræans* are remembred with praiſe for ſo doing, *Act.* 17. We blame it in the *Schoolmen*, that ſome adhere pertinaciouſly to the opinions of *Thomas*, and others as pertinaciouſly to the opinions of *Scotus*, in every point wherein they differ; inſomuch as it were *grande piaculum*, a heinous thing, and not to be ſuffered, if a *Dominican* ſhould diſſent from *Thomas*, or a *Franciſcan* from *Scotus*, though but in one ſingle controverſed concluſion. And we blame it juſtly: for St. *Paul* blamed the like ſidings and partakings in the Church of *Corinth* (whilſt one profeſſed himſelf to be of *Paul*, another *of Apollo*, another of *Cephas*) as a fruit of (*d*) *carnality* unbeſeeming Chriſtians. And is it not alſo blame-worthy in us, and a fruit of the ſame *carnality*, if any of us ſhall affect to be accounted rigid *Lutherans*, or perfect *Calviniſts*; or give up our judgment to be wholly guided by the Writings of *Luther* or *Calvin*, or of any other mortal man whatſoever? Worthy *inſtruments* they were both of them of Gods glory, and ſuch as did excellent *ſervice* to the Church in their times, whereof we yet find the benefit; and we are unthankful, if we do not bleſs God for it: and therefore it is an unſavory thing for any man to gird at their names, whoſe memories ought to be precious. But yet, were they not *men*? Had they received the ſpirit in the *fulneſs* of it, and not *by meaſure*? Knew they otherwiſe than in *part*, or propheſied otherwiſe than *in part*? Might they not in many things, did they not in ſome things *miſtake* and *err*? Howſoever the Apoſtles Interrogatories are unanſwerable: what, ſaith he (*e*) *was Paul crucified for you? or were ye baptized in the name of Paul?* Even ſo, was either *Luther* or *Calvin* crucified for you? Or were ye baptized into the name either of *Luther* or *Calvin*, or any other man; That any one of you ſhould ſay, I am of *Luther*, or any other, I am of *Calvin*; and I of him, and I of him? What is *Calvin* or *Luther*, nay (*f*) *what is Paul or Apollo, but Miniſters by whom ye believed?* That is to ſay, *Inſtruments*, but not *Lords* of your belief.

b 1 Joh. 1. 7.

c Acts 17. 11.

d 1 Cor. 4. 1.

e 1 Cor. 1. 13.

f 1 Cor. 3. 5.

To ſum up, and to conclude this *firſt point* then. To do God and our ſelves right, it is neceſſary we ſhould with our utmoſt ſtrength maintain *the doctrine* and *power* of that *liberty* wherewith Chriſt hath endowed his Church, without either *uſurping the maſtery* over others, or *ſubjecting* our ſelves to their *ſervitude*: ſo, as to ſurrender either our *judgments* or *conſciences*, to be wholly diſpoſed according to *the opinions* or *wills* of men, though of never ſo excellent piety or parts. But yet leſt while we ſhun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; leſt while we ſeek to *preſerve* our liberty that we do not *loſe* it, we *ſtretch* it too far, and ſo *abuſe* it: the Apoſtle therefore in the next clauſe of *the Text* putteth in a caveat for that alſo, (*not uſing your liberty for a cloak of maliciouſneſs:*) whence ariſeth our *ſecond obſervation*. We muſt ſo maintain our *liberty*, that we *abuſe* it not: as we ſhall, if under the pretence of *Chriſtian liberty*, we either adventure the doing of ſome *unlawful thing*, or omit the performance of any *requiſite duty*. (*As free, and not uſing your liberty for a cloak of maliciouſneſs.*) 25.

The Apoſtles intention in the whole clauſe will the better appear, when we know what is meant by *Cloak*, and what by *Maliciouſneſs*. The Greek word ἐπικάλυμμα, which is no where elſe found in the whole New Teſtament but in this verſe only; ſignifieth properly any *Covering*: as the covering of (*g*) *Badgers ſkins*, that was ſpread over the Tabernacle, is in the Septuagints Tranſlation called ἐπικάλυμμα. An it is very fitly tranſlated a *cloak*, (though it do not properly ſo ſignifie;) in reſpect of that notion wherein the word in our Engliſh Tongue is commonly and proverbially uſed: to note ſome fair and *colourable* 26.

g Exod. 16. 14. & 36. 16.

pretence, wherewith we diſguiſe and conceal from the conuſance of others, the diſhoneſtly and faultineſs of our intentions in ſome things practiſed by us. Our Saviour *Chriſt* ſaith of the obſtinate *Jews* that had heard his Doctrine, and ſeen
b Joh. 15. 22. his Miracles, that *(b) they had no cloak for their ſin*, *Joh.* 15. he meaneth they had no colour of *plea*, nothing to pretend by way of *excuſe*. And St. *Paul* profeſſeth
c 1 Theſ. 2. 5. in the whole courſe of his Miniſtry not to have uſed at any time *(c) a cloak of covetouſneſs*, 1 *Theſſ.* 2. that is, he did not under colour of preaching *the Goſpel*, endeavour to make *a prey* of them, or *a gain unto himſelf*. In both which places the Greek word is προφασις, which ſignifieth a fair *ſhew*, *pretence*, or *colour*, which we uſe to call a *cloak*.

27. It is a corruption very common among us; whatſoever we are within, yet
a Gal. 6. 11. we deſire (*a*) εὐπροσωπῆσαι, *to make a fair ſhew* outwardly, and to make bright
b Mat. 23. 25. *(b) the outſide of the platter*, how fluttiſh ſoever *the inſide* be. We are loth to *forbear* thoſe ſins, which we are aſhamed to *profeſs*: and therefore we *blanch* them, and *colour* them, and *cloak* them; that we may both do *the thing* we deſire, and yet miſs *the ſhame* we deſerve. A fault of an ancient original, and of long con-
c Gen. 3. 7. tinuance: ever ſince (*c*) *Adam* firſt patcht together *a cloak* of *fig-leaves*, to cover the ſhame of his nakedneſs. Since which time, (unleſs it were ſome deſperate-
d Iſa. 3. 9. ly prophane Wretches, that being void of *ſhame* as well as *grace*, (*d*) *proclaim their ſins as Sodom*, and hide them not, but rather glory in them:) what man ever
e *Nullum vitium eſt ſine patrocinio.* Senec. ep. 116. wanted ſome handſom *cloak* or other to caſt over (*e*) the fouleſt and uglieſt tranſgreſſions? (*f*) *Saul* ſpareth *Agag*, and the fatter cattel, flat contrary to the Lords expreſs command: and the offering of *ſacrifice* muſt be *the cloak*. (*g*) *Jezabel* by
f 1 Sam. 15. 15. g 1 Kin. 21. 13. moſt unjuſt and cruel oppreſſion murthereth *Naboth* to have his Vineyard; and
h Mat. 23. 14. the due puniſhment of *blaſphemy* muſt be the *cloak*. The covetous [*h*] *Phariſees* devour Widows houſes, and *devotion* muſt be the *cloak*: So in the Church of *Rome*, *Monkery* is uſed for a *cloak* of Idleneſs and Epicuriſm; *The ſeal of confeſſion* for a *cloak* of packing treaſons, and diving into the ſecrets of all Princes and Eſtates: *Purgatory*, *Dirges*, *Indulgences*, and *Jubilees*, for a cloak of much rapine and ava-
i Sen. Ep. 116. rice. *Seneca* ſaid truly of moſt men, that they ſtudied more [*i*] *excuſare vitia, quàm excutere*, rather ſollicitous how to *cloak* their faults, than deſirous to *forſake* them: and St. *Bernard*'s complaint is much like it, both for truth and elegancy, that
k *Bernard.* men did not ſet themſelves ſo much [*k*] *colere virtutes*, to exerciſe *true vertue*, and the power of godlineſs, as *colorare vitia*, to mask *foul vices* under the vizard of vertue and godlineſs. Alas, that our own daily experience did not too abundantly juſtifie the complaint in the various paſſages of common life; not *needful* being ſo *evident*; and being ſo *many*, not *poſſible* to be now mentioned. We have a clear inſtance in *the Text*, and it ſhould grieve us to ſee it ſo common in the world: that the bleſſed *liberty* we have in Chriſt, ſhould become ἐπικάλυμμα, *a cloak*, and that of *maliciouſneſs*.

28. You ſee what the *Cloak* is: ſee now what is *Maliciouſneſs*. Κακία is the word; which is properly rendred by *malice* or *maliciouſneſs*. And as theſe *Engliſh* words, and the *Latin* word *malicia*, whence theſe are borrowed; ſo likewiſe κακία in Greek, is many times uſed to ſignifie *one ſpecial kind* of ſin, which is directly oppoſite to brotherly love and charity, and the word is uſually ſo taken, whereſoever it is either ſet in oppoſition to ſuch *charity*, or elſe ranked with other ſpe-
l Rom. 1. 29. Col. 3. 8. Tit. 3. 3. cial ſins of the ſame kind, ſuch as are [*l*] *anger*, *envy*, *hatred*, and the like. And if we ſhould ſo underſtand it here, the ſence were good: for it is a very common thing in the world to offend againſt *brotherly charity*, under the colour of *Chriſtian liberty*; and doubtleſs our Apoſtle here intendeth the remedy of that abuſe alſo. Yet I rather conceive that the word *maliciouſneſs* in this place is to be taken in a larger comprehenſion, for all manner of *evil*, and of *naughtineſs*, according to the adequate ſignification of the Greek and Latin Adjectives, κακὸς

and

and *malus*, from whence the ſubſtantive uſed in the Text is derived. Of which *maliciouſneſs* ſo largely taken, that *ſpecial maliciouſneſs* before ſpoken of, is but a branch. The Apoſtles full purpoſe then in this clauſe of *the Text*, is to reſtrain all that abuſe of *Chriſtian liberty*, whereby it is made a *cloak* for the palliating of any wicked or ſinful practice in any kind whatſoever. And ſo underſtood, St. *Peter's* admonition here is parallel'd with St. *Paul's* elſewhere; *Brethren* (ſaith he) *you have been called unto liberty; only uſe not your liberty for an occaſion to the fleſh*, Gal. 5. 15. To uſe liberty for *an occaſion to the fleſh*, and to uſe liberty for a *cloak of maliciouſneſs*; is the very ſame thing, and it is a very *great ſin*.

For the proof whereof I ſhall need to uſe no other Arguments, than the words of *the Text* will afford. Firſt, every act of *maliciouſneſs* is a ſin: and ſecondly, to *cloak* it with a fair pretence, maketh it a greater ſin: but then thirdly, to uſe *Chriſtian liberty* for the cloak, giveth a farther addition to it, and maketh it a greater ſin. Firſt, it is a ſin to do any act of *maliciouſneſs*. Κακὸν and κακία we know are *conjugata*, and do mutually infer each other. It is a ſuperfluous thing, and ſuch as we might well enough be without (*a*) περισσεία κακίας *ſuperfluity of maliciouſneſs*, *Jam.* 1. Nor ſo only, but it is an *hurtful thing*, and of a noxious and *malignant* quality, as leaven ſowring the whole lump of our ſervices to God; (*b*) ζύμη κακίας, *the leaven of maliciouſneſs*, 1 *Cor.* 5. It is a thing to be repented of; (*c*) μετανόησον ἀπὸ τῆς κακίας, *repent of this thy* wickedneſs or *maliciouſneſs*, ſaith St. *Peter* to *Simon Magus*, Acts 8. It is a thing to be caſt away from us, and *abominated* as a filthy garment or polluted cloth: (*d*) ἀποθέμενοι πᾶσαν κακίαν, *laying aſide* or caſting away *all maliciouſneſs*, ſaith the ſame Apoſtle again in the firſt verſe of this Chapter. 29. 1. 2. 3. 4.

(*a*) Jam. 1. 21. (*b*) 1 Cor. 5. 8. (*c*) Acts 8. 22. (*d*) 1 Pet. 2. 1.

It is evil then to *do* any act of *maliciouſneſs*: but much worſe when we have ſo done, to *cloak* it with a *fair pretence*. For beſides that all things howſoever *cloaked* and covered from the eyes of men, are (*a*) *naked and open unto the eyes of him with whom we have to do*; this *cloaking* of our ſins is but a farther evidence of our *hypocriſie* in his ſight: who as he is a God of *pure eyes*, and therefore cannot but hate *all ſin*; ſo is he a God that loveth a *pure heart*, and therefore of all ſins hateth *hypocriſie*. They that by injuſtice and oppreſſion devour widows houſes, ſhall certainly receive *damnation* for that, but if withal they do it under the colour of devotion, and of *long prayers*, (*b*) περισσότερον κρίμα, they ſhall receive *the greater damnation* for that alſo. 30.

(*a*) Heb. 4. 13. (*b*) Mat. 23. 13.

But if men will need be *hypocrites*, and muſt have a *cloak* for their *maliciouſneſs*, they might yet at leaſt bethink themſelves of ſomewhat elſe of lighter price to make a *cloak* of; and not to uſe to ſo baſe a purpoſe ſo rich a ſtuff, as is this bleſſed *liberty* which the Son of God hath purchaſed with his moſt precious blood. As in nature, *corruptio optimi peſſima*: ſo in morality, by how much better any thing is in *the right uſe* of it, by ſo much is it worſe in *the abuſe*. As the *quickeſt* ſpirited *Wine* hath the ſowreſt lees, and *the beſt wit* miſgoverned is the moſt pernicious; and an *Angel* when he falleth becometh a *Devil*; ſo to uſe this *liberty* which is a ſpiritual thing, *for an occaſion to the fleſh*, to take this *liberty*, which (if I may ſo ſpeak) is the very *livery-cloak* of the ſervant of God, and to make it a *cloak of maliciouſneſs* for the ſervice of ſin; muſt needs be preſumption in an high degree, and an unſufferable abuſe. 31.

Now we ſee how great a ſin it is thus to abuſe our *liberty*, it will be needful in the next place to enquire more particularly, wherein this *abuſe* conſiſteth, that ſo we may be the better able to avoid it. We are therefore to know, that *Chriſtian liberty* may be uſed, or rather abuſed for *a cloak of maliciouſneſs*, theſe four ways following. *Firſt*, we may make it *a cloak of maliciouſneſs*, if we hold our ſelves by virtue thereof diſcharged from our *obedience*, either to the whole *moral law* of God, or to any part of it. Where, to omit thoſe that out of the 32.

wretched

wretched (*a*) prophaneneſs of their own hearts, pervert this branch of *Evangelical doctrine*, as they do all the reſt, to their own deſtruction. *As a Spider* turneth the juyce of the ſweeteſt and moſt medicinal herbs into poyſon: ſo theſe (*b*) *turn the grace of God into wantonneſs*, and *the liberty* they have in Chriſt into a prophane *licentiouſneſs*. Great offenders this way are *the Libertines* and *Antinomiſts* who quite cancel the whole *Law of God*, under the pretence of *Chriſtian liberty*, as if they that were in *Chriſt*, were no longer tied to yield obedience to *the Moral Law*: which is a peſtilent error, and of very dangerous conſequence; Whereas our bleſſed Saviour himſelf, hath not only profeſſed that he came not to *deſtroy the Law*, but expreſly forbidden any man to think ſo of him. ((*c*) *Think not that I came to deſtroy the Law, I came not to deſtroy it, but to fulfil it.*) And St. *Paul* rejecteth the conſequence with an *abſit*, as both unreaſonable and impious, if any man ſhould conclude, that by preaching the righteouſneſs of faith, *the Law* were aboliſhed, (*b*) *Do we then make void the Law through faith? God forbid: yea* (ſaith he rather) *we eſtabliſh the Law*, Rom. 3.

a Noli ergo libertate abuti ad liberè peccandum. Aug. in Joh. tract. 41.

b Jude ver. 4.

c Mat. 5. 17. *V. Auguſtin.* lib. 17, 18, *&c.* *contra Fauſtum Manichæum ſuſe; & in quæſt. V. & N. T. quæſt.* 69.

d Rom. 3. ult.

33. But they interpret thoſe words of Chriſt in this ſence, *He came not to deſtroy the Law, but to fulfil it*: that is, he came not to *deſtroy* it without *fulfilling* it firſt, but by *fulfilling* it in his own perſon, he hath *deſtroyed* it unto the perſon of every believer: and therefore is Chriſt ſaid to be (*a*) *the end of the Law to every one that believeth*, Rom. 10. Whence it is that the faithful are ſaid to be (*b*) *freed* from the Law, *delivered* from the Law, (*c*) *dead* to the Law, and to be (*d*) *no longer under the Law*, and other like ſpeeches there are many every where in the New Teſtament; I acknowledge both their Expoſitions to be *juſt*, and all theſe allegations *true*, yet not *ſufficient* to evict their concluſion. Not to wade far into a controverſie, which I had not ſo much as a thought to touch upon, when I fixed my choice upon this Scripture; it ſhall ſuffice us to propound *one diſtinction*, which well heeded, and rightly applyed, will clear the whole point concerning *the abrogation* and *obligation of the Moral law* under the New Teſtament, and cut off many needleſs curioſities, which lead men into error. *The Law* then may be conſidered either as a *Rule*, or *as a Covenant*. Chriſt hath freed all believers from *the rigour* and *curſe* of the Law, conſidered *as a Covenant*; but he hath not freed them from *obedience* to the Law, conſidered as *a Rule*. And all thoſe Scriptures that ſpeak of the *Law* as if it were abrogated or annulled, take it conſidered *as a Covenant*; thoſe again that ſpeak of the Law as if it were ſtill in force, take it conſidered *as a Rule*. The Law *as a Covenant*, is *rigorous*; and under that *rigour* we now are not, if we be in Chriſt: but the Law *as a Rule* is *equal*; and under that *equity* we ſtill are, though we be in Chriſt.

a Rom. 10. 4. *Finis perficiens, non interficiens* Aug. 2. contr. adverſ. legis 7.

b Rom. 7. 6.

c Rom. 7. 4. Gal. 2. 19.

d Rom. 6. 14. Gal. 5. 18.

34. The Law *as a Rule* only ſheweth us, what is good and evil, what we are to do, and not to do. (*a*) *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee*;) without any *condition* annexed either of *reward* if we obſerve it, or of *puniſhment* if we tranſgreſs it. But the Law, *as a Covenant* exacteth *punctual* and *perſonal performance* of every thing that is contained therein, with a *condition* annexed of Gods *acceptance*, and of *bleſſing*, if we perform it to the full; but of his *wrath* and *curſe* upon us, if we fail in any thing. Now by reaſon of tranſgreſſion, we having broken all that *Covenant*, the Law hath his work upon us, and involveth us all in (*b*) *the Curſe*: ſo as by (*c*) *the Covenant of the Law* no fleſh living can be juſtified. Then cometh in *Chriſt*: who ſubjecting himſelf for our ſakes to *the Covenant of the Law*, firſt *fulfilleth* it in his own perſon, but in our behalf, as our ſurety; and then *diſannulleth it*, and inſtead thereof eſtabliſheth (*d*) *a better Covenant* for us, even *the Covenant of Grace*. So that now as many as believe, are free from *the Covenant* of the Law, and from *the Curſe* of the Law; and ſet under *a Covenant* of Grace, and under

a Mic. 6. 8.

b Gal. 3. 10.

c Ibid. verſ. 11.

d Heb. 8. 6.

promiſes

promiſes of Grace. There is a tranſlation then of *the Covenant*: but what is all this to *the Rule*? That is ſtill where it was, even as the nature of good and evil is ſtill the ſame it was. And *the Law* conſidered *as a Rule*, can no more be aboliſhed or changed, then can the nature of *good* and *evil* be aboliſhed or changed. It is our ſingular comfort then, and the happieſt fruit of our *Chriſtian liberty*, that we are freed by Chriſt, and through faith in him from *the Covenant* and *Curſe of the Law*: but we muſt know that it is our duty, notwithſtanding *the liberty* that we have in Chriſt, to frame our lives and converſations according to *the Rule of the Law*. Which if we ſhall neglect under the pretence of our *Chriſtian liberty*; we muſt anſwer for both: both for *neglecting* our duty, and for *abuſing* our liberty. And ſo much for the firſt way.

The *ſecond way*, whereby our *liberty* may be uſed *for a cloak of maliciouſneſs*; 35.
is, when we ſtretch it in the uſe of things that are indeed *indifferent* beyond the juſt bounds of *ſobriety*. Many men that would ſeem to make conſcience of their way, will perhaps ask the opinion of ſome Divine, or other learned man, whether ſuch or ſuch a thing be *lawful* or no; and if they be once perſwaded that it is *lawful*, they then think they have *free liberty* to uſe it in what *manner* and *meaſure* they pleaſe: never conſidering what (*a*) *caution* and *moderation* is required even in *lawful things* to uſe them *lawfully*. St. *Gregories* Rule is a good one, (*b*) *Semper ab illicitis, quandoque & à licitis*: things unlawful we muſt never do; nor ever lawful things, but with due reſpect to our *Calling*, and other concurrent (*c*) *Circumſtances*. *Wine*, and *Muſick*, and gorgeous *Apparel*, and delicate *Fare*, are ſuch things as God in his goodneſs hath created and given to the children of men for their comfort; and they may uſe them lawfully, and take comfort in them as their portion: but he that ſhall uſe any of them *intemperately*, or *unſeaſonably*, or *vainly*, or *waſtefully*, abuſeth both them and himſelf. And therefore we ſhall often find both the things themſelves condemned, and thoſe that uſed them blamed in the Scriptures. The men of *Iſrael* for (*d*) *ſtretching themſelves upon their Couches, and eating the Lambs out of the flock, and chaunting to the ſound of the Viol, and drinking Wine in bowls*, Amos. 6. and the women for their (*e*) *bracelets, and ear-rings, and wimples, and criſping-pins*, and their other bravery in *Iſa.* 3. And the rich man for (*f*) *faring deliciouſly, and wearing fine linen* in the parable, *Luk.* 16. Yea, our Saviour himſelf pronounceth a woe againſt (*g*) them that *laugh*, *Luke* 6. And yet none of all theſe things are or were in *themſelves* unlawful: it was *the exceſs* only, or other *diſorder* in the uſe of, them, that made them obnoxious to reproof. Though ſome in their heat have ſaid ſo, yet who can reaſonably ſay, that *horſe-matches*, or playing at *cards* or *dice*, are in themſelves wholly *unlawful*? And yet on the other ſide, what ſober wiſe man, becauſe the things are *lawful*, would therefore approve of that vain and ſinful expence which is oftentimes beſtowed by men of mean eſtates, in *the dieting* of Horſes, and *wagering* upon them, or of that exceſſive abuſe of *gaming*, wherein thouſands of our Gentry ſpend, in a manner, their whole *time*, and conſume away their whole *ſubſtance*: both which ought to be far more precious unto them? I might inſtance in many other things in like manner. In all which, we may eaſily erre either in point of *judgment*, or *practice*, or both; if we do not wiſely ſever *the uſe* from *the abuſe*. Many times becauſe *the abuſes* are common and great, we peeviſhly *condemn* in others *the very uſe* of ſome *lawful things*. And many times again, becauſe there is evidently a *lawful uſe* of the things, we impudently *juſtifie* our ſelves in the very *abuſes* alſo. That is fooliſh *preciſeneſs* in us; and this prophane *partiality*: by that we *infringe* our brethrens liberty; by this *pollute* our own. The beſt and ſafeſt way for us in all *indifferent things* is this: To be indulgent to *others*, but ſtrict to *our ſelves*; in allowing them *their liberty* with the moſt, but taking *our own liberty* ever with the leaſt.

(*a*) Because we are free, we may not run wild. Hall. 15. Contempl. 3.
(*b*) Gregor.
(*c*) Quædam quæ licent, tempore & loco mutato non licent. Sen. controv. 25.
(*d*) Amos 6.4,6.
(*e*) Iſa. 3.18,23.
(*f*) Luke 16.19.
(*g*) Luke 6. 25.

But

36. But is not this to *preach* one thing, and *do* another? Ought not our *Doctrine* and our *Practice* to go together? It is moſt true, they ought ſo to do: Neither doth any thing I have ſaid, make to the contrary. What we may *doctrinally* deliver to be *abſolutely neceſſary*, we may not in our own *practice* omit: and what we may *doctrinally* condemn as *ſimply unlawful*, we are bound in our own *practice* to forbear. But things of a middle and *indifferent nature*, we may not (*doctrinally*) either *impoſe* them as neceſſary, neither *forbid* as unlawful; but leave a *liberty* in them both for other men and our ſelves to uſe them, or not to uſe them, as particular *circumſtances*, and *occaſions*, and other *reaſons* of conveniency ſhall lead us. And in theſe things both we muſt *allow* others a *liberty*, which for ſome particular reaſons it may not be ſo fit for us to *take*; and we may alſo tie our ſelves to that *ſtrictneſs* for ſome particular reaſons, which we dare not to *impoſe* upon others. It was a foul fault, and blame-worthy in the Scribes
a Mat. 23. 4. and Phariſees, to tie [a] *heavy burdens upon other mens ſhoulders, which they would not touch with one of their fingers*: but if they ſhould (without ſuperſtition, and upon reaſonable inducements) have laid ſuch *burdens* upon themſelves, and not *impoſed* them upon others; for any thing I know, they had been blameleſs. There are many things which in my conſcience are not *abſolutely* and *in Theſi neceſſary* to be done; which yet in *Hypotheſi* for ſome *perſonal reſpects* I think ſo fit for me to do, that I ſhould reſolve to undergo ſome inconveniency rather than *omit* them; ſtill reſerving *to others* their *liberty* to do as they ſhould ſee cauſe. There are again many things which in my conſcience are not abſolutely and *in Theſi unlawful* to be done; which yet *in Hypotheſi*, and for the like *perſonal reſpects*, I think ſo *unfit* for me to do, that I ſhould reſolve to undergo ſome inconvenience rather than *do* them: yet ſtill reſerving *to others* the like *liberty* as before, to do as they ſhould ſee cauſe. It belongeth to every ſober Chriſtian adviſedly to conſider, not only what in it ſelf may *lawfully* be done or left undone; but alſo what in *godly wiſdom* and diſcretion is *fitteſt* for him to do, or not to do, upon all occaſions, as the exigence of *preſent circumſtances* ſhall require. He that without ſuch due conſideration will do all he may do at all times, under colour of *Chriſtian liberty*, he ſhall undoubtedly ſometime uſe his liberty for *a cloak of maliciouſneſs*. And that is the ſecond way, by uſing it *exceſſively*.

37. It may be done a *third way*, and that is by uſing it *uncharitably*, which is the caſe whereon I told you St. *Paul* beateth ſo often. When we uſe our *liberty*, ſo
a 1 Cor. 8. 9. as to [a] *ſtumble* the weak conſciences of our brethren thereby, and will not remit in any thing the extremity of that *right* and *power*, we have in things of in-
b Rom. 15. 2. different nature, [b] *to pleaſe our neighbour for his good unto edification*, at leaſt ſo
c Rom 14. 15. far as we may do it without greater inconvenience; we [c] *walk not charitably*: and if not *charitably*, then not *Chriſtianly*. Indeed the caſe may ſtand ſo, that we cannot *condeſcend* to his infirmity without great *prejudice* either to our ſelves, or to the intereſt of ſome third perſon. As for inſtance; when *the Magiſtrate* hath poſitively already determined our *liberty* in the uſe of it *the one way*; we may not in ſuch caſe redeem the offence of *a private brother* with our diſobedience to *ſuperiour authority* in uſing our liberty *the other way*: and other like caſes there may be. But this I ſay, that where without great inconvenience we
d Rom. 15. 1. may do it; it is not enough for us to [d] *pleaſe our ſelves*, and to ſatisfie our own
e Gal. 6. 2. *conſciences*, that we do but what we *lawfully* may: but we ought alſo to [e] *bear one anothers burdens*, and to forbear for one anothers ſakes what otherwiſe we might do, and ſo to *fulfil the Law of Chriſt*. St. *Paul*, who hath forbidden us
f 1 Cor. 7. 23. in one place to make our ſelves [f] *the ſervants of any man*, 1 Cor. 7. hath yet bid-
g Gal. 5. 13. den us in another place [g] *by love to ſerve one another*, Gal. 5. 13. And his practice therein conſenteth with his doctrine (as it ſhould do in every teacher of
h 1 Cor. 9. 19. truth) for though he were [h] *free from all*, and knew it, and would not [i] *be brought*
i 1 Cor. 6. 12.

under

under the power of any, yet in love he became (*k*) *ſervant to all, that by all means he might win ſome.* It was an excellent ſaying of *Luther.* (*l*) *Omnia libera per fidem, omnia ſerva per charitatem.* We ſhould know, and be *fully perſwaded* with the perſwaſion of *faith*, that all things are *lawful*: and yet withal we ſhould purpoſe and be fully reſolved for *charity's* ſake to *forbear the uſe* of many things, if we find them *inexpedient.* He that will have his own way in every thing he hath *a liberty* unto, whoſoever ſhall take offence at it, maketh his *liberty* but a *cloak of maliciouſneſs* by uſing it *uncharitably.* 5.

(*k*) 1 Cor. 9. 19. (*l*) Luther in Cal. 22.

The *fourth* and laſt way, whereby we may uſe our *liberty* for a cloak of maliciouſneſs is, by uſing it *undutifully*, pretending it unto our *diſobedience* to lawful authority. The *Anabaptiſts* that deny all ſubjection to *Magiſtrates* in indifferent things, do it upon this ground, that they imagine *Chriſtian liberty* to be violated, when by *humane Laws* it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our own Church, who in the queſtion of *Ceremonies* muſt argue from their *ground* (or elſe they talk of *Chriſtian liberty* to no purpoſe) ſhould yet hold off, before they grow to their *concluſion*: which to my apprehenſion ſeemeth by the rules of good diſcourſe to iſſue moſt naturally and neceſſarily from it. It were a happy thing for the peace both of this *Church* and of their own *conſciences*, if they would in calm blood review their own dictates in this kind; and ſee whether their own *principle* (which *the cauſe* they are engaged in, maketh them *doat upon*) can be reaſonably defended; and yet *the Anabaptiſts inference* thence (which the evidence of *truth* maketh them to *abhor*) be fairly avoided. Yet ſomewhat they have to ſay for the proof of that their ground: which if it be ſound, it is good reaſon *we ſhould ſubſcribe* to it; if it be not, it is as good reaſon *they ſhould retract* it. Let us hear therefore what it is, and put it to trial. 38.

Firſt, ſay they, *Eccleſiaſtical Conſtitutions* (for there is the quarrel) determine us preciſely *ad unum* in the uſe of indifferent things, which God and Chriſt have left free *ad utrumlibet*. *Secondly*, by inducing a *neceſſity* upon the thing they enjoyn, they take upon them as if they could *alter the nature* of things, and make that to become *neceſſary* which is *indifferent*, which is not in the power of any man (but of God only) to do. *Thirdly*, theſe *Conſtitutions* are ſo far preſſed, as if men were bound in conſcience to obey them, which taketh away *the freedom of the conſcience*: for if the conſcience be bound, how is ſhe free? Nor ſo only, but *fourthly*, the things ſo enjoyned, are by conſequence impoſed upon us as of *abſolute neceſſity* unto ſalvation, foraſmuch as it is neceſſary unto ſalvation, for every man to do that which he is bound in conſcience to do; by which device, *kneeling* at the Communion, *ſtanding* at the Goſpel, *bowing* at the name of Jeſus, and the like, become to be of *neceſſity* unto ſalvation. *Fifthly*, ſay they, theſe Conſtitutions cannot be defended but by ſuch Arguments as *the Papiſts* uſe for the eſtabliſhiug of that their rotten Tenet, that *humane Laws bind the conſcience* as well as Divine. Than all which premiſſes, what can be imagined more contrarious to true *Chriſtian liberty*? 39. 1. 2. 3. 4. 5.

In which *Objections* (before I come to their particular anſwer) I cannot but obſerve the unjuſt (I would we might not ſay unconſcionable) *partiality* of the Objectors. *Firſt*, in laying the accuſation againſt *the Eccleſiaſtical Laws* only; whereas their Arguments (if they had any ſtrength in them) would as well conclude againſt *the Political Laws* in the Civil State, and againſt *domeſtical orders* in private Families, as againſt *the Laws Eccleſiaſtical*; yet muſt theſe only be guilty, and they innocent, which is not equal. Let them either *damn* them all or *quit* them all; or elſe let them ſhew wherein they are unlike, which they have not yet done, neither can do. *Secondly*, when they condemn the things enjoyned as *ſimply* and *utterly unlawful* upon quite other grounds; and yet keep a ſtir about *Chriſtian liberty*, for which argument there can be no place without 40. 1. 2.

ſuppoſal of *indifferency*, (for Chriſt hath left us no *liberty* to unlawful things)
3. how can they anſwer this their manifeſt partiality? *Thirdly*, if they were put to ſpeak upon their conſciences, whether or no, if *power* were in their own hands, and *Church-affairs* left to their ordering, they would not *forbid* thoſe things they now diſlike, every way as *ſtrictly*, and with as much *impoſition of neceſſity*, as the Church preſently *enjoyneth* them; I doubt not but they would ſay *Yea*: and what equity is there in this dealing, to *condemn* that in *others*, which they would *allow*
4. in *themſelves*? *Fourthly*, in ſome things they are content to ſubmit to *the Eccleſiaſtical Conſtitutions* notwithſtanding their *Chriſtian liberty*, which *liberty* they ſtifly pretend for their refuſal of other ſome: whereas the caſe ſeemeth to be every way equal in both; all being enjoyned by *the ſame Authority*, and for *the ſame end*, and in *the ſame manner*. If their *liberty* be impeached *by theſe*; why not as much *by thoſe*? Or if obedience *to thoſe* may conſiſt with *Chriſtian liberty*, why not as well obedience *to theſe*? in allowing ſome, rejecting others, where there is the ſame reaſon of all: are not they very partial?

41. And now I come to anſwer their *arguments*, or rather *flouriſhes*, for they are in truth no better. That *firſt* allegation, that the determining of any thing *in unam partem* taketh away a mans *liberty* to it, is not true. For *the liberty* of a Chriſtian to any thing indifferent conſiſteth in this; that his *judgment* is throughly perſwaded of *the indifferency* of it: and therefore it is the determination of the judgment, in *the opinion* of the thing, not *the uſe* of it, that taketh away *Chriſtian liberty*. Otherwiſe not only *Laws* Political and Eccleſiaſtical, but alſo all *Vows*, *Promiſes*, *Covenants*, *Contracts*, and what not, that pitcheth upon any certain reſolution *de futuro*, ſhould be prejudicial to *Chriſtian liberty*: becauſe they do all *determine* ſomething *in unam partem*, which before was free and indifferent *in utramque partem*. For example: if my friend invite me to ſup with him, I may by no means *promiſe* him to come; becauſe *the liberty* I had before to go, or not to go, is now *determined* by making ſuch a *promiſe*: neither may a young man bind himſelf an Apprentice, with any certain *Maſter*, or to any certain *Trade*, becauſe *the liberty* he had before of placing himſelf indifferently with that *Maſter*, or with another, and in that *trade*, or in another, is now *determin'd* by ſuch a *contract*. And ſo it might be inſtanc'd in a thouſand other things. For indeed to what purpoſe hath God left indifferent things *determinable* both ways by *Chriſtian liberty*, if they may never be *actually determined* either way without impeachment of that *liberty*? It is a very vain *power*, that may not be brought into *act*, but God made no *power* in vain. Our Brethren, I hope, will wave this *firſt argument*, when they ſhall have well examined it: unleſs they will frame to themſelves under the name of *Chriſtian liberty*, a very *Chimæra*, a *non ens*, a meer *notional liberty*; whereof there can be no uſe.

42. That which was alledged *ſecondly*, that they that make ſuch *Laws*, take upon them *to alter the nature* of things, by making *indifferent* things to become *neceſſary*, being ſaid *gratis* without either *truth* or *proof*, is ſufficiently anſwered by the bare denial. For they that make *Laws* concerning *indifferent things*, have no intention at all to meddle with *the nature* of them; they leave that *in medio* as they found it: but only for ſome reaſons of conveniency to order *the uſe* of them; the indifferency of their nature ſtill being where it was. Nay, ſo far is *our Church* from having any intention of taking away *the indifferency* of thoſe things which for order and comelineſs ſhe enjoyneth; that ſhe hath by her publick *declaration* proteſted the contrary: wherewith they ought to be ſatisfied. Eſpecially ſince her ſincerity in that declaration (that none may cavil, as if it
1. were *proteſtatio contraria facto*) appeareth by theſe *two* moſt clear Evidences
2. among many other; in that ſhe both alloweth *different Rites* uſed in other Churches,

Churches, and alſo teacheth her own rites to be *mutable*: neither of which ſhe could do, if ſhe conceived *the nature* of the things themſelves to be *changed*, or their *indifferency* to be removed by her *Conſtitutions*.

Neither is that true, which was *thirdly* alledged, that where men are bound in conſcience to obey, there the *conſcience* is not left *free*; or elſe there would be a contradiction: For there is no *contradiction*, where the Affirmative and Negative are not *ad idem*, as it is in this caſe; for *Obedience* is one thing, and *the Thing Commanded* another; The *Thing* is commanded by *the Law of Man*, and in regard thereof the conſcience is *free*: but *Obedience* to men is commanded by *the Law of God*, and in regard thereof the conſcience is *bound*. So that we are bound in conſcience to *obedience* in indifferent things lawfully commanded; *the conſcience* ſtill remaining no leſs *free* in reſpect of *the things* themſelves ſo commanded, than it was before. And you may know it by this; In Laws *properly humane* (ſuch as are thoſe that are made concerning *indifferent* things) the *Magiſtrate* doth not, nor can ſay; this you are bound in conſcience to do, and therefore I command you to do it; as he might ſay, if *the bond* of obedience did ſpring from *the nature* of the things commanded. But now when *the Magiſtrate* beginneth at the other end, as he muſt do, and ſaith, I command you to do this or that, and therefore you are bound in conſcience to do it; this plainly ſheweth, that *the bond* of obedience ariſeth from that *power* in *the Magiſtrate* and *duty* in *the ſubject*, which is of Divine Ordinance. You may obſerve therefore that in *humane Laws* not meerly ſuch (that is, ſuch as are eſtabliſhed concerning things ſimply *neceſſary*; or meerly *unlawful*;) the Magiſtrate may there derive *the bond* of obedience from the nature of *the things* themſelves. As for example, if he ſhould make *a Law* to inhibit *Sacriledge* or *Adultery*; he might then well ſay, You are bound in conſcience to abſtain from theſe things, and therefore I command you ſo to abſtain; which he could not ſo well ſay in *the Laws* made to inhibit the eating of *fleſh*, or the tranſportation of *Grain*. And the reaſon of the difference is evident, becauſe thoſe former Laws are rather *Divine* than *Humane* (*the ſubſtance* of them being *divine*, and but *the ſanction* only *humane*) and ſo bind by their *immediate vertue*, and in reſpect of *the things* themſelves therein commanded; which the latter being meerly humane (both for *ſubſtance* and *ſanction*) do not. 44.

The conſideration of which difference, and the reaſon of it, will abundantly diſcover the vanity of the *fourth* allegation alſo: wherein it was objected, that the things enjoyned by *the Eccleſiaſtical Laws* are impoſed upon men, as of *neceſſity* to ſalvation: which is moſt untrue. Remember once again, that *obedience* is one thing, and the *things commanded* another; *Obedience* to lawful Authority is a duty commanded by God himſelf, and in his Law, and ſo is a part of that [a] *holineſs without which no man ſhall ſee God*: but *the things* themſelves commanded by lawful Authority, are neither in truth *neceſſary* to ſalvation, nor do they that are in Authority *impoſe* them as ſuch; only they are *the object* (and that but by *accident* neither and *contingently*, not neceſſarily) about which that *obedience* is converſant, and wherein it is to be exerciſed. An example or two will make it plain, We know, every man is bound in conſcience to employ himſelf in the works of his *particular calling* with faithfulneſs and diligence; and that faithfulneſs and diligence is a branch of that *holineſs* and *righteouſneſs* which is neceſſary unto ſalvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *ſhoes*, were neceſſary to ſalvation, becauſe theſe are the proper imployment of the *Vintners* and *Shoemakers* Calling, which they in conſcience are bound to follow: nor may without ſin neglect them? Again, if *a Maſter* command his *ſervant* to go to the *Market*, to *ſell* his corn, and to *buy* in proviſion for his houſe, or to wear a livery of ſuch or ſuch a colour and 43.

[a] Heb. 12. 14.

faſhion: in this caſe, who can reaſonably deny but that *the ſervant* is bound in conſcience to do the very things *his Maſter* biddeth him to do; to *go*, to *ſell*, to *buy*, to *wear*? And yet is there any man ſo forſaken of common ſence, as thence to conclude, that *going* to market, *ſelling* of corn, *buying* of meat, *wearing* a blue coat, are *neceſſary to ſalvation*? Or that the *Maſter* impoſeth thoſe things upon the ſervant as of *neceſſity unto ſalvation*? The obligation of *the ſervants conſcience* to do the things commanded, ariſeth from the force of that *divine Law* which bindeth *ſervants* to obey their *maſters* in lawful things. *The maſter* in the things he ſo commandeth, hath no particular *actual reſpect* to *the conſcience* of his ſervant, (which perhaps all that while never came within his thoughts,) but merely reſpecteth his own occaſions and conveniences. In this example as in a glaſs let *the objectors* behold the lineaments and features of their own Argument. Becauſe *kneeling*, *ſtanding*, *bowing*, are commanded by the Church, and the people are bound in conſcience to obey the Laws of the Church; therefore the Church impoſeth upon the people *kneeling*, *ſtanding* and *bowing*, as neceſſary to ſalvation.

44. If that which they *object*, were indeed true, and that the Church did impoſe theſe *Rites* and *Ceremonies* upon the people, as *of neceſſity to ſalvation*, and require to have them ſo accepted: doubtleſs *the impoſition* were ſo prejudicial to Chriſtian liberty, as that every faithful man were bound in conſcience for the maintenance of that liberty, to *diſobey* her authority therein, and to *confeſs* againſt the impoſition. But our Church hath been ſo far from any intention of doing that her ſelf, that by her foreſaid publick *declaration* ſhe hath manifeſted her utter diſlike of it in others. What ſhould I ſay more? (*a*) *Denique teipſum concute.* It would better become *the Patriarchs* of that party that thus deeply (but untruly) charge her; to look unto their own *cloaks*, dive into their own *boſoms*, and ſurvey their own *poſitions* and *practice*: if happily they may be able to clear themſelves of trenching upon Chriſtian liberty, and enſnaring the conſciences of their brethren, and impoſing upon their *Proſelites* their own traditions of *kneel not*, *ſtand not*, *bow not*, (like thoſe mentioned *Col.* 2. of (*b*) *touch not*, *taſte not*, *handle not*) requiring to have them accepted of the People, as *of neceſſity unto ſalvation*. If upon due examination they can acquit themſelves in this matter, their accounts will be the eaſier: but if they cannot, they ſhall find when the burden lighteth upon them, that it will be no light matter to have been themſelves guilty of that very crime, whereof they have unjuſtly accuſed others.

a *Hor.* 1. Sat. 3.

b Col. 2. 21.

45. As for *conſent with the Papiſts* in their doctrine concerning the power that *mens Laws* have over the conſcience, which is *the laſt* objection, it ought not to move us. We are not aſhamed to conſent with them, or any others, in any *truth*; but in this point we differ from them, ſo far as they differ from the truth: which *difference* I conceive to be, neither ſo *great* as ſome men, nor yet ſo *little* as other ſome men would make it. They teach that *Humane Laws*, eſpecially the *Eccleſiaſtical* bind the conſciences of men, not only in reſpect of *the obedience*, but alſo in reſpect of *the things themſelves* commanded, and that by their own *direct immediate* and *proper virtue*. In which doctrine of theirs, three things are to be miſliked. *Firſt*, 1. that they give a preheminence to *the Eccleſiaſtical Laws* above the *Secular* in this power of binding. Wee may ſee it in them, and in theſe *objectors*; how men will run into *extremities* beyond all reaſon, when they give themſelves to be led by *corrupt reſpects*. As he ſaid of himſelf and his fellow-Philoſophers. (*a*) *Scurror ego ipſe mihi, populo tu*: ſo it is here. They of *Rome* carried with a wretched deſire to *exalt the Papacy*, and indeed the whole *Clergy*, as much as they may, and to *avile* the *ſecular powers* as much as they dare; they therefore aſcribe this power over the conſcience to *the Eccleſiaſtical Laws* eſpecially, but do not ſhew themſelves all out ſo zealous for *the Secular*. *Ours* at home on the contrary,

a *Hor.* 1. Ep. 17.

out

out of an appetite they have to bring in a new *platform of Diſcipline* into the Church, and for that purpoſe to preſent *the eſtabliſhed Government* unto the eyes and the hearts of the people in as deformed a ſhape as they can; quarrel *the Eccleſiaſtical Laws*, eſpecially for tyrannizing over the conſcience, but do not ſhew themſelves ſo much aggrieved at *the ſecular*. Whereas the very truth is, whatſoever advantages *the ſecular* powers may have above *the Eccleſiaſtical*, or the *Eccleſiaſtical* above the *ſecular* in other reſpects; yet as to the power of *binding the Conſcience*, all humane Laws in general are of like reaſon, and ſtand upon equal terms. It is to be miſliked, *ſecondly*, in the Romiſh Doctrine, that they ſubject 2.
the conſcience to *the things themſelves* alſo, and not only tie it to *the obedience*; whereby they aſſume unto themſelves (*interpretative*) the power of altering *the nature* of the things by removing of their *indifferency*, and inducing a *neceſſity*; for ſo long as they remain indifferent, it is certain they cannot bind. And *third-* 3.
ly and principally, it is to be miſliked in them, that they would have this *binding power* to flow from the proper and inherent virtue of *the Laws* themſelves *immediately* and *per ſe*; which is in effect to equal them with the *divine Law*: for what can that do more? Whereas *humane Laws* in things not repugnant to *the Law of God*, do bind the conſcience indeed to obedience, but it is by *conſequent*, and by vertue of a former *Divine Law*, commanding us in all lawful things to obey the ſuperior powers.

But whether *mediately*, or *immediately*, may ſome ſay, whether *directly* or *by* 46.
conſequent, whether by its own or by a borrowed vertue; what is it material to be argued, ſo long as the ſame effect will follow, and that as entirely to all intents and purpoſes, the one way as well as the other? As if *a debt* be alike recoverable; it skilleth not much whether it be due upon *the original bond*, or upon an *aſſignment*. If they may be ſure to be *obeyed*, the higher powers are ſatisfied: Let Scholars wrangle about *words* and *diſtinctions*; ſo they have *the thing*, it is all they look after. This *Objection* is in part true, and for that reaſon the differences in this controverſie are not altogether of ſo great conſequence as they have ſeemed to ſome. Yet they that think the difference either to be none at all, or not of conſiderable moment, judge not aright; for albeit it be all one in reſpect of the Governors, whence the *Obligation of Conſcience* ſpringeth ſo long as they are *conſcionably obeyed*, as was truly alledged: Yet unto *inferiors*, who are bound in conſcience to yield obedience, it is not all one; but it much concerneth them to underſtand *whence* that Obligation ariſeth, in reſpect of this very point whereof we now ſpeak, of *Chriſtian liberty*, and for two weighty and important conſiderations.

For *firſt* " If the obligation ſpring as they would have it from *the Conſtitu-* 47.
" *tion* it ſelf, by the *proper* and *immediate vertue* thereof; then the conſcience
" of the ſubject is tyed to obey *the Conſtitution* in the rigour of it: whatſoever
" *occaſions* may occur, and whatſoever other *inconveniences* may follow there-
" upon; ſo as he ſinneth mortally, who at any time, in any caſe (though of
" never ſo great neceſſity) doth otherwiſe than the very letter of *the Conſtituti-*
" *on* requireth, (yea, though it be *extra caſum ſcandali & contemptûs.*) Which
" were an heavy caſe, and might prove to be of very pernicious conſequence;
" and is indeed repugnant to *Chriſtian liberty*, by enthralling the conſcience
" where it ought to be free. But if, on the other ſide, which is the truth, *the*
" *Conſtitution* of the Magiſtrate bind the conſcience of the ſubject, not *imme-*
" *diately* and by its own virtue, but by *conſequent* only, and by vertue of that
" Law of God which commandeth all men to obey their ſuperiours in lawful
" things: then is there *a liberty* left to the ſubject, in caſes *extraordinary*, and
" of ſome *preſſing neceſſity*, not otherwiſe well to be avoided, to do otherwiſe
" ſometimes than *the Conſtitution* requireth. And he may ſo do with a free con-
" ſcience, ſo long as he is ſure of theſe *two* things: Firſt, that he be driven

" thereunto

"thereunto by a *true* and *real*, and not by a pretended *neceſſity* only; and *ſe-*
"*condly*, that in *the manner* of doing he uſe ſuch godly diſcretion, as neither
"to ſhew the leaſt *contempt* of the Law in himſelf, nor to give ill *example* to o-
"thers to deſpiſe Government or Governors. And this *firſt* difference is mate-
"rial.

48. And ſo is *the ſecond* alſo, if not much more; which is this. "If the Magi-
"ſtrates *Conſtitution* did bind the conſcience *virtute propriâ*, and *immediately*;
"then ſhould the conſcience of the ſubject be bound to obey *the Conſtitution* of
"the Magiſtrate *ex intuitu præcepti*, upon the bare *knowledge*, and by the bare
"*warrant* thereof, without farther enquiry; and conſequently ſhould be bound
"to obey as well in *unlawful* things, as *lawful*. Which conſequence (though
"they that teach otherwiſe will not admit) yet in truth they cannot avoid; for
"*the proper* and *immediate cauſe* being ſuppoſed, *the effect* muſt needs follow.
"Neither do I yet ſee what ſufficient reaſon they that think otherwiſe can ſhew,
"why *the conſcience of the ſubject* ſhould be bound to obey *the Laws* of the Magi-
"ſtrate in *lawful* things, and not as well in unlawful things. The true reaſon of
"it is well known to be this, even becauſe God hath commanded us to obey in
"*lawful* things, but not in *unlawful*. But for them to aſſign this reaſon, were
"evidently to overthrow their own *Tenent*: becauſe it evidently deriveth the
"bond of Conſcience from a *higher power* than that of *the Magiſtrate*, even the
"Commandment of God. And ſo the Apoſtles indeed do both of them derive
a Rom 13.1,6. it. St. *Paul* in *Rom.* 13. men muſt [a] be ſubject to *the higher powers*: Why?
Becauſe *the powers are commanded of God*; And that *for conſcience ſake* too:
Why? Becauſe the Magiſtrates are *the Miniſters of God*. Neither may they be
reſiſted: And why? Becauſe to reſiſt them is *to reſiſt the Ordinance of God*. That
b 1 Pet. 2. 13. is St. *Pauls* doctrine. And St. *Peter* accordeth with him: [b] *Submit your ſelves*
c *Cum Chriſto jubente ſervis homini, non illi ſervis ſed ei qui juſſit.* Aug. in Pſal. 124. (ſaith he) *to every ordinance of man*. What, for the mans ſake? Or for the *Ordinance* ſake? No: but *propter Dominum*, for the *Lords* ſake, *vers.* 13. And all
this may very well ſtand with *Chriſtian liberty*: for the conſcience all this while
is [c] ſubject to none but God.

49. By theſe Anſwers to their *Objections*, you may ſee what little reaſon ſome
men have to make ſo much noiſe as they do about *Chriſtian liberty*. Whereupon
if I have inſiſted far beyond both your *expectations*, and my own firſt *purpoſe*: I
have now no other thing whereby to excuſe it, but the earneſtneſs of my deſire,
if it be poſſible, to contain within ſome reaſonable bounds of *ſobriety* and *duty*,
thoſe of my brethren, who think they can never run far enough from *ſuperſtition*,
unleſs they run themſelves quite out of their allegiance. There are ſundry other
things, which I am forced to paſs by, very needful to be rightly underſtood,
and very uſeful for the reſolution of many caſes of conſcience which may ariſe
from the joynt conſideration of theſe two points, of *Chriſtian Obedience*, and of
Chriſtian Liberty. For the winding of our ſelves out of which *perplexities*, when
they may concern us, I know not how to commend both to my own practice
and yours, a *ſhorter* and *fuller rule* of direction, than to follow *the clew* of this
Text: Wherein the Apoſtle hath ſet juſt bounds both to our *obedience* and *li-*
berty. Bounds to our *obedience*; that we obey, ſo far as we may without pre-
judice to our *Chriſtian liberty*; in all our acts of *obedience* to our ſuperiors
ſtill keeping our conſciences *free*, by ſubjecting them to none but God, *Sub-*
mit your ſelves &c. but yet *as free* and *as the ſervants of God*, and of none
beſides. Bounds to our *Liberty*; that (the freedom of our judgments and
conſciences ever reſerved) we muſt yet in the uſe of indifferent things moderate
our *liberty*, by ordering our ſelves according unto *Chriſtian ſobriety*, by con-
deſcending ſometimes to *our brethren* in *Chriſtian Charity*, and by ſubmitting
our ſelves to the lawful commands of *our Governors in Chriſtian duty*. In any
of which reſpects if we ſhall fail, and that under the pretenſion of *Chriſtian*
liberty:

liberty: we ſhall thereby quite contrary to the expreſs direction of both the Apoſtles, but abuſe the name of liberty, *for an occaſion to the fleſh*, and *for a cloak of maliciouſneſs*.

[*As free, but not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*]

And ſo I paſs from this *ſecond* to my *third* and laſt *Obſervation*; wherein, if I have been too long or too obſcure in the former, I ſhall now endeavour to recompence it, by being both ſhorter and plainer. *The Obſervation* was this: In the whole exerciſe both of *the liberty* we have in Chriſt, and of thoſe *reſpects* we owe unto men, we muſt evermore remember our ſelves to be, and accordingly behave our ſelves as thoſe that are *Gods ſervants*: in theſe laſt words, (*But as the ſervants of God*,) containing our *condition* and our *carriage*. By our condition, we are θεοῦ δοῦλοι, *the ſervants of God*: and our carriage muſt be ὡς θεοῦ δοῦλοι, *as the the ſervants of God*, I ſhall fit my method to this diviſion; and *firſt* ſhew you ſundry *reaſons*, for which we ſhould deſire to be in this *Condition*, to be θεοῦ δοῦλοι, *the ſervants of God*: and then give ſome *directions*, how we may frame our carriage anſwerably thereunto, to demean our ſelves ὡς θεοῦ δοῦλοι, *as the ſervants of God*. 50.

For *the firſt*: We cannot imagine any conſideration, that may be found in any *ſervice* in the world, to render it *deſirable*; which is not to be found, and that in a far more eminent degree, in this *ſervice of God*. If *Juſtice* may provoke us, or *Neceſſity* enforce us, or *Eaſineſs* hearten us, or *Honour* allure us, or *Profit* draw us, to any ſervice: behold here they all concur; *the ſervice of God* and of Chriſt is excellently all theſe. It is of all other the moſt *juſt*, the moſt *neceſſary*, the moſt *eaſie*, the moſt honourable, the moſt *profitable* ſervice. And what would you have more? 51.

Firſt, It is the moſt *juſt* ſervice; whether we look at the title of *Right* on his part, or reaſons of *Equity* on ours. As for him, he is our Lord and Maſter *pleno jure*, he hath right to our beſt ſervices by a *threefold* title, like a treble cord, which Satan and all the powers of darkneſs cannot break or untwine. A right of *Creation*. ((*a*) *Remember O Jacob, thou art my ſervant, I have formed thee; thou art my ſervant, O Iſrael*, Iſa. 44.) Princes and the great ones of the world expect from thoſe that are their *Creatures* (rather that are called ſo, becauſe they *raiſed* them, but in truth are not ſo, for they never *made* them;) yet they expect much *ſervice* from them, that they ſhould be forward *inſtruments* to execute their *pleaſures*, and to advance their *intentions*: how much more may the Lord juſtly expect from us who are every way his *Creatures*, (for he *raiſed* us out of the duſt, nay, he *made* us of nothing) that we ſhould be his *ſervants* to do his will, and *inſtruments* to promote his glory? Beſides this *Jus creationis*; he hath yet two other Titles to our ſervices, *Jus redemptionis*, and *Jus liberationis*. He hath *bought* us out of the hands of our enemies, and ſo we are his by *purchaſe*: and he hath *won* us out of the hands of our enemies, and ſo we are his by *conqueſt*. We read often in the Law, of ſervants (*b*) *bought with money*, δοῦλοι ἀργυρώνητοι. and it is but reaſon, he that hath payed a *valuable conſideration* for a man's *ſervice*, ſhould have it. Now God hath *bought* us and redeemed us, (*c*) *not with corruptible things, as ſilver and gold, but with his own, moſt precious blood*. And being bought with ſuch a price, we are (*d*) *not our own*, to *ſerve the luſts* of our own fleſh; nor *any man's* elſe, that we ſhould be *the ſervants of men*; but his only that hath bought us and paid for us, to (*e*) *glorifie him both in our bodies and ſouls, for they are his jure redemptionis* by the right of Purchaſe and Redemption. Again, when we were *mancipia peccati & diaboli*, The Devils Captives, and Slaves to every ungodly luſt: in which condition if we had lived and died, after a hard and toilſom ſervice in the mean time, our wages in the end ſhould have been *eternal death*: God by ſending his 52.

1. *a* Iſa. 44. 21.

2. *b* Exod. 12. 44. *& alibi.*

c 1 Pet. 1. 18, 19.

d 1 Cor. 6. 19.

e 1 Cor. 6. 20.

3.

Son

Son to *live* and *die* for us, hath conquered *ſin* and *Satan*, and freed us from that wretched thraldom; to this end,

53. *That* (f) *being delivered out of the hands of our enemies, we might ſerve him in holineſs and righteouſneſs before him all the days of our lives.* ((g) *I am thy Servant, I am thy ſervant, and the Son of thine handmaid; thou haſt broken my bonds in ſunder*, Pſal. 116.) That is *jus liberationis*, the right of conqueſt and deliverance. Having ſo many and ſo ſtrong *titles* thereunto, (*h*) with what juſtice can we hold back our *ſervices* from him? It is the firſt and moſt proper act of Juſtice, *jus ſuum cuique* to (*i*) *render to all their dues*, and to let every one have that which of right appertaineth unto him. And if we may not deny (*k*) *unto Cæſar the things that are Cæſars*, it is but right we ſhould alſo *give unto God the things that are Gods*, by ſo many, and juſt Titles.

f Luc. 1. 74, 75.
g Pſal. 116. 16.
h *An qui fundum aufert ejus à quo emptus eſt, & tradit ei qui nihil in eo habet juris, injuſtius eſt: & qui ſeipſum aufert dominanti Deo, à quo factus eſt, & malignis ſervit ſpiritibus, juſtius eſt?* Aug. 19. de Civ. 21.
i Rom 13. 7.
k Mat. 22. 21.

"Eſpecially ſince there are reaſons of *Equity* on our part in this behalf, as well "as there is title of right on his part. You know the rule of Equity, what it is; "even *to do to others as we would be done to*. See then 1. how we deal with thoſe "that are under our command. We are rigid and importunate exactors of *ſer-* "*vice* from them: we take on unreaſonably, and lay on unmercifully, and be- "wray much impatience and diſtemper, if they at any time ſlack their *ſervices* "towards us, how ſhould this our *ſtrictneſs* in exacting *ſervices* from thoſe that

54. "are *under us*, add to our *care* and (*a*) *conſcience* in performing our bounden *ſer-* "*vices* to our Lord and Maſter that is *over us*? But as it is with ſome unconſci- "onable dealers in the world, that neither have any *pity* to forbear their *debtors*, "nor any *care* to ſatisfie their *creditors*; and as we uſe to ſay of our great ones "(and that but too truly of too many of them) that they will neither do *right*, "nor *take wrong*; ſuch is our diſpoſition. We are neither content to *forego* any "part of that *ſervice* which we *take* to be due to us; nor willing (*b*) to *perform* "any part of that *ſervice*, which we *know* to be due to *God*. See *ſecondly*, how "we have dealt even with God himſelf. It is the maſters part to *command*, not "to *ſerve*: yet have we againſt all reaſon and good order done our endeavour to "make him who is our Maſter become our ſlave. Himſelf complaineth of it by "his Prophet ((*c*) *I have not cauſed thee to ſerve with an offering, and wearied thee* "*with incenſe, but thou haſt made me to ſerve with thy ſins, and wearied me with*
2. "*thine iniquities*, Iſa. 43.) Now what can be imagined more prepoſterous and "unequal, than for a *ſervant* to make *his maſter* do him *ſervice*, and himſelf "the while reſolve to do *his maſter* none? See *thirdly*, what Chriſt hath done for
3. "us: though he were the *Eternal Son* of the *Eternal God*, no way inferior to the "Father, no way bound to us; yet out of his free love to us, and for our good, "he took upon him (*d*) *the form of a ſervant*, and was among us (*e*) *as one that* "*miniſtreth*. That love of his ſhould in all *equity* and *thankfulneſs*, yet further "bind us to anſwer his ſo great love, by making our ſelves *ſervants* unto him, "who thus made himſelf a *ſervant* for us. Thus both in point of *right* and *equity*, "the ſervice of God is a *juſt ſervice*.

a Vnu' tibi ſerviat, cum quo facilius es; & non vis ſervire ei, à quo facilius es? Aug. de 12. Chord. c. 10.
b *Quod laudas in ſervo, non exhibes Domino: & eo ſceleratius quia vis ut meliorem tu habeas ſervum quam te Deus.* Aug. Ibid
c Iſa. 43. 23, 24.
d Phil. 2. 7.
e Luc. 22. 17.

55. 1. It is *ſecondly*, the moſt *neceſſary ſervice*. Neceſſity *firſt*, becauſe we are *ſervi nati*, of a ſervile condition, born to *ſerve*. We have not *the liberty* to chuſe whether we will *ſerve*, or no: all the *liberty* we have, is to chuſe our Maſter; (as *Joſhua* ſaid to the people, (*a*) *Chuſe you whom you will ſerve.*) Since then there lieth upon us a neceſſity of *ſerving*, it ſhould be our wiſdom to make a vertue of that *neceſſity*, by making choice of a *good maſter*; with his reſolution 2. there, *I and my houſe will ſerve the Lord.* It is neceſſary *ſecondly*, for our ſafety and ſecurity: leſt if we withdraw our *ſervice* from him, we periſh juſtly in our *rebellion*, according to that in the Prophet ([*b*] *The nation and kingdom that will not ſerve thee, ſhall periſh.*) It is neceſſary *thirdly*, [*c*] by our own *voluntary act*: when we bound our ſelves by ſolemn *vow* and *promiſe* in the face of

a Joſh. 24. 15.
b Iſa. 60. 12.
c *Nihil illi jam liberi eſt, ſpoſpondit.* Senec. Epiſt. 36.

the

the open Congregation at our Baptiſm, *to continue Chriſts faithful ſouldiers and ſervants unto our lives end.* Now the word is gone out of our lips, we may not alter it; nor after we have made a vow, (*d*) *enquire* what we have to do. Thus *the ſervice* of God is a *neceſſary ſervice.* (*d*) Prov. 20. 25.

It is *thirdly*, (which at the firſt hearing may ſeem a *Paradox*, yet will appear upon farther conſideration to be a moſt *certain truth*) of all other the moſt *eaſie ſervice:* in regard both of *the certainty* of the employment; and of *the help* we have towards the performance of it. He that ſerveth *many Maſters*, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he muſt undo; and ſo *Siſyphus*-like he is ever doing, and yet hath never done. (*a*) *No man can ſerve two Maſters:* not ſerve them ſo, as to pleaſe *both*; ſcarce ſo, as to pleaſe *either.* And that is every mans caſe, that is a ſlave to ſin: (*b*) (*Tot Domini, quot vitia. Every luſt* calleth for his attendance; yea, and many times *contrary luſts* (*c*) at once, (as when *Ambition* biddeth, *Let fly*; and *Covetouſneſs* crieth as faſt, *Hold:*) whereby the poor man is (*d*) infinitely diſtracted, between *a lothneſs* to deny either, and *the impoſſibility* of gratifying both. St. *Paul* therefore, ſpeaking of the ſtate of the Saints before converſion, expreſſeth it thus, *Tit.* 3. (*e*) (*We our ſelves alſo, were ſometimes fooliſh, diſobedient, deceived, ſerving* divers *luſts and pleaſures*;) and that *diverſity* breedeth diſtraction. But *the ſervant of God* is at a good *certainty*; and knoweth beforehand both what his *work* muſt be, and what his *wages* muſt be. As is *the Maſter* himſelf, ſo are his Commandments, (*f*) *Yeſterday, and to day the ſame, and for ever*; without variableneſs, or ſo much as (*g*) *ſhadow of turning.* (*h*) (*Brethren I write no new Commandment unto you, but the old Commandment which ye had from the beginning*, 1 Joh. 2.) 56. (*a*) Mat. 6. 24. (*b*) Senec. (*c*) *Nos tàm graves Dominos, interdùm alternis vicibus imperimus, interdum patimur.* Sen. Ep. 37. (*d*) *En quid agis? Duplici in diverſum ſcinderis hamo: Hunccine, an hunc ſequeris?* Perſ. Satyr. 5. (*e*) Tit. 3. 3. (*f*) Heb. 13. 8. (*g*) Jam. 1. 17. (*h*) 1 Joh. 2. 7.

It is ſome *eaſe* to know certainly what we muſt do; but much more to be aſſured of ſufficient help for the doing of it. If we were left to *our ſelves* for the doing of his will, ſo as *the yoke* lay all upon our *necks*, and the whole *burden* upon our *ſhoulders:* our *necks*, though their ſinews were of *Iron*, would break under *the yoke*; and our *ſhoulders*, though their plates had the ſtrength of *braſs*, would crack under *the burden.* But our comfort is, that (as St. *Auſtin* ſometimes prayed, (*a*) *Da, Domine, quod jubes, & jube quod vis:*) ſo he that ſetteth us on work, ſtrengtheneth us to do the work (*b*) (*I can do all things through him that ſtrengtheneth me*, Phil. 4.) Nay, rather himſelf doth (*c*) *the work in us*, (*d*) (*Yet not I, but the Grace of God in me*, 1 Cor. 15.) The Son of God putteth his neck in *the yoke* with us, whereby it becometh *his yoke* as well as *ours*; and that maketh it ſo *eaſie* to us; and he putteth *his ſhoulder under the burden* with us, whereby it becometh *his burden* as well as *ours*; and that maketh it ſo light to us; (*e*) (*Take my yoke upon you; for my yoke is eaſie, and my burden is light*) (*f*) *Juvat idem, qui jubet.* What he commandeth us to do, he helpeth us to do; and thence it is, that (*g*) *his Commandments are not grievous.* Thus the ſervice of God is an *eaſie ſervice.* 57. (*a*) *Auguſtin.* (*b*) Phil. 4. 13. (*c*) Iſa. 26. 1. (*d*) 1 Cor. 15. 10. (*e*) Mat. 11. 30. (*f*) *Auſon. in carm. ad Theodoſ.* (*g*) 1 Joh. 5. 3.

It is *fourthly*, the moſt *honourable ſervice. Cæteris paribus*, he goeth for *the better man*, that ſerveth *the better Maſter.* And if men of good rank and birth think it *an honour* for them, and a thing worthy their ambition to be *the Kings ſervants*, becauſe he is *the beſt* and *greateſt Maſter* upon earth: how much more then is it an *honourable* thing, and to be deſired with our utmoſt ambitions, to be *the ſervants of God*, who is *Optimus Maximus*, and that without either *flattery* or *limitation*, *the beſt* and *greateſt Maſter*, and in compariſon of whom *the beſt* and *greateſt Kings* are but as worms and graſhoppers. (*a*) *It is a great glory to follow the Lord*, ſaith the Son of *Sirac*, *Sirac* 23. And the more truly any man ſerveth him, the more ſtill will it be for his own honour. For (*b*) *them that honour me I will honour*, ſaith God, 1 *Sam.* 2. and Chriſt, *Joh.* 12. (*c*) *If any man ſerve me, him will my Father honour.* Thus the ſervice of God is *an honourable ſervice.* 58. (*a*) Sirac 23. 28. (*b*) 1 Sam. 2. 30. (*c*) Joh. 12. 26.

59. It is *fifthly* and laſtly, the moſt *profitable ſervice*. We are indeed (*a*) *unprofitable ſervants* to him, but ſure we have a very *profitable ſervice* under him. They that ſpeak againſt the Lord with ſtout words, ſaying, (*b*) *It is vain to ſerve God, and what profit is it that we have kept his Ordinances?* Mal. 3. or, as it is in *Job* 21. (*c*) *What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* ſpeak without all truth and reaſon; for verily never man truly *ſerved* God, who *gained* not incredibly by it. Theſe things among other, *the ſervants* of God may certainly reckon upon, as the certain *vails* and *benefits* of his ſervice,

(*a*) Luke 17. 10.

(*b*) Mal. 3. 13, 14.

(*c*) Job 21. 25.

1. wherein his Maſter will not fail him, if he fail not in his ſervice: *Protection, Maintenance, Reward.* Men that are in danger, caſt to put themſelves into *the ſervice* of ſuch great Perſonages as are able to give them *protection*. Now God both can and will *protect* his ſervants from all their enemies, and from all harms.

(*d*) Pſal. 143. 12. (*Of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul, for I am thine, O ſave me.* Pſal. 119. 94.)

2. Again, God hath all *good things* in ſtore both for neceſſity and comfort, and he is no niggard of either; but that *his ſervants* may be aſſured of a ſufficiency of both, when others ſhall be left deſtitute in want and

(*e*) Iſa. 65. 13, 14. diſtreſs, (*e*) (*Behold my ſervants ſhall eat, but ye ſhall be hungry; behold my ſervants ſhall drink, but ye ſhall be thirſty; behold my ſervants ſhall rejoyce, but ye ſhall be aſhamed; behold my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart,*

3. *and howl for vexation of ſpirit*, Iſa. 65.) And whereas *the ſervant of ſin*, (beſides that he hath no *fruit* nor *comfort* of his ſervice in the mean time) when he cometh to receive his *wages* at the end of his term, findeth nothing but *ſhame* or

(*f*) Rom. 6. 21. *death*; *ſhame*, if he leave the ſervice, and if he leave it not, *death*: (*f*) (*What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the end of thoſe things is death.*) *The ſervant of God* on the contrary, beſides that he reapeth much *comfort* and content in the very *ſervice* he doth in the mean time, he receiveth a bleſ-

(*g*) Rom. 6. 21. ſed *reward* alſo at the laſt, even *eternal life*. He hath (*g*) *his fruit in holineſs*, (there is his *comfort* onward) and *the end everlaſting life*, there is his full and final reward; a *reward* far beyond the merit of his *ſervice*. And ſo the ſervice of God is a *profitable ſervice*.

60. And now I pray you, What can any man alledge or pretend for himſelf if he ſhall hang back, and not with all ſpeed and chearfulneſs tender himſelf to ſo *juſt*, ſo *neceſſary*, ſo *eaſie*, ſo *honourable*, ſo *profitable* a ſervice; Methinks, I hear every man anſwer, as the *Iſraelites* ſometimes ſaid to *Joſhua* with one com-

(*a*) Joſh. 24. 16. mon voice, (*a*) *God forbid, that we ſhould forſake the Lord, to ſerve any other: Nay, but we will ſerve the Lord, for he is our God*, Joſh. 24. But beloved, let us take heed we do not gloze with him, as we do one with another: we are de-

(*b*) Gal. 6. 7. ceived, if we think God will be (*b*) *mocked* with hollow and empty proteſtations. We live in a wondrous complemental age, wherein ſcarce any other word is ſo ready in every mouth, as *your ſervant*, and *at your ſervice*, when all is but mere form, without any purpoſe, or many times but ſo much as ſingle thought, of doing any *ſerviceable office* to thoſe men, to whom we profeſs ſo much *ſervice*. However we are one towards another, yet with the Lord there is no dallying: it behoveth us there to be *real*. If we profeſs our ſelves to be, or deſire to be called δοῦλοι, *the ſervants of God*; we muſt have a care to demean our ſelves ὡς δοῦλοι, in all reſpects *as becometh the ſervants of God*. To which purpoſe, when I ſhall have given you thoſe few *directions* I ſpake of, I ſhall have done. *Servants* owe many duties to their earthly *Maſters* in the particulars; but three *generals* comprehend them all, *Reverence, Obedience, Faithfulneſs*. Whereof the firſt reſpecteth the Maſters *perſon*, the ſecond his *pleaſure*, the third his *buſineſs*. And he that will be *Gods ſervant* in truth, and not only in title, muſt perform all theſe to his *heavenly Maſter*.

61. *Reverence* is *the firſt*; which ever ariſeth from a deliberate apprehenſion of ſome

ſome *worthineſs* in another more than in a mans ſelf; and is ever accompanied with a *fear to offend*, and a *care to pleaſe*, the perſon reverenced: and ſo it hath *three branches*; whereof the firſt is *Humility*. It is not poſſible, that that ſervant who (*a*) thinketh himſelf *the wiſer*, or any way *the better man* of the two, ſhould truly *reverence his Maſter* in his heart. St. *Paul therefore* would have ſervants to (*b*) *count their own Maſters worthy of all honour*, 1 *Tim.* 6. 1. he knew well they could not elſe *reverence* them, as they ought. (*c*) *Non decet ſuperbum eſſe hominem ſervum*, could he ſay in the Comedy; A man that thinketh goodly of himſelf, cannot make *a good ſervant* either to God or man. Then are we meetly prepared for his *ſervice*, and not before, when truly apprehending our own *vileneſs* and *unworthineſs*, both in our *nature*, and by reaſon of ſin; and duly acknowledging the infinite *greatneſs* and *goodneſs* of our Maſter; we unfeignedly account our ſelves altogether *unworthy* to be called his *ſervants*.

(a) Λυπεῖ με δοῦλος ἐπιεικὴς μεῖζον φρονῶν, Mænand.
(b) 1 Tim. 6. 1.
(c) Plaut.

Another branch of the ſervants *reverence* is, *fear to offend* his Maſter. This *fear* is a diſpoſition well becoming *a ſervant*, and therefore God as our *Maſter*, and by that name of Maſter challengeth it, *Mal.* 1. (*a*) (*If I be a Father, where is my honour? And if I be a Maſter, where is my fear? ſaith the Lord of Hoſts.*) Fear and reverence are often joyned together, and ſo joyntly required of the Lords ſervants. (*b*) (*Serve the Lord with fear, and rejoyce to him with reverence*, *Pſal.* 2.) and the Apoſtles would have us furniſhed with grace, (*c*) *whereby to ſerve God acceptably with reverence and godly fear*, Heb. 12. 62.

(a) Mal. 1. 6.
(b) Pſal. 2. 11.
(c) Heb. 12. 28.

From which *fear* of offending, a *care* and *deſire* of pleaſing cannot be ſevered: which is *the third branch* of the ſervants *Reverence* to his Maſter. St. *Paul* biddeth *Titus* exhort ſervants to (*a*) *pleaſe their Maſters well in all things*. So muſt *Gods ſervant* do; he muſt ſtudy to (*b*) *walk worthy of him unto all pleaſing*: not much regarding how *others* interpret his doings, or what offence they take at him, ſo long as *his Maſter* accepteth his ſervices, and taketh his endeavours in good part. Whoſo is not thus reſolved *to pleaſe* his Maſter, although he ſhould thereby incur *the diſpleaſure* of the whole world beſides, is not worthy to be called *the ſervant* of ſuch a Maſter. (*c*) (*If I yet ſought to pleaſe men, I ſhould not be the ſervant of Chriſt*, *Gal.* 1.) And all this belongeth to *Reverence*. 63.

(a) Tit. 2. 9.
(b) Col. 1. 10.
(c) Gal. 1. 10.

Obedience is the next general duty (*a*) (*Servants be obedient to your Maſters*, Eph. 6. (*b*) *Know you not, whom you yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey?* Rom. 6.) As if there could be no better proof of *ſervice* than *obedience*: and that is two-fold, *Active*, and *Paſſive*. For *Obedience* conſiſteth in *the ſubjecting* of a mans own will to the will of another: which *ſubjection*, if it be in ſomething to be done, maketh an *Active*; if in ſomething to be ſuffered, a *Paſſive Obedience*. Our *Active Obedience* to God, is the keeping his Commandments, and the doing of his will: as the people ſaid, *Joſh.* 24. (*c*) *The Lord our God will we ſerve, and his voice will we obey.* And this muſt be done (*d*) *in auditu auris*, upon the bare ſignification of his pleaſure, without diſputing or debating the matter: as (*e*) the Centurions *ſervant*, if his Maſter did but ſay, *Do this*, without any more ado, did it. So *Abraham* the ſervant of the Lord, (*f*) *when he was called to go out into a place which he ſhould receive for an inheritance, obeyed, and went out, though he knew not whither.* Nor only ſo, but in (*g*) the greateſt trial of *Obedience* that ever we read any man (any *mere man*) to have been put unto, being commanded to ſacrifice (*h*) *his only begotten Son*, of whom it was ſaid, *That in* Iſaac *ſhall thy Seed be called*: he never (*i*) ſtumbled (as not at the promiſe *through unbelief*, ſo neither) at the command *through diſobedience*, but ſpeedily went about it; and had not failed to have done all that was commanded him, had not the Lord himſelf, when he was come even to the laſt act, *inhibited* him by his *countermand*. If mortal and wicked men look to be *obeyed* by their *ſervants* upon the warrant of their *bare command*, in evil and 64.

(a) Eph. 6. 5.
(b) Rom. 6. 16.
(c) Joſh. 24. 24
(d) Pſal. 18. 44.
(e) Mar. 8. 9.
(f) Heb. 11. 8.
(g) Gen. 22.
(h) Heb. 11. 17, 18.
(i) Rom. 4. 20.

(k) 2 Sam. 13. 28. unrighteous acts; (k) (*When I ſay unto you, Smite* Amnon, *then kill him, fear not: have not I commanded you?* ſaith *Abſalom* to his ſervants, 2 *Sam.* 13.) Ought not the expreſs *command of God* much more to be a ſufficient warrant for us to do as we are bidden, none of whoſe commands can be other than holy and juſt?

65. That is our *Active obedience.* We muſt give proof of our *Paſſive obedience* alſo, both in *contenting* our ſelves with his *allowances*, and in *ſubmitting* our ſelves to his *corrections.* He that is but a *ſervant* in the houſe, may not think to command whatſoever the houſe affordeth at his own pleaſure; (that is *the Maſters prerogative* alone:) but he muſt *content* himſelf with what his Maſter is *content to allow* him; and take his portion of *meat*, *drink*, *livery*, *lodging*, and every other thing, at the diſcretion and appointment of *his Maſter.* Neither may *the ſervant of God* look to be his own carver in any thing; neither ought he to *mut-*
(a) Mat. 25. 24. *ter* againſt his Maſter (with that (a) *ungracious ſervant* in the Parable) complaining of his hardneſs, and auſterity, if his allowances in ſome things fall ſhort of
(b) 1 Tim. 6. 8. his deſire: but (b) *having food and rayment*, be it never ſo little, never ſo coarſe, he ſhould be *content with it*; nay, though he ſhould want either or both, he ſhould be *content without it.* We ſhould all learn of an old experienced *ſervant* of God,
(c) Phil. 4. 11. St. *Paul*, what grace and long experience had taught him, (c) *In whatſoever ſtate we are, to be therewith content.*

66. We are to ſhew our *Obedience* to our heavenly Maſter yet further, by ſubmitting to his wholeſom *Diſcipline*, when at any time he ſhall ſee cauſe to give us *correction.* Our Apoſtle, a little after the Text, would have ſervants to be ſubject
(a) 1 Pet. 2. 18. even to their (a) *froward Maſters*, and to *take it patiently* when they are *buffeted*
(b) Lev. 6. 21, 23. deſervedly, and without fault. How much more ought we (b) *to accept the puniſhment of our iniquity* (as we have the phraſe, *Lev.* 26.) and with patience to yield our backs to the whip; when God, who hath been ſo *gracious a Maſter* to us, ſhall think fit to exerciſe ſome little *ſeverity* towards us, and to lay ſtripes upon us? Eſpecially, ſince he never ſtriketh us: *Firſt*, but for *our fault*, (ſuch is his juſtice:) nor *Secondly*, (ſuch is his mercy) but for *our good.* And all this belongeth to that *Obedience*, which *the ſervant of God* ought to manifeſt, both by *doing* and *ſuffering* according to *the will* of his Maſter.

67. The *third* and laſt general duty is *Fidelity*, (a) (*Who is a faithful and wiſe ſervant?*
(a) Mat. 24. 45. (b) *Well done thou good and faithful ſervant*,) as if *the wiſdom* and *goodneſs* of a ſervant
(b) Mat. 25. 21. conſiſted in his *faithfulneſs.* Now the faithfulneſs of a ſervant may be tried eſpecially by theſe three things: by the *heartineſs* of his ſervice, by being *tender* of his Maſters honour and profit, and by his quickneſs and *diligence* in doing his buſineſs. A notable example whereof we have in *Abraham*'s ſervant, *Gen.* 24. in all
1. the three particulars. For *firſt*, being many miles diſtant from his Maſter, he was no leſs *ſolicitous* of the buſineſs he was *put in truſt* withal, than he could have
2. been, if he had been all that while *in the eye* of his Maſter. *Secondly*, he framed himſelf in his ſpeeches and actions, and in his whole behaviour to ſuch a diſcreet
3. carriage, as might beſt ſet forth *the credit* and honour of his Maſter. *Thirdly*, he uſed all poſſible *diligence* and *expedition*; loſing not any time, either at firſt for *the delivery* of his meſſage, or at laſt for *his return home*, after he had brought things to a good concluſion. Such *faithfulneſs* would well become us in *the ſervice of God* in all the aforeſaid reſpects.

68. The *firſt* whereof is *Heartineſs* in his ſervice. There are many *ſervants* in the world, that will work hard, and buſtle at it luſtily for a fit, and ſo long as their *Maſters eye* is upon them; but when his back is turned, can be content to go on
(a) Eph. 6. 5, 7. fair and ſoftly, and fellow-like. Such (a) ὀφθαλμοδουλεία the Apoſtle condemneth,

Col. 3. and elſewhere, admoniſhing ſervants whatſoever they do to *do it heartily*, and to obey their Maſters *not with eye-ſervice, but in ſingleneſs of heart.* Towards our heavenly Maſter, true it is, if we had but this *eye-ſervice*, it were enough; becauſe we are never *out of his eye*: his eyes are in all corners of the earth, (*b*) *beholding the evil and the good*; (*c*) *and his eye-lids try the children of men*; (*d*) *he is about our beds, and about our paths, and ſpieth out all our goings.* And therefore if we ſhould but ſtudy to approve our ſelves and our actions before his ſight; it could not be but our *ſervices* ſhould be *hearty*, as well as *handy*; becauſe our *hearts* are no leſs in his ſight than our *hands* are. We cannot content our Maſter, nor ſhould we content our ſelves, with a bare and barren *profeſſion* in the ſervice of God; neither with the addition of ſome *outward performances* of the work done: but ſince our Maſter calleth for *the* (*e*) *heart*, as well as *the hand* and *tongue*; and requireth (*f*) *truth in the inward parts* no leſs, rather much more, than *ſhew in the outward*: let us but joyn that *inward* truth of the heart, unto the *outward* profeſſion and performance; and doubtleſs we ſhall be accepted. (*g*) (*Only fear the Lord, and ſerve him in truth with all your heart*, 1 *Sam.* 12.)

Col. 3. 22,23.
(*b*) Prov. 15. 3.
(*c*) Pſal. 11.4.
(*d*) Pſal. 149.3.
(*e*) Prov 23.6.
(*f*) Pſal. 51.6.
(*g*) 1 Sam. 12. 14.

69. *Secondly*, We muſt ſhew our *faithfulneſs* to our Maſter by our *zeal* in his behalf. A *faithful ſervant* will not endure an evil word ſpoken of his Maſter behind his back, but he will be ready upon every occaſion to vindicate his *credit*, and to magnifie him unto *the opinion* of others: He will make much of thoſe that love his Maſter, and ſet the leſs by thoſe that care not for him. And as to his *credit* principally, ſo he hath an eye alſo in the ſecond place to *the profit* of his Maſter. He will have a care to ſave *his goods* the beſt he can; it (*a*) will grieve his very heart to ſee any of them vainly waſted or imbezeled by his *fellow-ſervants*; yea, and it will be ſome grief to him, if any thing under his hand do but chance to miſcarry, though it be without his fault. See we, how far every of us can apply all this to our own ſelves in *the ſervice of God*. If we have no heart to ſtand up in our rank and place for the maintenance of Gods *truth* and *worſhip*, when it is diſcountenanced or over-born either by *might* or *multitudes*: If our blood will not appear a little, when curſed miſcreants blaſt the honour of God with their unhallowed breath, by blaſpheming *oaths*, fearful *imprecations*, ſcurrile *profanations of Scripture*, licentious and bitter *ſarcaſms* againſt the holy Ordinances of God: If a profound *drunkard*, and obſcene *rimer*, an habituated *ſwearer*, a complete *roarer*, every looſe companion and profeſſed *ſcorner* of all goodneſs, that doth but peep out with a head, be as *welcome* into our company, and find as full and free entertainment with us, as he that carrieth *the face*, and for any thing we know hath *the heart* of an honeſt and ſober Chriſtian, without either *profaneneſs* or *preciſeneſs*: If we *grieve not* for the miſcarriages of thoſe poor ſouls that live near us, eſpecially thoſe that fall any way under our charge: what *faithfulneſs* is there in us, or what *zeal* for God, to anſwer the title we uſurp, ſo often as we call our ſelves the *ſervants of God?*

(*a*) Χρηστὸν τὸν δ᾽ἄλλοις σύμφορα τὰ δεσποτῶν κακῶν πιόντα, καὶ φρενῶν ἀρδαίπ]ετα. Eurip. in Med. act. 1.

70. *Thirdly*, If we be his *faithful ſervants*, we ſhould let it appear by our *diligence* in doing his buſineſſes. No man would willingly entertain an *idle* ſervant, that is (*a*) good at *bit*, and nothing elſe; one of thoſe the old riming verſe deſcribeth. (*Sudant quando vorant, frigeſcunt quando laborant*) ſuch as *eat* till they *ſweat*, and *work* till they *freeze*. (*b*) (*O thou wicked and ſlothful ſervant*, ſaith the Maſter in the Parable, to him that napkined up his Talent, *Mat.* 25.) they are rightly joyned, *wicked and ſlothful*, for it is impoſſible a *ſlothful ſervant* ſhould be good. The Poets therefore give unto *Mercury*, who is *Interpres divûm*, the Meſſenger (as they feign) of *Jupiter*, and the other Gods, *wings* both at his hands and feet: to intimate thereby what great *ſpeed* and *diligence* was requiſite to be uſed by thoſe that ſhould be imployed in *the ſervice* of Princes, for the

(*a*) ὅπου γὰρ κακὸν δ᾽ἄλαν γέν᾽ & χαῦνὸν ἅπαντα. Ap. Stob. ſer. 60.
(*b*) Mat. 25. 26.

the managing of their weighty affairs of State. Surely, no leſs *diligence* is needful in *the ſervice of God*, but rather much more: by how much both *the Maſter* is of greater Majeſty, and *the ſervice* of greater importance, (*c*) (*Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord*, ſaith St. *Paul.*) Let all thoſe that trifle away their precious time in *unconcerning* things, or put off *the repentance* of their ſins, and *the reformation* of their lives till another age; or any other way *ſlack* their bounden *ſervice* unto God, either in *the common duties* of their *general*, or in *the proper works* of their particular *calling*; tremble to think what ſhall become of them, when all they ſhall be (*d*) *curſed, that have done the Lords work* (in what kind ſoever) *negligently.*

(*c*) Rom. 12. 11.

(*d*) Jer. 48. 10.

71. We ſee now what we are to do; if we will approve *our ſelves* and our *ſervices* unto the Lord our heavenly Maſter. What remaineth, but that we be willing to do it: and for that end pray to the ſame our Maſter, who alone can (*a*) *work in us both the will and the deed*, that he would be pleaſed of his great goodneſs to give to every one of us *courage* to maintain our Chriſtian *liberty* inviolate as thoſe that are *free*; *wiſdom* to uſe it right, and not for a *cloak of maliciouſneſs*; and *grace* at all times, and in all places, to behave our ſelves *as the ſervants of God*; with ſuch holy *reverence* of his Majeſty, *obedience* to his will, *faithfulneſs* in his employments, as may both procure to us and our ſervices, in the mean time *gracious acceptance* in his ſight, and in the end *a glorious reward* in his preſence: even for Jeſus Chriſt his ſake, his only Son, and our alone Saviour.

(*a*) Phil. 2. 12.

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FINIS.

XXI SERMONS.

VIZ.

XVII
III } *AD* { *AULAM.*
I *MAGISTRATUM.*
POPULUM.

BY

The Right Reverend FATHER in GOD,

Robert Sanderſon,

Late Lord Biſhop of *LINCOLN.*

Sometime Fellow of *Lincoln-Colledge* in *Oxford,*
and *Regius Profeſſor* in the ſaid Univerſity.

Jerem. vi. 16.

——— *Ask for the old Paths, where is the good way, and walk therein.*

Ἢ μ' ἐλάγχειν, ἢν τι μὰ καλῶς λέγω.
Ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις. Eurip.

LONDON,

Printed for *B. Tooke*, *T. Paſſenger*, and *T. Sawbridge*, and are to be ſold by *Thomas Hodgkin*, next door to the *Dolphin-Inn* in *Weſt-Smithfield.* MDCLXXXVI.

XXI

SERMONS

THE PREFACE.

1. I Had thought to have given ſomewhat *a larger account* in this *Preface*, than now I do: as well concerning *the publiſhing* of theſe *Sermons*, [1. *Why at all?* 2. *Why now?* ſo late? 3. *Why theſe? ſo many? ſo few?*] as concerning the *Sermons* themſelves [1. *The Truth*, and 2. *The Choice* of the *Matters* therein handled. 3. *The Manner* of handling] and ſuch other things, as ſome *Readers* out of curioſity expect to be ſatisfied in. But conſidering with my ſelf, that there may be *times*, wherein it may be a point of the greateſt (a) *Prudence to keep ſilence*; and wherein, as it was wiſely ſaid of old, *Qui bene latuit bene vixit*, He *liveth beſt*, that *appeareth leaſt*; ſo it may be as truly ſaid, *Qui bene tacuit, bene dixit*, He ſpeaketh beſt that *ſaith leaſt*: I thought it ſafer to ſave that labour, than to adventure the *poſſibility* of having *offence taken*, upon no *better ſecurity* than the not having meant to *give any*. (a) Amos 5. 13.

2. Therefore in ſhort; thus. After *theſe Sermons* were preached; ſo far was I from any *forwardneſs* to publiſh them, that for ſome years they were thrown aſide without any *thought* at all of printing them, but rather *a reſolution* to the contrary. I could not obſerve any ſuch ſcarcity of *printed Sermons* abroad, as that there ſhould be any great *need* of ſending out more: and *the copying out* of moſt of them again (which was to be done, ere *the work* could be fitted for *the Preſs*, and could not well be done by any other *hand* than *my own*) could not be any ſuch *pleaſing task* to me (eſpecially at theſe years 69 *current*) as to tempt me to a willingneſs to undergo *a drudgery* of ſo much *toyl* and *irkſomneſs*. Wherefore, though I was often and earneſtly ſollicited *thereunto*, both by the *entreaties* and *letters* of friends, and ſome conſiderable *offers* alſo from ſuch as trade in Books, to quicken me on: yet my *conſent* came on very *heavily*, and my *reſolutions* remained *uncertain*: Until I underſtood that one, who having by ſome means or other light on *a Copy* of one ſingle *Sermon* of mine, preached at *Newport in the Iſle of Wight* during the Treaty there, upon *Gal.* 5. 22. had (*a*) *ſurruptitiouſly* without my *conſent*, or ſo much as *knowledge* (and that (*b*) *negligently* and *imperfectly* enough) printed it. Which, not knowing how to help for what was *paſt*, nor for the *future* how far it might become a *leading example* for others to follow, (as (*c*) *ill Precedents* ſeldom want *ſeconds*;) but well knowing withal, that there were in ſeveral mens hands, *Copies* alſo of moſt of *the Sermons* here printed: I had no other way left to ſecure the reſt from running *the ſame Fate* their

(a) *Vide Epiſtolam meam divulgatam — Hoc ne oportuit me inconſulto?* Lipſ. Cent. 2. Epiſt. 100.

(b) — *Et an ſic oportuit? ſolam? imò & corruptam?* Ibid.

(c) *Exempli improbi res eſt: nec probus aliquis neget.* Ibid. — *mali exempli eſt, arbitrium hoc ſibi ſumere in ſcripta aliena.* Id. ad lector. præfix. 2 Centur. Miſcell.

fellow

fellow had done, than by yielding my *abſolute conſent* to the publiſhing of them, and *preparing* them (as my leiſure would ſerve) for *the Preſs*. For I had learned by this *late*, and ſome *former experiences*, that there are men, of thoſe that (*d*) *make hâſte to be rich*, who bear ſo little *reverence to the Laws* of common *Equity* and *Ingenuity*, that they will tranſgreſs them all for the gain of (*e*) *three-half-pence* or a *piece of bread*. (*f*) Φεῦ, ἀλλ' ὀβολοῦ ὡς μέγα λύπαδον παγλαχεῖ.

(*d*)—*nam quæ reverentia legum, Quis pudor aut metus eſt unquam properantis avari*; Juven. *Sat.* 14.

(*f*) Ariſtoph. in Plut.

3. But when thus reſolved, I came to ſeek up my *ſcattered Copies*, which lay *neglected* (ſo little did I value them) ſome in one corner, ſome in another: of the *Two and Twenty*, which I intended to publiſh (viz. *Nineteen Ad Aulam*, preached at *the Court* in my *Attendance*, *Ordinary* and *Occaſional* there; and *Three Ad Magiſtratum*, preached before ſome of *the Reverend Judges* in their *Circuits*:) after the beſt ſearch I could make, I fell ſhort *Five* of my whole Number: Thoſe *Ad Magiſtratum* were all *found*; and being all now *publiſhed*, there need no farther *account* to be given of them.

The *Nineteen Ad Aulam*, were theſe, *viz.*

I.	on *Eccleſ.* vii. 1.	*Whitehall.*	1631.
II.	on *Prov.* xvi. 7.	*Whitehall.*	1632.
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4. V.	on *Pſal.* xix. 13.	*Belvoir.*	1636.
5. VI.	1 on *Phil.* iv. 11.	*Greenwich.*	1637.
6. VII.	2 on *Phil.* iv. 11.	*Otelands.*	1637.
7. VIII.	on *Iſai.* lii. 3.	*Greenwich.*	1638.
8. IX.	on *Rom.* xv. 5.	*Theobalds.*	1638.
X. O.	on *Pſal.* xxxvii. 11.	*Berwick.*	1639.
9. XI.	on 1 *Tim.* iii. 16.	*Berwick.*	1639.
11. XII.	1 on 1 *Cor.* x. 23.	*Whitehall.*	1640.
10. XIII.	on *Pſal.* cxix. 75.	*Whitehall.*	1640.
12. XIV.	3 on 1 *Cor.* x. 23.	*Hampton.*	1640.
13. XV.	on *Rom.* xv. 6.	*Whitehall.*	1641.
14. XVI.	on *Pſal.* xxvii. 10.	*Woburne.*	1647.
15. XVII.	2 on *Luk.* xvi. 8.	*Stoke Pogeys.*	1647.
17. XVIII.	on *Gal.* v. 22.	*Newport.*	1648.
16. XIX.	on *Heb.* xii. 3.	*Newport.*	1648.

Of theſe the I. II. III. IV. and X. were all miſſing; and the XVIII. was before faln into the hands of another; who would not be perſwaded to *part* with his *Copy*, (as he called it) either to *me* upon entreaty, (perhaps to chaſtiſe me for my *Ignorance*, who was ſo ſilly before as to think I had had *ſome right to my own*;) or to his *fellow-Stationer* upon any *reaſonable* (or rather as I am informed, *unreaſonable*) terms: which is done, though not all out ſo agreeably to *the old Rule*, *Quod tibi fieri non vis*; yet very conformly to *the old Proverb*, Καὶ κεφαλὴς κεφαλῆι. ——

4. Of theſe *Six*, thus in hazard to be all left out in *the Impreſſion*; *Three*

Three are recovered, and here preſented to *publick view*, and *Three* are not. *The firſt* (*viz.* that on *Eccleſ.* vii. 1.) I made a ſhift by the help of my *memory* to make up (as near as it would ſerve me, to what I had ſo *long ſince* ſpoken) out of an old *Copy of a Sermon* formerly preached upon *the ſame Text* elſewhere. For I am not aſhamed to profeſs that moſt of thoſe *Ad Aulam* were framed upon ſuch *Texts*, and out of ſuch *Materials*, as I had formerly made uſe of in other places: but always caſt (as it were) into *new moulds*. For both fit it was the difference of *the Auditories* in the one place, and in the other ſhould be ſomewhat conſidered: and beſides my *firſt crude meditations* being always haſtily put together, could never pleaſe me ſo well at (a) *a ſecond* and more leiſurable *review*, as to paſs without ſome *additions*, *defalcations*, and other *alterations*, more orleſs. The *Second* and *Third* alſo (*viz.* that on *Prov.* xvi. 7. and that on 1 *Pet.* ii. 17.) it was my good hap, ſearching purpoſely among *the Papers* of my late worthy friend and neighbour (whoſe memory muſt ever be precious with me) *Thomas Harrington* Eſquire deceaſed, there to find, together with *the Copies* of divers others which I wanted not, *tranſcribed* with his own hand. But *the Fourth* and ~~*Fifth*~~ Tenth are here ſtill *wanting*, becauſe I could not *find them out*: and ſo is *the Eighteenth* alſo, becauſe I could not *get it in*. *The want* of which *laſt*, though hapning not through *my default*, yet I have made a kind of *compenſation* for, by adding one other *Sermon* of thoſe *Ad Populum*, in lieu of that which is ſo wanting, to make up the number *an even ſcore notwithſtanding*.

(a) *refrigerato inventionis amore.* Quint. Epiſt ad Tryph.

5. As for *the Sermons* themſelves *the matter* therein contained, *the manner* of handling, *&c.* I muſt permit all to *the Readers* doom. Who if he be *homo quadratus*, perfectly even, and unbyaſſed both in his *Judgment* and *Affection*, (that is to ſay, neither *prepoſſeſſed* with ſome *falſe principle* to *foreſtal* the one, nor carryed aſide with *partiality* for, or *prejudice* againſt, any *perſon* or *party*, to *corrupt* the other) will be the better able to diſcern, whether I have any where in theſe *Papers* exceeded the bounds of *Truth* and *Soberneſs*, or laid my ſelf open to *the juſt imputation* either of *Flattery* or *Falſhood*. There hath been a generation of men (*wiſe* εἰς τὴν γενεὰν αὐτῶν, and for their own purpoſes, but *Malignants* ſure enough) that laboured very much (when time was) to poſſeſs the world with an opinion, that all *Court Chaplains* were *Paraſites*, and *their Preaching* little other than *daubing*. I hope theſe *Papers* will appear ſo *innocent* in that behalf, as to contribute ſomewhat towards *the ſhame and confutation* of that *ſlander*. Luk. 16. 8.

6. The greater fear is, that (as *the times* are) all men will not be well pleaſed with *ſome paſſages* herein, eſpecially where I had occaſion to ſpeak ſomething of our *Church Ceremonies*; then under *com-*

mand, but ſince grown into *diſuſe*. But neither ought *the diſpleaſure* of men, nor *the change* of times, to caſt any prejudice upon *the Truth*: which in all *variations* and *turnings* of affairs remaineth *the ſame* it was from the beginning, and hath been *accuſtomed*, and therefore can think it *no new thing*, to find *unkind entertainment* abroad, eſpecially from them whoſe *intereſt* it is *to be* (or at leaſtwiſe to *ſeem to be*) of a *different perſwaſion*. For, that *the truth* is rather on *my* ſide in this point than on *theirs* that diſſent from me, there is, beſides other, this *ſtrong preſumption* onwards; That I continue of *the ſame judgment* I was of, *twenty*, *thirty*, *forty* years ago; and *profeſs* ſo to do, with no great hopes of bettering my *temporal condition* by ſo profeſſing: whereas hundreds of thoſe, who now decry *the Ceremonies* (as they do alſo ſome other things of greater importance) as *Popiſh* and *Antichriſtian*, did, not many years ſince, both *uſe* them themſelves, and by their *ſubſcriptions* approve *the enjoyning* of them; but having ſince in compliance with *the Times* profeſſed their diſlike of them, their *portion* is viſibly grown *fatter* thereby. If *the face of affairs* be not now *the ſame* it was, when *the Sermons* wherein this Point is moſt inſiſted on were *preached*, What was *then* done, is not ſure in any juſtice *now* chargeable upon me as a *crime*: who never pretended to be a *Prophet*; nor could *then* either foreſee that *the times* would ſo ſoon have *changed*, or have believed that ſo (a) *many men* would ſo ſoon have *changed* with the times.

a Πάντες πλὴν ὀλίγων τῷ χρόνῳ ἐγενήθησαν. Naz.

7. Of *the preſumption* aforeſaid I have here made uſe; not that the buſineſs ſtandeth in need of ſuch a *Reſerve*, for want of *competent proof* otherwiſe, which is the caſe wherein (b) *the Lawyers* chiefly allow it: but to ſave the labour of doing that over again in *the Preface*, which I conceive to be already done in *the work* it ſelf. With what *ſucceſs* I know not; that lieth in the breaſt of *the Reader*. But that *I ſpake* no otherwiſe than *I thought*, and what my *intentions* were therein; that lieth in *my own breaſt*, and cannot be known to *the Reader*; who is therefore in *charity* bound to believe *the beſt*, where there appeareth no *pregnant probability* to the contrary. The diſcourſes themſelves, for much of *the matter*, directly tend to *the peace* both of *Church* and *State*, by endeavouring to perſwade to *Unity* and *Obedience*: and for the manner of handling have much in them of *Plainneſs*, little (I think nothing at all) of *Bitterneſs*, and ſo are of a temper fitter to *inſtruct* than to *provoke*. And theſe I am ſure are no *Symptomes* of very bad *Intentions*. If there be no worſe *Conſtruction* made of them than I meant, nor worſe *Uſe*; I truſt they neither will deſerve *much blame*, nor can do *much hurt*. Howſoever, having now adventured them abroad, though having little elſe to commend them but *Truth* and *Perſpicuity*, two things which I have always had in my care (for whereto elſe ſerveth that Δύναμις ἑρμηνευτικὴ, wherewith God hath

b *Ubi deficit plena probatio præſumptionibus agendum eſt.*

hath endued man, but to *ſpeak reaſon*, and to *be underſtood?)* if by the good bleſſing of Almighty God, *whom I deſire to ſerve in the ſpirit of my mind*, they may become (in any little degree) inſtrumental to *his Glory*, *the edification* of his *Church*, and the promoting of any *one ſoul* in *Faith* and *Holineſs* towards the attainment of everlaſting ſalvation: I ſhall have great cauſe of *rejoycing* in it, as a ſingular *evidence* of his *undeſerved mercy* towards me, and an incomparably *rich reward* of ſo *poor* and unworthy *labours*. Yet dare I not promiſe to my ſelf any *great hopes*, that any thing that can be ſpoken in *an argument* of this nature, though with never ſo much ſtrength of *reaſon*, and evidence of *truth*, ſhould work any kindly effect upon the men of this generation: when *the times* are nothing *favourable*, and *themſelves* altogether *undiſpoſed* to receive it: No more than the choiſeſt *Muſick* can affect *the ear* that is *ſtopt up*; or the moſt proper *Phyſick* operate upon him, that either *cannot*, or *will not* take it. But as *the Sun*, when it ſhineth cleareſt in a bright day, if *the beams* thereof be intercepted by *a beam* too, (but of another kind) lying upon *the eye*, is to the party ſo *blinded*, as if *the light* were not at all; ſo I fear it is in this caſe. Not through any incapacity in *the Organ* ſo much, eſpecially in *the learneder* part among them; as from the interpoſition of *an unſound Principle*, which they have received with ſo much *affection*, that for the great *complacency* they have in it, they are loth to have it *removed*. And as they of *the Roman* party, having once throughly imbibed this *grand Principle*, that *the Catholick Church* (and that muſt needs be it of *Rome*) *is infallible*, are thereby rendred incapable to receive any *impreſſions* from the moſt *regular* and *concluding diſcourſes* that can be tendred to them, if they diſcern any thing therein diſagreeing from *the dictates of Rome*; and ſo are perpetually ſhut up into a neceſſity of *erring* (if that *Church* can err) unleſs they can be wrought off from the belief of that *Principle*: which is not very eaſily to be done, after they have once *ſwallowed* it, and *digeſted* it, without the great *mercy of God*, and a huge meaſure of *ſelf-denial*: Even ſo have theſe our *Anti-ceremonial Brethren* framed to themſelves *a falſe Principle* likewiſe, which holdeth them in *Errour*, and hardneth them againſt all *impreſſions* or but *Offers of reaſon* to the contrary.

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of the Holy *Scriptures*. Which is to be underſtood of the revelation of *ſupernatural Truths*, and *the Subſtantials* of Gods Worſhip; and the advancing of *Moral* and *Civil* duties to a more *ſublime* and *ſpiritual* height, by directing them to a more *noble end*, and exacting performance of them in *a holy manner*: But without any purpoſe thereby to exclude *the belief* of what is otherwiſe *reaſonable*, or *the practice* of what is *prudential*. This *Orthodox Truth* hath by an unhappy *miſunderſtanding* proved that *great ſtone of offence*, whereat all our late *Sectaries* have ſtumbled. Upon this *foundation* (as they had laid it) began our *Anti-ceremonians* firſt to raiſe their ſo often renewed *Models of Reformation*: but they had firſt *transformed* it into quite *another* thing; by them perhaps miſtaken for *the ſame*, but really as diſtant from it, as *Falſhood* from *Truth*; to wit this, That *Nothing might lawfully be done or uſed in the Churches of Chriſt, unleſs there were either Command or Example for it in the Scriptures*. Whence they inferred, that whatſoever had been *otherwiſe done* or *uſed*, was to be caſt out as *Popiſh*, *Antichriſtian*, and *Superſtitious*. This is that unſound corrupt *Principle* whereof I ſpake: that *root of bitterneſs*, whoſe *ſtem* in proceſs of time hath brought forth all theſe numerous *branches* of *Sects* and *Hereſies*, wherewith this *ſinful Nation* is now ſo much peſtered.

9. It is not my purpoſe, nor is this a place for it, to make any large diſcovery of *the cauſe* of *the miſtake*; the unſoundneſs of *the Tenent it ſelf*, and how pernicious it is in *the Conſequents*. Yet I cannot but humbly and earneſtly entreat them, for the love of *God*, and the comfort of their *own ſouls*; as they tender the peace of *the Church*, and the honour of *our Religion*; and in compaſſion to thouſands *of their Chriſtian Brethren*, who are otherwiſe in great danger to be either *miſled* or *ſcandalized*: that they would think it poſſible for *themſelves* to be miſtaken in their *Principle*, as well as *others*, and poſſible alſo for thoſe *Principles* they reſt upon to have ſome *frailties* and *infirmities* in them, though not hitherto by them *adverted*, becauſe never *ſuſpected*; that therefore they would not haſten to *their Concluſion*, before they are well aſſured of *the Premiſſes*, nor ſo freely beſtow the name of *Popiſh* and *Superſtitious* upon *the opinions* or *actions of their Brethren*, as they have uſed to do, before they have firſt and *throughly examined* the ſolidity of *their own Grounds*: finally, and in order thereunto, That they would not therefore *deſpiſe the Offer* of theſe few things enſuing to their conſideration, becauſe *tendered* by one that ſtandeth better affected to their *Perſons* than *Opinions*.

10. And *firſt* I beſeech them to *conſider*, how *unluckily* they have at once both *ſtraitned* too much, and yet too much *widened*, that which they would have to be *the adequate Rule* of warrantable actions; by leaving out *Prudence*, and taking in *Example*. Nor doth it

ſound

ſound well, that *the examples of men*, though never ſo *Godly*, ſhould as to the effect of *warranting* our actions, ſtand in ſo near *equipage* with the *commands of God*, as they are here placed *joyntly* together without any *character of difference* ſo much as in *degree*. But the ſuperadding of *Examples* to *Commands* in ſuch manner as in this *Aſſertion* is done, either *ſignifieth nothing*, or *overthroweth* all the reſt: which is ſo evident, that I wonder how it could eſcape their own obſervation. For that *Example* which is by them ſuppoſed *ſufficient* for our warranty, was it ſelf either *warranted* by ſome *Command* or former *Example* or it was not. If it were; then the adding of it clearly *ſignifieth nothing*: for then that *warrant* we have *by it*, proceedeth not *from it*, but from that precedent *Command* or *Example* which *warranted it*. If it were *not*: then was it done meerly upon the dictates of *Prudence* and *Reaſon*: and then if we be ſufficiently *warranted by that Example* (as is ſtill by them ſuppoſed) to *act after* it, we are alſo ſufficiently *thereby warranted* to act upon the meer dictates of *Prudence* and *Reaſon*, without the neceſſity of any other either *Command* or former *Example* for ſo doing. What is *the proper uſe* that ought to be made of *Examples*, is touched upon a little in the 8. *Sermon Ad Aulam*, towards the latter end, but it is very needful to be better underſtood than it is, conſidering *the ill uſe* that hath been made of *Scripture-examples* both in *former*, and (much more) in theſe our *later times*.

11. *Secondly*, I beſeech them to *conſider* (whereof alſo I have given ſome touch *more than once* in the enſuing *Sermons*) what *ſcandal* is given, and what *advantage* to *the Anabaptiſts*, *Familiſts*, *Quakers*, and the whole crue of our modern *Sectaries*, by what other *name* or *title* ſoever they are called or diſtinguiſhed. When this *gap* was once opened [*What Command* have you in *Scripture*, or *what Example* for this or that?] *Unà Euruſque Notuſque*: it was like the opening of *Pandora*'s Box, or the *Trojan* Horſe. As if all had been let looſe; ſwarms of *Sectaries* of all ſorts broke in, and (as the *Frogs* and *Locuſts* in *Egypt*) overſpred *the face of the Land*. Nor ſo only; but as often it hapneth, theſe *young Striplings* ſoon outſtript their *Leaders*, and that upon their own *ground*: leaving thoſe *many Paraſangs* behind them, who had firſt ſhewed them *the way*, and made entrance for them. For as thoſe ſaid to others; *What Commands or Example* have you for *kneeling* at the *Communion*? For wearing *a Surplice*? &c. For *Lord Biſhops*? For a penned *Liturgy*? For keeping *Holy-days*? &c. and there ſtopt: So theſe to them; Where are your *Lay-Presbyters*, your *Claſſes*, &c. to be found in Scripture? Where your *Steeple-houſes*, your *National Church*? Your *Tithes* and *Mortuaries*? Your *Infant-ſprinklings*? Nay, where your *Metre-Pſalms*? Your *two Sacraments*? Your obſerving *a weekly Sabbath*? (for ſo far I find they are gone, and how much farther, I know not, *already*: and how much farther they

they will *hereafter*, for *Erranti nullus terminus*, God only knoweth) ſhew us, ſay they, *a Command* or *Example* for them in *Scripture*.

Juven. Sat. 2. *Fugerunt trepidi vera & manifeſta loquentem*
Stoïcidæ------

Thus do theſe *pay* them home in *their own metal*: and how *the pay* can be honeſtly *refuſed*, till they order their *Mintage* better, I yet underſtand not. If any of them ſhall ſay with him in the Satyriſt,

Id. Sat. 14. ------- *hæc ego nunquam*
Mandavi (*dices olim*) *nec talia ſuaſi*;

the reply is ready in the next verſe there,

Mentis cauſa malæ tamen eſt, & origo, penes te.

I doubt not but many of thoſe that *made a ſtand* ſooner, are highly diſpleaſed with thoſe that *ruſh on* headlong and adventured *farther*; yea, and it may be, declaim againſt them with ſome *vehemency* both in *the Pulpit* and *Preſs*. But truly no great reaſon, if they lent them their *Premiſſes*, to fall out with them about *the Concluſion*. *The Maſter* in the Fable did not well to beat his *Maid* for ſerving him with *thin Milk*, when it was his *own Cow* that gave it. For why ſhould he that *giveth* another *Scandal*, be angry with him for *taking* it? Or he that helpeth to ſet it *on tumbling* down the hill, blame *the ſtone* if it *tumble* on ſtill *Ex virtute impreſſâ*, and do *not ſtop* juſt where he would have it? ſo miſchievous a thing is it, as *Ariſtotle* often obſerveth,

Ariſt. 3. de cœlo 7. *See alſo* 1. de cœlo 6. de inceſſu animal. cap. 7. de generat. animal. cap. 7. τὸ μὴ καλῶς λαβεῖν τὰς πρώτας ἀρχὰς· not to lay the *foundation* upon *a firm bottom* at the firſt. It had been *beſt*, if this had been looked to *ſooner* and from *the beginning*: but *better* than not at all, if it would be well *conſidered yet*, and ſome *remedy* thought on to help it as much as may be, before it grow *paſt all hope* of recovery.

Baſil 12. But *thirdly*, and above all I beſeech them to *conſider*, whether that ἀμαθεία τ ἀνθολκῆς, which many times *marreth* a good buſineſs, hath carried them; and how mightily (though *unwittingly*, and I verily believe moſt of them *unwillingly*) they promote *the Intereſt of Rome*, whilſt they do with very great violence (but not with equal *prudence*) oppoſe againſt it: ſo verifying that of the *Hiſtorian Poet*, ſpoken in another caſe,

Lucan ------ *Omnia dat qui juſta negat.*

I mean, in caſting out not *Ceremonies* only, but *Epiſcopacy* alſo, and *Liturgy*, and *Feſtivals* out of the Church, as *Popiſh* and *Antichriſtian*, ---- *Hoc Ithacus velit*. If any of theſe things be otherwiſe *guilty*, and deſerve ſuch *a regulation* upon any *other account* (which yet is more than I know) *farewel they*: but to be ſent away packing barely upon *this ſcore*, that they are *Popiſh* and *Antichriſtian*; this bringeth in ſuch a plentiful harveſt of *Proſelytes* to *the Jeſuit*, that he doth not now, as formerly, *gaudere intus & in ſinu* (laugh in his ſleeve, as we ſay) but γυμνῇ τῇ κεφαλῇ, openly and in the face of the Sun *triumph* glorioufly

gloriouſly and in every *Pamphlet proclaim* his Victories to the World. If you ſhall ſay, that *the Scandal* is *taken* by them, not *given* by you: it is (to all but your ſelves) as much as *nothing*: whilſt the contrary is *demonſtrable*, and that there is in theſe very *pretenſions*, a proper (and as I may ſay *a natural*) *tendency* to produce ſuch *effects*, as we ſee to have enſued thereupon. The truth whereof will evidently appear by ſtating *the Caſe* thus. A man otherwiſe *rational* and *conſcientious*, but ſomewhat wavering in point of *Religion*, yet deſiring in ſincerity of heart to be of *the truer Church*, if he knew which were it, hath ſome *temptations* offered him by his *Education*, *Friends*, *Books*, *the confuſions* among us, or otherwiſe to incline him towards *the Church of Rome*. Which *temptations*, being not able of himſelf to *conquer*, he repaireth to *a Presbyterian* (ſuppoſe) or *Independent*: he acquainteth him with his *doubts*, and deſireth *ſatisfaction* therein: telleth him among other things, that he had a good opinion of *the Church of England* heretofore, whilſt ſhe had *Epiſcopal Government*, and a *well-formed Liturgy*, and did obſerve *Chriſtian Feſtivals*, and ſome kind of *outward decency* in the worſhip of God, as all *the Churches of Chriſt* had and did in the *the pureſt* and *primitive* times; but now that all theſe things are *laid aſide*, he muſt needs be of *another mind*, unleſs they can fully ſatisfie him concerning the premiſſes. In this *Caſe*, I would fain know what poſſible *ſatisfaction* ſuch a man could receive from either of theſe, holding to their *Principles*. To tell him theſe things were *Popiſh*, and therefore to be caſt out of *the Church*, were the next way to put him *quite off*: he would preſently *conclude* (and it is impoſſible he ſhould do otherwiſe, being already ſo *prepared* as in *the Caſe* is ſuppoſed) that certainly then that which we call *Popery* is *the old Religion*, which in *the pureſt* and *primitive* times was profeſſed in all *Chriſtian Churches* throughout the World. That only σφὸν φάρμακον which is uſually *the laſt Reſerve* in theſe diſputes, That *the myſtery of iniquity* began to work betimes; will ſeem (to him) but a ridiculous *begging of the Queſtion*; and he will tell them, that every *Sectary* may ſay the ſame to them. Whereas *the ſober Engliſh Proteſtant*, is able by the Grace of God, with much *evidence of truth*, and without forſaking his *old Principles*, to juſtifie *the Church of England*, from all imputations of *Hereſie* or *Schiſm*, and *the Religion* thereof as it ſtood by *Law eſtabliſhed* from the like imputation of *Novelty*; and to apply *proper* and *pertinent anſwers* to all *the Objections* of thoſe whether *Papiſts*, or *others*) that are contrary minded, to the full *ſatisfaction* of all ſuch, as have not by ſome *partial affection* or other rendred themſelves *uncapable* to receive them.

12. I confeſs I had no purpoſe (as may appear by the beginning of my *Preface*) when I ſet pen to paper, to have ſaid *much*, if any thing

thing at all, of *theſe matters*: But I had ſo very much more to ſay for the preſſing of each of theſe *three conſiderations*, and the buſineſs withal ſeemed to me of ſo much *importance*, that after I had once begun, I had much ado to repreſs my ſelf from drawing *this Preface* into a yet far greater length. But ſince I had thus adventured to *unbowel* my ſelf, and to lay open the very *inmoſt thoughts* of my heart in this *ſad buſineſs* before God and the world: I ſhall hope to find ſo much *charity* from all my *Chriſtian Brethren*, as to ſhew me my *Error*, if in any thing I have now ſaid I be *miſtaken*, that I may *retract* it; and to pardon thoſe *exceſſes in modo loquendi*, if they can obſerve any ſuch which might poſſibly (whilſt I was paſſionately intent upon *the matter*) unawares drop from my Pen. *Civilities* which we mutually owe one to another, ------- *damus hanc veniam, petimúſque viciſsim.* Conſidering how hard a thing it is, amidſt ſo many *paſſions* and *infirmities*, as our corrupt nature is ſubject to, to *do* or *ſay* all that is *needful* in a weighty buſineſs, and not in ſome thing or other to *over-ſay* or *over-do*: Yet this I can ſay in *ſincerity* of my heart, and with *Comfort*, that my deſire was (the nature of the buſineſs conſidered) both to *ſpeak as plain*, and to *offend as little* as might be. If I can approve my *carriage* herein to the *judgment* and *conſciences* of *ſober* and *charitable* men; it will be ſome *rejoycing* to me: but I am not hereby *juſtified*. I muſt finally *ſtand or fall to my own Maſter*, who is the only infallible *Judge* of all mens *hearts* and *ways*. Humbly I beſeech him to look well if there be *any way of wickedneſs* or *hypocriſie* in me; timely to *cover* it himſelf, and *diſcover* it to me, that it may be by his *grace* repented of, and pardoned by his *mercy*; by the ſame *mercy* and *grace* to *guide my feet* into the ways of *Peace* and *Truth*, and to lead *me in the way everlaſting*.

Decemb. 31. 1655.

O be favourable and gracious unto Sion; build thou the Walls of Jeruſalem; Repair the breaches thereof; and make no long tarrying, O Lord our Helper and our Redeemer

ETIAM VENI DOMINE JESU.

The Reader is deſired to take notice, That the Eighteenth Sermon (one of thoſe mentioned by the Author in his Preface to have been formerly omitted) is in this Impreſſion added.

The

THE

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Of the ſeveral enſuing

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8——10 I. The Commodity; *and therein our* Baſeneſs.
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22——23 OBSERV. III. Edification *the meaſure of* Expediency.
24——27 *what is* Edification.
28——29 *In the exerciſe of* Liberty; *much left*
30——33 *to the* Diſcretion, *and to the* Charity } *of particular men.*
34——35 *A neceſſary* Caution: *touching the* Authority of Superiours *in different things.*
36——41 *The Caſes of* { Obedience / *and* Scandal } *compared.*
24, &c. *Our whole Duty for Practice ſummed up in* Three Rules.

Sermon

Sermon XIII. *Ad Aulam*, on ROM. xv. 6.

Sect. 1--2. THE *Scope and Diviſion of* the Text.
3——9 *The words* [That you may glorifie God] *opened in* Six Particulars.
10——11 POINT I. *The Glory of God to be intended as our* chiefeſt End.
12 Reaſ. 1. *as being* the chiefeſt Good.
13 ——2. *and that whereunto we are both in* Duty,
14 ——3. *and* Wiſdom *obliged.*
15 Inferences *of Admonition. That we do not either*
16 —1. beſtow *upon any Creature*; —2. *or* draw *to our ſelves*, } *any of that* Glory *which is due to* God.
17 —3. *or* accept, *if caſt upon us by others*, } God.
18——19 —4. *nor* entitle the glory of God *to our own paſſion or intereſts,*
20——22 —*with ſome* application *hereof.*
23——24 POINT II. God the Father of our Lord Jeſus Chriſt. *With the Reaſons, both of the* Style *it ſelf*;
25——26 —*And why it is* here uſed;
27 POINT III. *God to be glorified of us: firſt* with the mind;
28 —*and then* with the mouth.
29 POINT IV. *God is much glorified by Chriſtian unity and* Like-mindedneſs.
30——31 —*Illuſtrated: from the reſemblance of* Muſick;
32——33 —*and from the reſemblance of* Building;
34——35 —*and that in regard both of* Diſpatch;
36——37 —*and* Strength.
38 *The* Concluſion.

Sermon XIV. *Ad Aulam*, on PSAL. xxvii. 10.

Sect. 1--2. THE *Scope and Diviſion of* the Text.
3 *The words in* the former part *of the Text opened.*
4 POINT I. *A poſſibility of failing in all worldly helps.*
5——7 I. *Either out of* Choice; *Inſtanced*
—1. *in* Parents,
8——9 2. *and all other* Friends;
10——12 *Or out of* Neceſſity.
13——15 The Inference. *Not to truſt in any Creature.*
16 *The words in* the latter part *of the Text opened.*
17 POINT II. *Gods help ready, when all others fail.*
18 *Proved* 1. *by* Inſtances;
19 2. *by* Reaſons: *taken partly from the* Nature *of God*; viz.
20——22 1. *his* Love,
23——24 2. *his* Wiſdom,
25 3. *his* Power,
26 4. *his* Eternity;
27——28 —*Partly from his* Promiſes.
29——32 Inferences *thence.*
33 *The* Concluſion.

Sermon

Sermon XV. *Ad Aulam*, on LUKE. xvi. 8.

Sect. 1. THE *Scope of the whole* Parable,
2 ——*and of* the Text *in particular.*
3 *The Diviſion of* the Text.
4 POINT I. The perſons here compared, *and oppoſed.*
5 I. *Who are meant by* the children of the world.
6—8 ——*and why they are ſo called.*
9—13 II. *What is meant by* Light.
14—15 ——*and who by* Children of Light.
16 *The* Inference, *from their Oppoſition.*
11—18 POINT II. the children of the world wiſer *than the children of Light. As being*
19 1. *More* Sagacious;
20 2. *More* Induſtrious; } *than they.*
21 3. *More* Cunning; }
22—23 4. *More* United,
24—28 ——*with ſundry* Reaſons *thereof:*
29 Two Inferences *thence*;
1. *Not to be ſcandalized at their* proſperous ſucceſſes.
30—31 2. *But to emulate their* wiſdom.
32—33 POINT III. *The Worldlings wiſdom but* folly.
34 ——*Proved*; *and*
35 ——*diſcovered in ſundry particulars.*

Sermon XVI. *Ad Aulam*, on HEB. xii. 3.

Sect. 1—3. THE *Occaſion, Coherence, Scope,*
4 ——*and Diviſion of* the Text.
5—6 The former general part. *Wherein* 4 Particulars; *viz.*
I. *The Malady*; Wearineſs.
7—12 II. *The Inward Cauſe*; Faintneſs.
13—18 III. *The part affected*; *The* Soul *or* Mind,
19—22 ——*with the* Inference *thence.*
23—24 IV. The Perſons: *and what fear there might be of their fainting under the Croſs: in regard*
25 1. *Of the greatneſs of the* Trial.
26—29 2. *Of the natural* Frailty *of man.*
30 3. *Of* the neglect *of watchfulneſs and preparation.*
31—32 4. *Of Gods* diſertion.
33—35 The Inference *thence.*
36—37 A Caution: *concerning the lawfulneſs of ſhunning afflictions:*
38—43 ——*ſundry* Objections *to the contrary anſwered.*
44, &c. *A ſhort view of the chief heads contained in* the Second General Part.

Sermon I. *Ad Magiſtratum.* I. Ser. on PROV. xxiv. 10.---12.

Sect. 1. The Scope and
2---3 Diviſion of the Text.
4---5 The main duty, The delivering of the Oppreſſed, propoſed and proved
6 The Neceſſity thereof inferred from divers conſiderations; Some reſpecting
7---8 I. God; viz. 1. his Command.
---2. his Example.
12---13 II. Our ſelves, viz. The power we have;
14 ---2. the need we may have.
15---16 III. Thoſe that are oppreſſed; viz. 1. The greatneſs of their diſtreſs
17 ---2. the paucity of their friends.
18---22 ---3. the equity of their Cauſe.
23---26 IV. The Effects of the Duty; viz. 1. Honour to the Calling.
27 2. the bleſſing of the poor upon the Perſon.
28 3. a reward from God for the Work.
29---32 4. Mercy to the Land.
33---34 The Sum of all, and the Concluſion.

Sermon II. *Ad Magiſtratum,* II. Ser. on PROV. xxiv. 10.---12.

Sect. 1. The Scope, and
2---5 ---Diviſion of the Text.
6 Three Points propoſed to be handled.
7 I. POINT. The Excuſe [We knew it not] may be ſometimes juſt,
Either through
8 I. Ignorance of the Fact. When the oppreſſed
9 either have not { 1. the Opportunity, } to complain.
10 { 2. the Mind }
11 II. Doubtfulneſs in point of Right. Through
1. uncertainty of the Evidence,
12 2. defect of proofs,
13 3. artifices to becloud the Truth.
14---15 III. Inability to help. Through.
16---18 1. ſome defect in the Laws,
19---20 2. the iniquity of the Times.
21---24 Inferences thence. 1. Governours not to be raſhly cenſured, if all be not remedied,
25 2.---nor diſcouraged, if they have done their part towards it.
26---27 II. POINT. That Excuſe ſometimes but pretended.
28---29 ---Referred therefore to the judgment of the heart.
30---32 III. POINT. That Excuſe, where it is cauſeleſly pretended, of no avail with God. Becauſe it can
33 1. neither eſcape his ſearch,
34 2. nor avoid his knowledge,
35 3. nor exempt from his puniſhment.
36 The Inference thence.

Sermon

Sermon III. *Ad Magiſtratum*, on 1 SAM. xii. 3.

Sect. 1–3. THE *Occaſion*,
4 ——*Scope, and*
5——7 ——*Diviſion of* the Text.
8 POINT I. *Samuels* voluntary offering *himſelf to the trial*;
9——13 ——*Five probable Reaſons thereof.*
14——15 POINT II. *Samuels* confidence *of his own Integrity.*
16——18 *The Inference and Application.*
19——21 POINT III. *Samuels* Juſtice, I. *In diſclaiming all* unjuſt gain.
II. In general.
22——24 ——*With the general* inference *thence,*
25——26 ——*and ſpecial application to* Judicature,
27——30 ——*in the Particulars*; *viz.* 1. Fraud,
31——34 2. Oppreſſion,
35——39 3. Bribery,
49——41 (a *ſpecial property whereof is* to blind the eyes.)
42, &c. III. *In offering* Reſtitution.

Sermon VIII. *Ad Populum*, on PROV. xix. 21.

Sect. 1–3. BEtween Gods *ways and* ours,
4——5 *Three remarkeable Differences in* the Text.
7——14 DIFF. I. *in their* Names,
15——17 —II. *in their* Number.
18——21 III. *in their manner of* Exiſting.
22 REASONS *thereof: taken from*
23——24 1. The Soveraignty
25——26 2. The Eternity } *of God.*
27——28 3. The Wiſdom
29——30 4. The Power
31 INFERENCES *thence:*
32——3 *The Firſt.*
34 *The Second.*
35——37 *The Third.*
38——39 *The Fourth.*
40——41 *The Fifth.*
42 *An* Objection
43——44 —*Anſwered.*

Sect. 1–3. The Occasion,
4 —— Scope, and
5 —— 7 —— Direction of the Text.
8 POINT I. Sinners voluntary of being [illegible] to the trial;
9 —— 13 —— Fine probable Reasons thereof.
14 —— 15 POINT II. Sinners confidence of the same Issue;
16 —— 18 The Ingenious and Artificial
19 —— 21 POINT III. Sinners [illegible] I. In differencing [illegible]
II. In general.
22 —— 24 —— In the Spiritual Sense,
25 —— 26 —— And Special application to Judicature,
27 —— 30 —— In the Particulars, viz. 1. Fraud,
31 —— 34 2. Oppression,
35 —— 39 3. Bribery,
40 —— 41 (a Special Property marked to find the eyes)
42, &c. III. Its Saving Reflections.

Sect. 1–3. Divine Calamities,
4 —— 7 —— The Terrible Appearance in the Text.
7 —— 14 DIFF. I. Its four Natures,
15 —— 17 —— II. Its four Notes.
18 —— 21 III. Its Manner of Infliction.
23 REASONS thereof Particularly,
23 —— 24 1. The Sovereignty,
25 —— 26 2. The Severity
27 —— 28 3. The Wisdom
29 —— 30 4. The Power
31 INFERENCES thereof.

AD AULAM.

The first Sermon.

WHITE-HALL, November 1631.

Eccles. 7. 1.

A good Name is better than precious Oyntment: and——

1. WHere *the Author* professeth himself *a Preacher*, it cannot be improper to stile the Treatise *a Sermon*. This *Book* is such; *a Sermon*: and, the Preacher being a King, *a Royal Sermon*. He took a very *large*, but withal a very *barren Text*. His Text *the whole World*, with (*a*) all the pleasures, and profits, and honours, and endeavours, and businesses, and events that are to be found *under the Sun*. From which so *large a Text*, after as exact a survey thereof taken, as unwearied *diligence* in *searching*, joyned with incomparable *wisdom* in *judging* could make, he could not yet with all his skill raise any more than this one bare and short *Conclusion*; proposed in the very entrance of *his Sermon*, as the only *Doctrinal Point* to be insisted upon throughout: *Vanity* (*b*) *of Vanities*, *saith the Preacher*, *Vanity of Vanities*, *all is vanity*. This he *proveth* all along by sundry *Instances*, *many* in number, and *various* for the kind, to make the *induction* perfect: that so having fully established *the main Doctrine*, (which he therefore often inculcateth in his passage along,) that *all things in the World are but Vanity*; he might the more effectually enforce *the main Use* which he intended to *infer* from it, and reserveth (as *good Orators* use to do) for the close and *Epilogue* of the whole *Sermon*; namely, that quitting *the World* and *the Vanities* thereof, men should betake themselves to that which alone is free from *vanity*, to wit, *the fear and service of God*, (*c*) *Hear the conclusion of the whole matter: fear God, and keep his Commandments: for this is the whole duty of man.*

(*a*) *Quicquid agunt homines votum, timor, ira, voluptas, Gaudia, discursus.*—Juvenal. Satyr. 1.

(*b*) Eccles. 1. 2.

(*c*) Eccl. 12. 13.

2. To the *men of the world*, whose affections are set upon *the World*, and who propose and promise to themselves much *contentment* and *happiness* from the things of this *World*: as *the main Doctrine* it self is, so are most of *the Proofs* and passages of the whole *Sermon*, very *Paradoxes*. We may (not unfitly) therefore call this Book *Solomons Paradoxes*. Look no further than a few of the next following verses of this very Chapter. To prefer (*a*) *the house of mourning* before the house of *feasting*; (*b*) *sorrow* before *laughter*; (*c*) *rebukes* before *Praises*; (*d*) *the end of a thing* when it shall be no more, before *the beginning* of it, when it is growing

(*a*) Ver. 2. (*b*)——3. (*c*)——5. (*d*)——5.

ing and coming on; a ſoft *patient* ſuffering *ſpirit* before a ſtout and *haughty mind*; and (e) *learning* before *riches*, as the *Preacher* here doth: what are all theſe, and other like many, if we reſpect the (f) *common judgment* of the World, but ſo many *Paradoxes?* "The Writings of *Zeno* and *Chryſippus* (if we had them "extant) with the whole School of *Stoicks*, would not afford us *Paradoxes* "more or greater, than this little book of *Solomon* doth. There are no leſs *than two* in this ſhort verſe. Wherein, quite oppoſitely to what value *the World* uſually ſetteth upon them, *Solomon* out of the depth of that *Wiſdom*, wherewith God had filled his heart, preferreth a *good Name* before *precious Oyntment*; and *the day of death* before the day of ones *birth*. *Paradoxes* both: Beſides the *common opinion*; but (g) moſt agreeable to *truth* and *reaſon* both: as to him that ſhall duly examine them *both*, will clearly appear. It will find us work enough at this time, to examine but *the former* only, in thoſe words. *A good name is better than a precious Oyntment.*

e——12.

(f) παράδοξα λέγειν, ἃ κατ' ἄνθρωπον καὶ τὰ τῶν ἀνθρώπων φύσιν. Chryſip. apud Plutarch. de contrar. Stoic.

(g) παράδοξα μέν, ἃ μὴν παράλογα. Cleanthes apud eund.

3. Wherein before I come to the pith of *the matter*; I cannot but take notice of an *Elegancy* obſervable in the very bark and rind of *the Letters* in the Hebrew Text, טוב שם משמן טוב. The Figure *Paronomaſia*, as Rhetoricians call it; a near affinity both in *the Letters* and *Sound*, between the words, whereby the *oppoſite Terms* of the Compariſon are expreſſed, שם *the Name*, and משמן *the Oyntment*. Such *alluſions* and *agnominations* are no ſtrangers in either of the *holy Tongues:* but of frequent uſe both in *the Old* and *New* Teſtaments. "Examples "might be alledged many: As out of *the Old Teſtament*: Jer. 1. 11. 12. Oſe. 9. "15. Amos 5. 5. and 8. 2. Ezek. 7. 6. And out of *the New* many more: ἄιρει and "καθαίρει, Joh. 15. 2. ἐργαζόμενοι, and περιεργαζόμενοι, 2 Theſ. 3. 11. ἐπειράσθησαν, ἐπε-"ράσθησαν, Heb. 11. 37. πορνεία, πνικτὸν, φθόνε, φόνε· ἀσυνέτους, ἀσυνθέτους, three toge-"ther as it were with a breath, Rom. 1. 29. 31. But omitting the reſt, I ſhall com-"mend unto you but *two*, but thoſe very remarkable ones: out of either *Teſta-"ment*, *one*. The one in *Iſa.* 24. where the Prophet expreſſing the variety of Gods "inevitable judgments under *three* ſeveral appellations, (a) *The Fear, the Pit* and "*the Snare*; uſeth *three* ſeveral words, but agreeing much with one another in "letters and ſound: פחד *Pachadh, the Fear*; פחת *Pachath, the Pit*; פח *Pach, the "Snare*. The other in *Rom.* 12. where the Apoſtle exhorting men not to think "of themſelves *too highly*, but according to *ſobriety*, ſetteth it off with exquiſite *elegancy* thus, (b) μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

(a) Iſa. 24. 18. See alſo Iſa. 5. 7.

(b) Rom. 12. 3.

4. The more *inconſiderate*, (that I ſay not, *uncharitable* and *unjuſt*) they, that paſs their *cenſures* very freely (as I have ſometimes heard ſome do, fondly and raſhly enough) upon *Preachers:* When now and then in their *popular Sermons* they let fall the like *Elegancies*, ſcatter in here and there ſome *flowers of Elocution* among. As if all uſe of *Rhetorical ornaments* did ſavour of an *unſanctified ſpirit*; or were the rank ſuperfluities of *a carnal Wit*; or did adulterate, corrupt, and flatten (a) *the ſincere milk* of the Word. Or as if they that made uſe of ſuch *exornations*, did (b) *preach themſelves* and their own *wit*, rather than *Chriſt Jeſus* and his *Croſs*; or elſe ſought to make (c) *the Faith of their hearers to ſtand* rather in *in the wiſdom of men*, than in *the power of God.*

(a) 1 Pet. 2. 2.
(b) 2 Cor. 4. 5.
(c) 1 Cor. 2. 5.

5. Theſe are the common *Objections*, but they are ſoon *anſwered*. "I confeſs "there may be a fault this way, and (in *young men* eſpecially, before their *judg-"ments* are grown to the juſt *ripeneſs*) many times there is: And ſo far *the exceptions* made here againſt, may be (in ſome degree) admitted. (a) *Affectation* in this, as in every other thing, is both *tedious* and *ridiculous*: And in *this* by ſo much more than in *other things*, by how much more the condition of *the perſon*, and the nature of *the buſineſs*, require a ſober, ſerious and grave deportment. Thoſe *Preachers* therefore, by a little vanity in this kind, take the readieſt way to bring, both their own *diſcretions* into *queſtion*, and *the Sacred Word* they handle into *contempt*, that play with *words* as children do with *a feather*. A too too (b) *light-coloured* habit, certainly ſuteth not well with the *gravity* of a Sermon. But, as it will not ill-become a ſober *grave Matron* (though ſhe will never be light and

(a) ὁμοιοτέλευτα καὶ —— cæteráq; hujuſmodi ſcitamenta, quæ iſti ἀπειροκάλως immodicè faciunt & rancide. A. Gell. 18. noct. 8.

(b) Tranſlucida illa & verſicolor quorundam elocutio, res ipſas effeminat, quæ illo verborum habitu veſtiuntur. Quint. 8. in procem. —— nimiumque depicta. Cic. in Oratore.

gariſh,

garish, yet) to be always *decent* in her attire; yea, and sometimes also (upon fit occasions) to put on her *Jewels*, and other *costlier ornaments*: So neither is it blame-worthy, but rather a commendable thing in *Preachers* of the Gospel, (though they ought to avoid by all means all fruitless *ostentation* of a frothy *Wit*, yet) to endeavour at all times, so far as their *gifts* and *leisure* will permit, to express themselves in *pertinent* and *proper forms* of speech; yea, and sometimes also (as occasion may require, and especially (c) *the disposition* and temper of the *hearers*) to put their matter into a more accurate and *elaborate dress*, and to adorn their discourses with the choicer habiliments of *Art*.

(c) *Dandum nonnihil temporibus atque auribus, nitidius aliquid atque affectatius postulantibus.* Quintil. 12. 10.

6. Provided, *First* that it be done *seasonably*, discreetly, and with judgment: *Sparingly*, and as it were (a) *offering* it self fairly, and without *enforcement*. And *secondly*, that it be directed to *the right end*: Which is, not to gain *glory or applause* to the speaker (that is a base and *unworthy end*:) much less to *poyson the Judgments*, or *pervert the Consciences* of their Hearers, by drawing them the more easily thereby into *Errour* or *Sin* (that is a cursed and *pernicious end.*) But either thereby the better to inform *the Understanding*, or (b) to work upon *the affections*, or to quicken *the attention*, or to succour *the memories*, or some other way to (c) *please their Neighbour for his good unto edification*. I may not dwell on a *by-note*: therefore in brief thus. If *Preachers* seek with wisdom *to find out pleasant words*: besides the practice of the holy *Prophets* and *Apostles* to warrant them therein, they have our *Preachers* warrant also for it. Who, as he *professeth* (d) elsewhere the doing of it, so here he hath *actually done it*. Look but at the very *outside*, the shell of *the Letter*, and you must grant, that *the Preacher hath found out pleasant words*.

(a) *Quod est in dicendo pulcherrimum, sed quam sequitur, non cum affectatur.* Quint. 8. in proem *Sententia sine pigmentis, fucoque puerili.* Cic. 2. de Orat.

(b) *Excitatoria lamina.* Quint. 12. 10.

(c) Rom. 15. 2. ——*hic ipso proderat, quod placebat.* de Cicerone Quintil. Ibid.

(d) Eccl. 12. 10

7. But where he professeth that, he professeth another thing withal; "without which, *pleasant words* would be either to *none*, or to *bad* purpose; and that "is, that the things that should be *written*, *should be upright*, *even words of Truth*. Search we therefore a little into the pith and kernel of *the matter*; and see if he have performed *that part* also, as well as the other. *A good name is better than precious Oyntment*. The *Terms* of the comparison are שם and שמן; *a Name*, *an Oyntment*. The common *Attribute* wherein they both agree, is *Goodness*: The name *good*, the Ointment *good*. The difference is in the inequality of degree: *Name* and *Ointment* both good; yet so, that of the *two Goods*, the *good Name* is better than the *good Ointment*. A *good Name* I understand then to be, when (a) *the common voice* of men, (either *all*, or *most*, or *best*) doth from the approved evidence of a mans worthy carriage in the constant tenour of his life and conversation, give (b) *a frequent and commendable testimony* thereunto.

(a) *Consentiens laus bonorum.* Cic. 2. Tuscul.

(b) *Gloria est frequens de aliquo fama cum laude.* Cic. 2. de invent.

(a) ὑπὲρ μύρου ἀγαθοῦ. Sept.

(b) See Luk. 7. 46.

(c) Ὅμηρος μύρων οἶδεν, ἔλαια δὲ αὐτὰ καλεῖ. *Eustath. in Iliad.* ↓.

(d) μετ' ὀπτὸν τυρόν. Athenæ. lib. 5.

8. Then for the other *Term* in the comparison; whereas we read it *Ointment*, the Greek calleth it (a) *Oil*. "Between which two tho' there be some (b) *difference*, "and accordingly as well in the *Greek* and *Latine* Tongues as in the *English*, that "difference is acknowledged by allowing them distinct names (c) μύρον and "ἔλαιον in the Greek, *Unguentum* and *Oleum* in the Latine, as well as *Ointment* "and *Oil* in our English: yet *the same Hebrew word* comprehendeth *both*; and the words are very often *promiscuously* and *reciprocally* used the one for the other in the *Greek*, *Latin*, and most other Languages; because they *agree* much in the same *qualities*, and are much of like *use*: and the most ancient confections of *Ointments* did consist for the most part of *Oil*, (d) with some addition of *herbs*, *spices*, or other ingredients. Yea, and even yet, in the most precious and exquisite *Ointments* (such as are either most aromatical for *smell*, or of most soveraign operation for *medicine*) (e) *common Oil* hath a very great part in the confection, and is therefore esteemed as the *basis* or *foundation* of all *Ointments*. But whether *Oil* or *Ointment*, the word seemeth to be here used (by a kind of *Synecdoche*) to signifie *all the delights* of the Sons of men. Because anciently, and in those *Eastern Countries* especially, (f) *Oils* and *Ointments* were much in use, and in great request for pleasing (g) *the senses*, or comforting *the brain*, for refreshing *the spirits*, for chearing *the countenance*, for suppling the *joynts*, and for sundry other services tending

(e) *Unguentum; oleum conditum.* ἀκόλουθον ἔλαιον. Clem. Alex. 2. pæd. 8. *Omnia Unguenta fiunt mixto olivo: nam olei est materia apta suscipiendis odoribus, servandisque Casaub. ad Pers. Sat 2.*

(f) See Marsil. Cognat. 2. var. observ. 9.

(g) *Recreans membra olei liquor.* Plin. 12. nat. hist. 1.

tending to *delight* and chearfulness; "Wherein they abounded even unto *Wan-*
"*tonness* and *Luxury*. Whose *excess* therein, as in all other manner of *riotous* and
"*voluptuous* living, was soon followed by the *Greeks*: and thence derived into
"*Italy*; and entertained once at *Rome*, quickly over-spread the greatest part
"of *the World*, then under *her Empire*, as appeareth by the frequent *complaints*,
"and other *passages* in the Writings of the Learned of those times. Not to
(*b*) *Unguentis legatis, non tantùm ea legata videntur, quibus unguimur voluptatis causâ, sed & valetudinis.* l. in argento. ff. de aur. & arg. leg.—— "speak of the great use of (*b*) *Oils* and *Ointments* then, and ever since, in
"order to *health*, as well as *pleasure*.

9. The *Epithete* here given to *Ointments*, is in some former Translations *Good*; and so the Hebrew טוב properly signifieth: but in our last rendred *Precious*. All to one effect, for *good* things are ever *precious*; and *the better* they are, *the more precious*. The meaning is, as if *Solomon* had said, A *good Name* is better than the most fragrant and odoriferous *Ointments*, which for their exquisite *pleasantness* are held in greatest *price* and estimation.

10. The word *Better*, "which decideth the whole controversie between the
"*compared terms*, and is the just importance of that which the *Hebrews* in their
"Idiom (for want of *the comparitve degree*) express by *the Preposition* מן prefixed; must here be understood agreeably to *the subject matter*; and with reference to *Bonum jucundum* Better; that is to say, more *pleasant*, more *contentful*: or as
(*a*) Prov. 22. 1. *Solomon* saith (*a*) elsewhere, comparing *a good Name* with Gold and Silver, *Desiderabilius*, more to be wished or desired than a *precious Oyntment*; or *Eligibilius*, in the choice to be preferred before it.

11. From *the Words* thus opened, the whole *result* is briefly this: A *good Name* is a thing very worthy to be of every good man *highly esteemed*; and to be held much more valuable than *Riches*, *pleasures*, *honours*, or whatsoever other *outward things* the men of this World can place their utmost felicity in. Wise *Solomon* hath elsewhere delivered his judgment as positively as may be in this matter, con-
(*a*) *Prima ferè vota & cunctis notissima templis, Divitiæ.* Juvenal. Sat. 10. cerning *one* of these, and that (*a*) *the chiefest* of all the rest in most mens account, the Worldlings *Summum bonum*, Riches (Prov. 22.) (*b*) *A good name is rather to be chosen than great Riches: and loving favour rather than silver and gold.* And
(*b*) Prov. 22. 1. the wise Son of *Sirach* also preferreth a good name before (*c*) *a thousand great*
(*c*) Sirac. 41. 12, 13. *Treasures of Gold.* Observe the gradation; Before *gold*, *Treasures of Gold*, *great treasures of gold*, *thousands of great treasures of gold*, yea and put *life it self* in to boot, *Sirach* 41. Compare we a little the most esteemed *delights* of the sons of men, those *Ointments* that are most *precious* in their esteem, with a *good Name*: and see if it do not in very many respects go beyond them all.

12. "If we should take an *exact Inventory* of all the particulars *the World* af-
"fords, which worldly men hunt after with such eagerness, that they not only
"spend all their *strength* and *travel*, but adventure their *healths* also and *lives* in
"the pursuit; not so only, but for the obtaining whereof they truck away their
"*precious souls* too: We shall find them all to come under one of these *three heads*,
"whereunto St. *John* hath reduced them, summing them up as it were in the gross
(*a*) 1 Joh. 2. 6. "(1 *Joh.* 2.) (*a*) *The lust of the flesh, the lust of the eyes, and the pride of life.* (*Hæc*
"*tria pro trino numine mundus habet.*) These are the things so much magnified
"and adored in *the World*; with one or other of these baits *Satan* tricketh up all
"his *temptations*, when he layeth wait for our souls; *Riches*, *Honours*, and *Plea-*
"*sures*. And to each of these may the word *Ointment* in the Text (either by way of *Metaphor*, or *Metonymie* of the adjunct) be very well extended. For *Riches first*,
(*b*) *Castris Darii Regis expugnatis, in reliquo ejus apparatu Alexander cepit scrtinium unguentorum.* Plin. 13. nat. hist. 1. it appeareth that *Ointments* were of ancient time accounted, and are so taken notice of by *Historians*, as a special part of (*b*) *the Royal treasure* of Kings and Princes. And therefore are (*c*) *the spices and precious Ointments* reckoned amongst the
(*c*) 2 Kings 20. 13. things which *Hezekiah* shewed to the *Babylonish Ambassadors*, when with vain ostentation he desired they should see *the royal wealth* & magnificence of his *Treasures*. *Ointments* also *secondly*, were the Ensigns & Symbols of the greatest *honours*, as being used in the solemn *consecration* and *inauguration* of men into *the Kingly* and *Priestly* dignities. Among *the Heathens* indeed in *imitation* of the *Hebrews* (as

many

many other of *their rites* came in *upon that account*,) but among the *Hebrews*, by special appointment from God himself. Insomuch as (*d*) some Interpreters conceive it not improbable, that *Solomon* in this place might have respect to those *Regal* and *Sacerdotal* anointings. But above all, *thirdly*, *Ointments* were the special emblems and expressions of *mirth* and *jollity*: and therefore were used in *entertainments*, and at *feasts*. "Testimonies hereof from the Writings of *Poets* and "*Historians*, both *Greek* and *Latin*, in great abundance, besides that I find them "ready (*e*) *collected* by sundry learned men, are of themselves *obvious* every where. "But finding store enough also in *the holy Scripture*, I need not recite any other. There we read (*f*) of *the Oil of joy*, and (*g*) *the Oil of gladness*. When thou *fastest*, saith our saviour, do not by an affected sullenness and sadness make ostentation of thy *fasting*; *as hypocrites do*: but (*h*) *unge caput*, &c. make semblance rather, by *anointing* thy head, and *washing* thy face, as if thou wert going to a *feast*; that so thou maiest be out of the reach of all temptation to *vain glory* that way, while thou dost *not appear to men to fast*. When *David* recordeth in *Psal.* 23. how bountifully God had dealt with him, and shewed him *his goodness plenteously*, he setteth it forth in this manner; (*i*) *Thou hast prepared a table before me, thou hast anointed my head with Oil, and my cup runneth over.* To omit other places, hitherto tendeth that *ironical speech* of our Preacher to *the Epicure*, Chap. 9. (*k*) *Go thy way, eat thy bread with joy, and drink thy drink with a merry heart. Let thy garments be always white*, (another sign of *rejoycing* that) *and let thy head lack no ointment. Riches, Honours, Pleasures!* you see *Ointment* hath somewhat to do with *them all*, and so *the word* may well comprehend *them all*.

d Pineda.

e v. Franc. Luisin. 2. parerg. 16. Bochi. observ. in Pl. 22. F.

f Isa. 61. 3.
g Psal. 45. 7.
h Mat. 6. 17, 18.

i Psal. 23. 5.

k Eccl. 9. 7, 8.

13. Now then to enter into *the Comparison*: *First*, all these *Ointments* (even the most *precious* of them) are equally *common* to the *Good* and *Bad*. *The worst* of men may have as large a share in them, as *the best*: the most *notorious vicious* liver, as the most *eminently vertuous* person. For though they be *in truth secretly* disposed by the most wise and just hand of *a divine providence*: yet to *the outward appearance* (and farther *our eye* will not pierce) *the dispensation* of them seemeth to come from *Chance* rather than *Justice*, and *Fortune* rather than *Merit*. "This the Preacher took into his *consideration*, and complaineth of it, *Chap.* 9. as one of the great "*evils* and vanities *among those that are done under the Sun*, *that* (*a*) *all* (outward) "*things come alike to all*, & that *there is one event to the righteous and to the wicked*: "& thence inferreth, that *no man can know* (so as to pronounce thereof with any "certainty) whether he be in *the love or hatred* of God, *by all that is before him*. If "in respect of these *outward things* there be any *difference* between *the Good* and "the *Bad*; the advantage is rather on the worse side, *bad men* oftentimes having *a* "*larger portion* thereof, than *good men* have. Why *the holy* and *wise God*, the first "cause of all things that happen, suffereth it so to be *as to particulars*; that is *counsel* to us, and we may not *search* into those secrets: only we are assured *in the general*, that he doth it for *just* & *gracious* ends best known to himself. But as to *second* "*causes*, we see evidently reason enough to satisfie us, why it should be likely to "fall out thus rather than otherwise; if but in this, that *wicked men*, what *worldly* "*ends* they propose to themselves they *pursue* to the utmost, *not boggling* at any "thing that they think may *conduce* to the obtaining of the same, be it *right* or *wrong*; whereas *godly*, and *vertuous* men make conscience both of *End* & *Means*, "and will neither pitch upon any *unworthy End*, nor adventure upon any *unlawful means*. Hath it not been always seen, and still is, and ever will be (more or less) to the worlds end, That extorting *Usurers*, oppressing *Landlords*, unconscionable *Traders*, corrupt *Magistrates*, and griping *Officers*, have gotten together the greatest *wealth*, and most abounded in *riches*? That obsequious *Flatterers*, temporizing *Sycophants*, perfidious *Traitors*, bold and insolent *Intruders*, bribing and Simoniacal *Chafferers*, have climbed up the highest rounds of *Civil* and *Ecclesiastical preferments*? That men of base and unmanly condition, rather to be called *beasts* than men, if not *Monsters* rather than either of both, (such as some of the old *Assyrian* and *Persian Monarchs*, and after them some of *the Roman Emperours*

a Eccl. 9. 1, 3.

were) have surfeited of *pleasures* to the full, and wallowed in all manner of *luxury* and *sensuality*? Worthless and wicked men may swim up to the chin in *Rivers of oil*, and have their *heads* and *beards*, yea & the very *skirts of their garments* too, bedrencht in great abundance with the choicest of these *outward Ointments*.

14. But a *Good Name* is *Peculium bonorum*. Gracious and vertuous men have a more *special interest*, a kind of *peculiarity* in it: as being (in the ordinary course of Gods providence) the proper *effect*, and (by his good blessing) for the most part the most certain *temporal reward* of Vertue and Piety. [a] *Si qua virtus, si qua laus*, saith the Apostle, Phil. 2. *If there be any vertue, if there be any praise*: As if there could be no *praise* where there is no *vertue*; no more than there can be a [b] *shadow*, where there is no *body* to cast it. It was [c] *by faith* (and the fruits of *faith*) that *the Elders obtained a good report*. The Projectors of the Tower of *Babel* aimed by that building to get themselves [d] *a name*; and so they did: but the name was [e] *Babel*, a name of *Confusion*; little comfort or honour to them. Many men are ambitious of *a great name*; and sometimes they [f] *get it* too: as he that set *Diana's Temple* on fire, [g] only to be talked of. But *a great name* is one thing, and a *good name* another. *Greatness* may get a man a *great name*; but *goodness* only a *good name*. You that are *great men*, if you be not *good* withal; do what you can for the preservation of your *name* and memory, use all your best *wit* and *art*, spend the most costly *perfumes* and *precious ointments* you have about it: when you have done your utmost *endeavours*, we may justly put that *rebuke* upon you, which *the Disciples* did unjustly upon the good *woman* in the Gospel, [h] *Quorsum perditio hæc*? Whereunto serveth this waste? *Oleum & operam*: you shall not be able, after all this expence of *oil* and *toil*, to preserve your *names* from stench and putrefaction. It is nothing but godliness and righteousness that can do that. [i] *The memorial of the just* (when *Envy* and *Calumny* have done their *worst* to blast it) *shall yet be blessed: but the name of the wicked* (when *Hypocrisie* and *Flattery* have done their *best* to prevent it) *shall rot* notwithstanding. A *good name* then is therefore first *more excellent* than any *precious Ointment* (either in the *Letter* or *Metaphor*) *because less common*.

14. Compare, *secondly*, the *delight* and comforts, and contents of both: and see the issue. *Oils and Ointments* do give exceeding great *delight* to *the senses*; so as scarce any one kind of thing more: which perhaps might be some cause, why *Solomon* should here make choice of them, rather than any other things, whereby to express *outward* and *sensual pleasures*. And this they do by *three* distinct *qualities*: whereby they affect *three* distinct *senses*. The *Qualities* are; *Lævor*, *Nitor*, *Odor*: The *Senses* affected therewith, *Feeling*, *Seeing*, *Smelling*. The *first Quality* is *Lævor*; a kind of gentle *softness*, and *smoothness*, and supple glibbiness: wherewith *the touch* is much delighted. Upon which quality *David* the Father, and *Solomon* the Son, do both reflect in those *proverbial speeches* of theirs: where speaking, the one of flattering dissemblers, saith [a] *Molliti super oleum, Their words are softer than Oil*, Psal. 55. the other of the whorish woman, saith [b] *her lips drop like a honeycomb; and her mouth is smoother than Oil*, Prov. 5. The *second quality of Oils* and *Ointments* is *Nitor*, a kind of brightness and *varnish*, which they cast upon other bodies, making them look fresh and *glister*: which quality taketh *the eye*, and affecteth *the sight*. As colours laid in *Oil*, have graceful *verdure* and *lustre* beyond those that are not so laid. Of which *quality* the Psalmist maketh special mention, *Psal.* 104. where describing the manifold works of God, among other things he saith that God bringeth *food* out of the Earth, as namely, *Wine* to make glad the heart of man, [c] and *Oil to make him a chearful countenance*, or (as our last Translation hath it, somewhat nearer *the Letter*, but to the same *sense*) *to make his face to shine*. Their *third Quality* is *Odor*; the sweet *fragrancy* which they send forth round about them to a good distance: which maketh them wondrous pleasant to *the Smell*. The Poets therefore sometimes call *Ointments* and *Perfumes* [d] *Odors* in the abstract: as if they were nothing else but *smell*. To this *quality* do refer those reciprocal speeches in *the Canticles*, of *the Spouse* to her well-beloved

a Phil. 4. 8.

b *Gloria umbra virtutis est.* Senec. Ep. 79.

c Heb. 11. 2.

d Gen. 11. 4.

e —— 9.

f —— *& quidem quod petierat, assecutus est.* de Pausaniâ Valer. Max. 8. 14.

g —— *voto adspiscendæ famælatioris.* Solin. c. 43.

h Matt. 26. 8.

i Prov. 10. 7.

a Psal. 55. 21.

b Prov. 5. 3.

c Psal. 104. 4.

d ——— *perfusus liquidis urget odoribus.* Hor. 1. carm. 5.

beloved in the first Chapter, [e]*Because of the savour of thy good Ointments therefore do the Virgins love thee*; And of him again to her, in the fourth Chapter, (f)*How fair is thy love, my sister, my spouse? How much better is thy love than Wine? And the smell of thine Ointments than all Spices?* When *Mary* poured out her costly *Spikenard* on Christs feet, the Story telleth us, that[g]*all the house was filled with the odour of the Ointment*, Joh. 12.

e Cant. 1. 3.
f —— 4. 10.
g Joh. 12. 3.

16. *Ointments* then are *good* and *pleasant*. But as *Aristotle* sometimes pronounced of *the Rhodian* and *Lesbian Wine*, when he had tasted of both; that[a]*the Rhodian* was good too, but *the Lesbian* was the pleasanter: So it may as reasonably be pronounced in the present contest, that though *the precious Ointment* be good and *pleasant* in his kind, yet *the good Name* for goodness and *pleasantness* is far beyond it. For whereas *the precious Ointment*, though it have in it much variety of *pleasure* in regard of *the three* now-mentioned *qualities*: yet can it bring all that delight no farther than to the outward *senses* of *Touch*, *Sight* and *Smell*. As for that passage in *Psal.* 109. [b]*It shall enter like Oyl into his bones*: It is perhaps rather to be understood as an *hyperbolical* expression, than to be taken as exactly true *in rigore loquendi*. But as for a *good Name*, that pierceth farther than either *bones* or *marrow*: It entereth into *the inner man*, and bringeth rejoycing to the very *heart* and soul. [c] *A good report maketh the bones fat*, saith *Solomon*: and that, I ween, is another-gates matter, than to make *the face to shine*. This for *material Oil*. Then for those other *outward things*, which for some respects (I told you) might be also comprehended under the name of *Ointments*; *Riches*, *Honours*, and worldly *Pleasures*: alas (d) how poor and sorry *comforts* are they to a man that hath forfeited his *good Name*; that liveth in no credit nor reputation; that groaneth under the *contempt* and *reproach*, and *infamy* of every *honest*, or but *sober* man! Whereas he that by *godly* and *vertuous* Actions, by doing *Justice*, and exercising *Mercy*, and ordering himself and his affairs *discreetly*, holdeth up his *good Name* and reputation, hath that yet to (e) *comfort* himself withal, and to fill his bones *as with marrow and fatness*; though encompassed otherwise with many *outward* (f) *wants* and calamities. Without which, even *life* it self would be unpleasant, I say not to a perfect *Christian* only, but even to every *ingenuous moral* man. The worthier sort of men among the *Heathens*, would have chosen rather to have *died* the most *cruel deaths*, than to have *lived infamous* under shame and disgrace. And do not those words of St. *Paul* (1 *Cor.* 9.) shew, that he was not much otherwise minded? [g] *It were better for me to dye, than that any man should make my glorying void*. Thus a *good Name* is better than any *precious Ointment* (take it as you will, *properly*, or *tropically*) because it yieldeth more solid *content* and satisfaction to him that enjoyeth it, than the other doth.

a — *utrumque oppido bonum sed ὑ δέων ὁ λέσβιος.* A Gel. 13. noct. Attic. 5.
b Psal. 109. 18.
c Prov. 15. 13.
d τὸ δ' ἔχειν μὴ κακῶς, μέγας πόνος. Eurip. in Hecub. Act. 2.
e — *tamen, dum existimatio est integra, facilè consolatur honestas egestatem.* Cic. pro Quinct.
f *Ego si bonam famam mihi servasso sat erit dives.* Plaut. Mostel. 1. 3.
g 1 Cor. 9. 15. ὁ δ' ἄλβιος, ὃν ψᾶμις κατέχει ἀγαθαί. Pind. Olymp. 7. 2.

17. Compare them *thirdly*, in those *performances* whereunto they enable us. *Oils* and *Ointments*, by a certain *penetrative* faculty that they have, being well chafed in, do[a]supple *the joynts*, and[b]strengthen *the sinews* very much, and thereby greatly enable the body for *action*, making it more *nimble* and *vigorous*, than otherwise it would be. Whence it was, that among *the Greeks*, and from their example among *the Romans*, and in other Nations, those that were to exercise Arms, or other feats of Activity in their *solemn Games*, especially (c) *Wrestlers*, did usually by *frictions* and *anointings*, prepare and fit their bodies for those *Athletick performances*, to do them with more *agility* and less *weariness*. "Insomuch as *Chrysostom* and other *Greek Fathers* almost every where use the words "ἀλείφειν and ἀλείφεσθαι, not only when they speak of those *preparatory* advantages, (such as are *prayer*, *fasting*, *meditation* of Christs Sufferings, or of the "Joys of Heaven, and the like) wherewith Christians may *fortifie* and secure "themselves, when they are to enter *the combate* with their spiritual enemies; "but more generally to signifie any *preparing* or fitting of a person for any manner of *action* whatsoever.

a — *ut corpus unctione recreavi.* Senec. Epist. 53.
b τὸ ἄλειμμα ῥωστικὸν τῷ σώματι· καὶ εὐτονίαν τινὰ ἐμποιοῦντας τοῖς μέλεσι. Joach. Camerar. problem. decur. 8. 1.
c *Exercent patrias oleo labente palæstras.* Virgil. Æn. 3.

18. But how much more excellent then is a *good name*? Which is of such mighty consequence & advantage for *the expediting* of any honest *enterprise* that

we take in hand, either in our *Chriſtian* courſe or *civil* life in this World? It is *an old ſaying*, taken up indeed in relation to another matter ſomewhat diſtant from that we are now treating of; but it holdeth no leſs true in this, than in that other reſpect: *Duo cum faciunt idem, non eſt idem.* Let *two men* ſpeak (*a*) the ſame *words*, give the ſame advice, purſue the ſame *buſineſs*, drive the ſame *deſign*; with equal *right*, equal *means*, equal *diligence*, every other thing equal: yet commonly the *ſucceſs* is ſtrangely different, if the one be *well thought of*, and the other labour of *an ill name*. So ſingular an advantage is it, for the crowning of our endeavours with *good ſucceſs*, to be in a *good name*. If there be a *good opinion* held of us, and our *names* once up, (whether we deſerve it or no:) whatſoever we *do* is well *taken*; whatſoever we *propoſe* is readily *entertained*; our *counſels*, yea, and *rebukes* too, carry *weight* and *authority* with them. By which means we are *enabled* (if we have but *grace* to make that good uſe thereof,) to do (*b*) the more *good*, to bring the more *glory* to God, to give better countenance to his *truth*, and to *good cauſes* and *things*. Whereas on the other ſide, (*c*) if we be in *an ill name* (whether we deſerve it or no:) all our *ſpeeches* and *actions* are ill-interpreted; no man *regardeth* much what we *ſay* or *do*; our *propoſals* are ſuſpected; our *counſels* and *rebukes*, though wholſom and juſt, ſcorned and kickt at: ſo as thoſe *men* we ſpeak for, that *ſide* we adhere to, thoſe *cauſes* we defend, thoſe *buſineſſes* we manage, ſhall lie under ſome *prejudice*, and be like to ſpeed the worſe, for *the evil opinion* that is held of us. We know well it ſhould be otherwiſe: *Non quis, ſed quid.* As *the Magiſtrate* that exerciſeth *publick judgment*, ſhould lay aſide all reſpect of *the perſon*, and look at *the cauſe* only: ſo ſhould we all in our *private judgings* of other mens *ſpeeches* and *actions*, look barely upon *the truth* of what they *ſay*, and *the goodneſs* of what they *do*, and accordingly *eſteem* of both; neither better nor worſe, more or leſs, for whatſoever *fore-conceits* we may have of *the perſon*. Otherwiſe how can we avoid the charge of having (*d*) *the faith of our Lord Jeſus Chriſt the Lord of Glory with reſpect of perſons?* But yet ſince (*e*) men are *corrupt*, and will be *partial* this way, do we what we can; and that *the World* and the affairs thereof are ſo much ſteered by (*f*) *Opinion*: it will be a point of *godly wiſdom* in us, ſo far to make uſe of this *common corruption*, as not to diſadvantage our ſelves for want of *a good name*, and good *Opinion*, for the doing of that *good* (whilſt we live here among men *ſubject* to ſuch *frailties*) which we ſhould ſet our *deſires*, and bend our *endeavours* to do. And ſo *a good Name is better than a good Ointment*, in that it enableth us to better and worthier performances.

a -- λόγ☉ ὃς ἐπ τ' ἀδοξ ἔρτων ἰών, χἀκ τῶν δοκούντων, αὐτὸς, ὁ τἀυτὸν ὀδύνει. Euripid. in Hecub. act. 2.

b Nec verò negligenda eſt fama: nec mediocre telum ad res gerendas exiſtimare oportet benevolentiam civium Cic. de amicit.

c Τὴν δόξαν τὴν ἑαυτοῦ κατα χύνας, παντα χοῦ λοιπὸν ἀ χρηστος ἔσται κ οὐδὲν μέγα κερδᾶναι δ υνήσεται. Chryſoſt. Tom. (edit. Savil) 6. Orat. 17.

d Jam. 2. 1.

e Τρόπ☉ ἐσθ' ὁ πεῖθων τὸν λέγοντ☉, ὁ λόγ☉. Menand.

f κυριωτάτην ἔχει τὴν πίστιν τὸ ἦθ☉. Ariſt. 1. Rhet. *In homine virtutis opinio valet plurimum.* Cic. in Topic.

19. Compare them *Fourthly*, in their *Extenſions*: and that both for *Place*, and *Time*. For *place* firſt. That *Quality* of the *three* before-mentioned, which eſpecially ſetteth a value upon *Ointments*, advancing their *price* and eſteem more eminently than any other conſideration, is their *ſmell*: thoſe being ever held *moſt precious*, and of greateſt *delicacy*, that excel that way. And herein is the *excellency* of the choiceſt Aromatical *Ointments*, that they do not only pleaſe *the ſence*, if they be held near to *the Organ*; but they do alſo diſperſe *the fragrance* of their ſcent round about them to a *great diſtance*. Of the ſweeteſt *herbs* and *flowers the ſmell* is not much perceived, unleſs they be held ſomewhat near to *the Noſtril*: But the ſmell of a *precious Ointment* will inſtantly diffuſe it ſelf into every corner, though of a very ſpacious room; as you heard but now of the (*a*) *Spikenard* poured on our Saviours feet, *Joh.* 12. But ſee how in that very thing, wherein the excellency of *precious Ointments* conſiſteth, *a good Name* ſtill goeth beyond it. It is more *diffuſive*, and ſpreadeth farther. Of King *Uzziah*, ſo long as he did well and proſpered, it is ſaid, that (*b*) *his name ſpread far abroad*, 2 *Chron.* 26. And the Prophet ſaith of the People of *Iſrael*, in reſpect of her *firſt comely eſtate*, before ſuch time as ſhe truſted in her own beauty, and played the harlot, that (*c*) *her name went forth among the Heathen for her beauty*, Ezek. 16.

a Joh. 12. 3.

b 2 Chro. 26. 15.

c Ezek. 16. 14.

20. Beſides, *a good name*, as it reacheth *farther*, ſo it laſteth *longer* than the moſt *precious Ointments*: and ſo it excelleth in the extenſion of *Time*, as well as of *Place*. As for *Riches*, *Pleaſures*, *Honours*, and whatſoever other *delights* of mortal men,

men, who knoweth not of what *ſhort continuance* they are? They many times [a] *take them wings and fly away* from us, leaving us behind to grieve for the loſs. If it happen thy *ſtay* with us *to the laſt* (as ſeldom they do) yet then is *the parting* uncomfortable: we can neither ſecure them from *the ſpoil* of others; nor can they ſecure us from *the wrath* of God. However, *part* we muſt: If they leave not us *whileſt we live*, ſure enough we ſhall leave them *when we die*. It may be when we are *dead*, ſome pious friend or other may beſtow upon our *carcaſſes* the coſt of (*b*) embalming with *Spices*, *Odours* and *Ointments*: as we ſee *the Cuſtom* was of old both amongſt the Heathens, and the People of God. And thoſe *precious Ointments* may perhaps preſerve our *dead bodies* ſome few months longer from *putrefaction*, than otherwiſe they would have endured. But at length, howſoever, *the worm* and *the grave* will prevail: and we ſhall turn ſooner or later; firſt to *dirt*, and then to *duſt*. And here is the utmoſt *extenſion*, continuance, and period of the moſt *precious Ointments* (*literal* or *Metaphorical*) the World can afford.

a Prov. 23. 5.

b Joh. 19. 40.

21. But *a good Name* is a thing far more *durable*. It ſeldom *leaveth us*, (unleſs through ſome *fault* or neglect in our ſelves;) but *continueth* with us all our *life* long. At the hour of *death* alſo it ſtandeth by us, and giveth ſome * *ſweetning* unto the *bitterneſs* of thoſe laſt pangs; when our *conſciences* do not ſuggeſt to our expiring thoughts any thing to the contrary, but that we ſhall *die deſired*, and that thoſe that live by us and ſurvive us, will account *our gain* by that change to be *their loſs*. Yea, and it remaineth *after death* precious in *the memories*, and *mouths*, and *ears*, of thoſe that either *knew* us, or had heard of us. Surely no *Ointments* are ſo powerful to *preſerve* our bodily aſhes from *corruption*, as a *good name* and report is to *preſerve* our Piety and Vertue from *Oblivion*. (*a*) *Their bodies are buried in peace, but their name endureth for evermore*, Eccluſ. 44. And upon this account expreſly it is, that the ſame *Eccleſiaſticus* elſewhere (as you heard before) preferreth (*b*) *a good Name*, not only before the *greateſt riches*, becauſe it will out-laſt a *thouſand great treaſures of gold*; but even before *life* it ſelf, yea, before *a good life* (at leaſt in this, though in other reſpects it be below it, as but an appurtenance thereunto) that whereas (*c*) *a good life hath but a few days*, a *good Name* poſſibly may *endure for ever*.

* *Mors tum æquiſſimo animo appetitur, cum ſuis ſe laudibus vita occidens conſolari poteſt.* Cic. 1. Tuſcul.

a Sirac. 44. 14.

b — 41. 12.

c — 41. 13.

22. Now lay all together that hath been ſaid, that *a good name* is a more *peculiar bleſſing*; That it bringeth more *ſolid content*; That it enableth us more, and to more *worthy performances*; That it is of greater *extenſion* both for *place* and *time*, reaching *farther* and laſting *longer* than the moſt *precious Ointments*, either *literally* or *Metaphorically* underſtood: and then judge, if what *Solomon* hath here delivered in *the Text*, how great *a Paradox* ſoever it may ſound in the ears of a Wordling, be not yet a moſt certain and clear *Truth*, viz. That *a good name is better then a precious Ointment*: and therefore in all reaſon to be preferred by every underſtanding man before *Pleaſures*, *Riches*, *Honours*, or whatſoever other *outward delights* of worldly men.

23. But it is needful you ſhould be here admoniſhed (leſt what hath been hitherto ſaid ſhould be in any part either *miſtaken*, or *miſapplied*) that all this while I have ſpoken but of *material Ointments*, and ſuch other contentment, as *the outward things* of this World can afford. The preeminence of a *good Name* thus far *juſt*, beware ye make not *unjuſt* by *over-ſtretching*. For there is beſides all theſe *a ſpiritual Ointment* alſo; an inward *anointing*, the anointing of *the inner man*, the Soul and Conſcience with *oil of the Spirit*, the ſaving *graces* and ſweet *comforts* of the Holy Ghoſt; that (*a*) *oil of gladneſs*, wherewith the bleſſed Son of God was anointed *above his Fellows*, and *without meaſure*, and whereof all the Faithful and elect Children of God are in their meaſure his *fellow* partakers. (*b*) *Ye have an Unction from the Holy One*, ſaith St. *John*: And again, (*c*) *The anointing which ye have received of him abideth in you*. This is a ſingular and right *precious Ointment* indeed: infinitely more to be preferred before a *good Name*, than a good name is to be preferred before other common and *outward Ointments*. The inſeparable *adjunct* and *evidence* whereof is that טיבלב, which we uſually call *a good Conſcience*

a Pſal. 45. 7.

b 1 John 2. 20.

c — 27.

d Τρέχυσι ἐπὶ πολλοὺς ἀδοξίας φίλος. Plutarch. Auguſtin.

e Τὸ δὲ παθεῖν ſ. δ' πρῶτον ἄθλων, δ' ſ' ἀνέων ſ. δυτέραμοῖρα. Pin. Pyth. 1. 15.

Conſcience. God forbid any man ſhould ſo far tender his [*d*] *good name*, as for the preſervation of it to make ſhipwrack of *the other*. [*e*] *Duæ ſunt res, Conſcientia & Fama, &c.* ſaith St. *Auguſtine*. *Two things* there are, ſaith he, whereof every man ſhould be ſpecially chary, and tender: *his Conſcience*, and his *Credit*. But that, of his *Conſcience*, muſt be his *firſt care*: this, of his *Name* and *Credit*, muſt be content to come [*f*] in *the ſecond* place. Let him *firſt* be ſure to guard his *Conſcience* well: and then may he have a due regard of his *Good Name* alſo. Let it be his *firſt care* to ſecure all *within*, by making *peace* with God, and in his own breaſt; that done, (but not before) let him look *abroad* if he will, and caſt about as well as he can, to ſtrengthen his *Reputation* with & before *the World*.

24. A very *prepoſterous* courſe the mean while is that, which thoſe men take that begin at *the wrong end*; making their *Conſciences* wait upon their *Credit*. Alas, that notwithſtanding the clear evidence both of *Scripture* and *Reaſon* to the contrary, after ſo many ſharp *reprehenſions* by *the Miniſter*, ſo many ſtrait *prohibitions* by *the Magiſtrate*, there ſhould yet be found among *our Gentry*, ſo many ſpirits of that deſperate unchriſtian reſolution, as upon the ſlighteſt *provoking word* that but toucheth upon their *reputation*, to be ready either to challenge, or to accept *the duel*: Either of which to do, muſt needs leave a deep ſting in *the Conſcience* (if yet it be penetrable and not quite *ſeared up*;) ſince thereby they expoſe themſelves to the greateſt *hazard*, if not inevitable *neceſſity of wilful murther* either of themſelves or their brethren! 2. Alas, that there ſhould ſtill be found amongſt *our Clergy-men*; that formerly being perſwaded that our *Church Ceremonies* and *Service* were unlawful, and having (during ſuch their perſwaſion) *preached* againſt them openly before their Congregations as *unlawful*, but have been ſince *convinced* in their judgments of *the Lawfulneſs* thereof, ſhould yet with-hold their *Conformity* thereunto, and chuſe rather, not only to expoſe themſelves to ſuch miſchiefs and inconveniences as that refuſal may bring upon them, but to ſeem alſo [*a*] to perſiſt in their former error (to the great *ſcandal* of their people, and cheating their own *Conſciences*) than by acknowledging that they have erred, adventure the loſs of that great *reputation* they had by their former oppoſition gained amongſt their credulous followers! 3. Alas, that there ſhould ſtill be found among *our People*, men who being *conſcious* to themſelves of ſome *ſecret wrongs* done to their brethren in their worldly eſtate by *oppreſſion*, *fraud*, or other *falſe dealing*; do yet hold off from making them juſt *reſtitution* or other meet *compenſation* for the ſame, and ſo become really *cruel* to their own *Conſciences*, whil'ſt they are ſo fondly *tender* over their *reputations* with others, as rather to continue ſtill diſhoneſt in *retaining*, than acknowledge their former diſhoneſty in *obtaining* thoſe ill gotten parcels.

a *ne pudorem pœnitentiam, fateamini, contumaciâ vindicatis errorem.* Quint. declam. 17.

25. But leaving all theſe to the judgment of God and their own hearts, and to ruminate on that ſad Text, (*Luk.* 16. [*a*] *That which is highly eſteemed amongſt men, is abomination in the ſight of God*; For thee, Chriſtian brother, who ever thou art, that ſhall at any time be *in a ſtrait* between *two evils*, ſhaken with doubtings and diſtractions, what to do, when thy *Conſcience* and thy *Credit* lie both at ſtake together: "Thou haſt a ready reſolution from the old Maxim *E malis minimum*. As *the Merchant* in a ſtorm throweth his dear *commodities* into the Sea to ſave *himſelf*: ſo do thou reſolve to [*b*] redeem thy *Conſcience* howſoever, and at any rate; whatſoever betide thy *Credit*. I forbid thee not to be tender of thy *good Name*; (it is an honeſt care:) but I charge thee upon thy ſoul, to be more tender of thy *Conſcience*,

e Luk. 16. 15.

b *Conſcientiæ ſatisfiat: nil in famam laboremus.* Senec. 3. de ira 41.

26. This *admonition* premiſed; I ſhall now with your patience proceed to ſome *Inferences*, from what hath been delivered concerning the excellency of a *good Name*, and what a *precious* thing it is. But the more *precious* it is, the more grievous *firſt* is their ſin, that ſeek *to rob* others of it. We read in *Pliny*, that there were ſome *Ointments* in the ſhops in his time, made of ſuch [*a*] coſtly ingredients (ſo great was the riot of thoſe times) that [*b*] every *pound weight* was ſold at 400 *Roman Pence*, which by computation (allowing to *the Roman Penny* ſeven pence half-penny,

a — μύρα βαρύτιμα. Mat. 26. 7.

b *Excedantque quadringentos denarios libræ: tanti emitur voluptas aliena.* Plin. 13. nat. hiſt. 3.

half-penny of our Coyn) cometh to above *twenty two pounds English*: which was a very great rate, especially considering *the time* wherein he lived, about *fifteen hundred years ago*. We would all think, that man had done a very *foul robbery*, that should have broken a *shop*, and carryed thence any considerable quantity of such *Costly ware*. And must we not then adjudge him a far *worse Thief*, that injuriously taketh away a man's *good Name* from him: which we have heard to be in many respects far more *precious* than the most *precious Ointments* can be? But *Murther* is a felony of a higher degree than *Theft*. Sometimes we *pity* Thieves: but we *detest* Murtherers. Yet neither *Thieves* nor *Murtherers* are more cruel and injurious, than *Slanderers* and *Back-biters*, and *Tale-bearers*, and *Whisperers*, and false *Accusers* are. Those bereave a man but of his *Livelihood*, or at most of his *Life*: but these take that from him which is justly more dear to him than either *Life* or *Livelihood*.

27. It were to be wished that all *malicious* and *envious* persons would lay this to heart, who seek to raise *their own Fame* upon the ruine of *their Brothers*: whose daily endeavour it is, and daily practice, to raise *scandalous reports* of others, and to cast *foul aspersions* upon them without cause, to make *their Names* unsavoury, and thereby to render *their persons* odious, among such as will be ready to spread *the Report* farther (and it is great odds they will do it with some [a] *addition* of their own too) or otherwise make [b] *ill use* of it, to their prejudice. But since such *mischievous persons* will not, or cannot, learn to do better, having been long *accustomed* to do ill; no more then *a Leopard can change his spots*, or *a blackamore his skin*: It will concern us very much, not to suffer our selves to become *Receivers* to these *Thieves*, or *Abettors* to these *Murtheress*, by setting our *Ears* wide open to their *detractions*; but rather to suspect him as *an Impe of Satan*, that delighteth in *Satan*'s Office, in being *an accuser of his Brethren*.

28. *Secondly*, how distant are they from *Solomon*'s judgment, that value any *outward thing* in the World (it may be some little sordid [a] *gain*, or some petty slippery *preferment*, or some poor fruitless *pleasure*) at a higher rate than they do *their good Name*: which *Solomon* here so much preferreth before them all? 1. The *Covetous* Worldling, so he may but *lade himself* fast enough *with thick clay*, [b] what careth he what men say or think of him? Call him *Churl*, *Miser*, *Caitiff*, *Wretch*, or what else they think good: [c] *at mihi plaudo domi*. Tush, saith he, let them say on: *The Fox fareth best when he is curst*. If this man be *a wise man*, (as himself thinketh none *wiser*;) sure then *Solomon* was not so *wise* a man as he is taken for to say as he doth, *Prov.* 22. [d] *A good Name is rather to be chosen than great riches*, &c. 2. The *Ambitious* man, that panteth after *Preferment*; what regardeth he, though all the World should tax him of *Flattery*, of *Bribery*, of *Calumny*, of *Treachery*, of *Perjury*: So he can but *climb up* to *the step* at which he aimed, and from which he knoweth not how soon he may be *justled off* by another as *ambitious* as himself? 3. The *luxurious* Wanton, the prodigal *Gamester*, the *Glutton*, *Drunkard*; or other *voluptuous* beast in any kind, when once imboldned in his ways, *sitteth him down in the seat of the scorner*: laugheth at all mankind that will not [e] *run with him to the same excess of riot*; resolveth (against whatsoever dislikes sober men bewray of his exorbitances) to *take* his own *pleasure* howsoever, and then let others *talk* theirs; bestoweth a *nick-name* (or perhaps *a rhime* or two) upon those that censure him: and then, as if he had *stabb'd* them dead, and the day were his, he *insulteth* like a *Conqueror*, and thinketh he hath now quit himself sufficiently for the loss of his *Reputation*.

29. *Quid facias illi?* Without more than the ordinary mercy of God, in awakening their *Consciences* by some immediate work of his own; *desperate* is the condition of all these men. "*Shame* is the most *powerful* [a] *curb* to *restrain* men "from such vicious excesses as are of *evil report*: and *Reproof* seasonably, lo- "vingly and discreetly tendered, the most *proper instrument*, to work *Shame* in "those that have done amiss. What hope is there then (as to *humane endeavours*

"and

a *Ergo linguas vestras acuistis in gladios, quas moviſtis in mortes, non corporum, ſed honorum. Jugulatis non membra, ſed nomina.* Optat. lib. 2.

b *In maledicto plus infamiæ quàm in manu: in infamiâ plus pœnæ quam in morte.* Quint. 6. Inſtit. 2.

a εἰ δ' ἄρ' ἔστι καὶ ἀρθόπτολις πολλαπλασιάζειν ἂν περιλάβοι φήμας. Procl. in Heſiod.

b Rev. 12. 10.

c ἀναισχυντία ἕξις ψυχῆς ὑπομονητικὴ ἀδόξιας ἕνεκα μακρᾶς. Plato.

d —— *quid enim ſalvis infamia nummis!* Juvenal. Satyr. 1.

—— *tunicam mihi malo lupini, Quam ſi me toto laudet vicinia Pago.* —— Sat. 14.

e Horat. 1. Satyr. 1. Prov. 20. 1. 1 Pet. 4. 4.

a *moderatrix cupiditatum verecundia.* Cic. 2. de fin.

" and the uſe of *ordinary means*) to reclaim ſuch men from the purſuit of their " *vicious luſts*; as are once grown wretchleſs in their *good names*: Sith they grow " alſo therewithal *ſhameleſs* in ſin, and harden their foreheads againſt all *reproof*. " [*b*] *Ego illum perditum duco, cui quidem periit pudor.* He is but a *loſt man*, that hath " loſt all [*c*] *ſhame*: there being then nothing left to *keep him back* from ruſh- " ing headlong into all manner of wickedneſs. [*d*] And *he that being often re-* " *proved hardneth his neck*, muſt needs be deſtroyed *without remedy*: inaſmuch " as that which is the laſt and likelieſt *remedy* to preſerve him from *deſtruction* " (to wit *reproof*) hath by his *wilful neglect* (in not making uſe of it) proved " *ineffectual* to him.

30. *Thirdly*, the valuableneſs of *a good name* in the judgment of ſo wiſe a perſon as *Solomon* was, may ſufficiently inform us of the weakneſs of *that Plea*, which is ſo often taken up for our own *juſtification*, and to *put by* the wholſom *admonitions* of our friends, when we are dealt withal for *the reforming* or *forbearing* ſome things in our practice; which if they be not *evil*, yet are (*a*) *ill-coloured*, look ſuſpiciouſly, and carry in their faces ſome reſemblance or [*b*] *appearance of evil*, and for which we hear not well. It is an [*c*] *uſual plea* with us in ſuch caſes: That, [*d*] ſo long as we ſtand clear in *our own Conſciences*, and are ſure *our hearts* are honeſt, we are not to regard *the ſpeeches* and *cenſures* of men. There is a *time* indeed, and there are *Caſes*, wherein ſuch a *Plea* will hold good. When men ſhall go about by propoſing *diſgraces* to fright us out of any part of that *duty* that by vertue of our (*general* or *particular*) *calling* lieth upon us; or ſhall endeavour to [*e*] *put out our names as evil* from amongſt men, for having done but that which was our *bounden duty* to do: in ſuch like caſes we may ſeaſonably [*f*] *comfort* our ſelves in our own *innocency*, flie for refuge againſt the *injuries of Tongues* into our own *Conſciences*, as into a *Caſtle*; there repoſe our ſelves with ſecurity; diſregarding the *reproaches* of evil men, and profeſſing with St. *Paul*, that [*g*] *with us it is a very ſmall matter to be judged of them, or of mans judgment.*

31. But where we may do *more*; we are not to think it * *enough* to ſatisfie *our own Conſciences*: but we are to endeavour, as much as in us lieth, *to ſtop the mouths*, or at leaſtwiſe *to manifeſt* our uprightneſs [*a*] *to the Conſciences* of others. What elſe meant St. *Peter* to exhort Chriſtians that they ſhould [*b*] *have their converſation honeſt among the Gentiles*? Or as St. *Paul* ſo frequently and earneſtly to fall upon the point of *Scandal*? Or to be ſo careful in his own perſon, to [*c*] *provide things honeſt, not only in the ſight of God, but in the ſight of men alſo*? Or to ſtir up others to good things by arguments drawn as well from *Praiſe* as *Vertue*, from *Fame* as *Conſcience*? As you ſhall find them mixtly thrown together in the heap, (*Phil.* 4.) [*d*] *Finally Brethren*, ſaith he, *whatſoever things are true*, (that's taken from Conſcience;) *whatſoever things are honeſt*, (that from Fame;) *whatſoever things are juſt, whatſoever things are pure*, (thoſe from Conſcience again;) *whatſoever things are lovely, whatſoever things are of good report*, (thoſe again from Fame:) *think on theſe things* &c. To ſay then, as ſome times we do, when we are told that ſuch or ſuch *doings* will be little to our *credit*; That other men are not to be [*e*] *judges of our Conſciences*, but we (*f*) *ſtand or fall to our own Maſter*, and if we do otherwiſe than well, it is *we* (not *they*) that muſt anſwer for it, &c. I ſay, theſe are no *good anſwers*. If men were of St. *Auguſtin's* mind, in his Book *De bono viduitatis* (if that book be his) they would not give them the hearing, *Non audiendi ſunt*, &c. It is confeſſed even by *Heathens*, that, for a man wholly to diſregard what *eſtimation* others have of him, is [*g*] not only *arrogancy* and *cruelty*, but *ſtupidity* too.

32. Laſtly, Sith a *good Name* is a thing ſo *precious*; it ſhould be the great care of every one of us (next the care of our *Souls*) to keep *that* unſtained: that ſo we (*a*) *may be blameleſs* as well as *harmleſs*, carrying our ſelves *as the Sons of God without rebuke*, though we live *in the midſt* of never ſo *crooked, perverſe* and untoward *a generation.* Scandalous behaviour will render our names unſavory;

(*b*) as

b Plaut. in Bacchid. 3. 3.
c Αἰδὼς δ' εἰχυθὴν πάντων γενέτειρα κακίων. Nazianz. Carm. (ad Olympiad.) 56.
d Prov. 21. 1.
a *Malum, aut male coloratum.* Bernard. 3. de conſider.
b Theſſ. 5. 22.
c *Nec paratum habeas illud è trivio; Sufficit mihi conſcientia mea; non curo quid de me loquantur homines.* Hieron. Epiſt. 11.
d Τὸ σωειδὸς μὲ καθαρὸν ἔχω ἐγὼ πάντες μὲ διαβαλλέτωσαν. Chryſ. orat. 2. in Annam.
e Luk. 6. 22.
f *Nec in ea re, quid aliis videatur, mihi puto curandum Mea mihi conſcientia pluris eſt, quàm omnium ſermo* Cic. 12 ad Attic. 27.
g 1 Cor. 4 3.
* *Non ſat tum te officium feciſſe, ſi non id fama adprobat?* Terent. Phorm. 4. 5.
a 2 Cor. 5. 11.
b 1 Pet. 2. 12.
c 2 Cor. 8. 21.
d Phil. 4. 8.
Apoſtolici & præcepti eſt, & exempli, ut habeamus rationem non conſcientiæ tantum, ſed & famæ. Hieron. (vel Paulin.) Epiſt 14 ad Celantiam.
e 1 Cor. 10 29.
f Rom. 14. 4.
g - - *negligere quid de ſe quiſque ſentiat non ſolum arrogantis eſt, ſed etiam diſſoluti.* Cic. de Offic. lib. 1.
a Phil. 2. 15.

(*b*) as *dead flies cauſe the Ointment of an Apothecary to ſend forth a ſtinking ſavour.* b Eccl. 10. 1.
Apothecaries we ſee are very choice over their *precious Confections* therefore, to preſerve them from taint and putrefaction, Shall not a *Chriſtian* be as wiſe and chary in his generation, as a *ſhop keeper* in his; to keep the *Ointment of his good Name* from (*c*) *ſtench* and rottenneſs, which is ſo incomparably more precious than the others are? Truly I ſee not why every honeſt godly man, ſhould not ſtrive as earneſtly, and with as good hope, to have *every mans good word*, as he ſhould to live in *peace with every man.* You well know, what the Apoſtle ſaith for that (*d*) *Rom.* 12. *If it be poſſible, ſo much as in you lieth, have peace with all men. That is* not ſolely *in our own power*, nay it is a thing *ſcarce poſſible*, elſe the *If* were needleſs :) ſo is *this* too. But yet ſomewhat we may do towards it, and poſſibly by our good endeavours obtain it in a *competent meaſure*, (elſe the *Exhortation* were *bootleſs* :) and ſo we may do in *this* too.

c *Odor pro fama ponitur.* Schindler lex in שׁחת &c. Gen. 34. 30. Exod 5. 21. 1 Sam 13. 4.
d Rom. 12. 10.

33. To excite our *care* the more hereunto; (although the *Excellency* of the thing it ſelf, whereof we have ſpoken ſo much already, might alone ſuffice, if it were ſeriouſly conſidered :) yet *conſider* farther. *Firſt*, That the preſervation of our *good Names* is a *duty* which by the *Law of Nature*, and the *Law of Charity* (and whatſoever belongeth to either of theſe is the very *Law of God*) we are obliged unto. God hath ingrafted in our *Nature*, as a *ſpur* to vertuous and laudable actions, an (a) *appetency and praiſe of glory :* and expecteth that we ſhould make uſe of it accordingly, ſo far as it may be ſervient to thoſe ends for which he gave it, and ſo as it be withal ſubſervient to his glory that gave it. And the *Law of Charity* binding us to (*b*) *honour all men*, and to preſerve the juſt Reputation of our meaneſt Neighbour; muſt conſequently bind us to do *our ſelves* right in the point of *honour :* foraſmuch as *we* alſo, as *men*, are included in that generality. Yea, and that *à fortiori* too; inaſmuch as the duty of *Charity* to be performed to our ſelves, is to be the rule and meaſure of that *Charity* which we owe to our Neighbour: "And it is not ſuppoſable, that he that hath little care of "*his own*, ſhould be meerly tender of *his brothers* reputation.

a *Trahimur omnes laudis ſtudio, & optimus quiſque maxime gloriâ ducitur.* Cic. pro Archia.
b Rom. 13. 7. 1 Pet. 2. 17.

34. *Conſider ſecondly*, (as but now I touched) that it is partly *in our own power*, what other men ſhall *ſpeak* and *think* of us. Not that we are Lords either of their *tongues* or *thoughts*, (for men generally, and *wicked men* eſpecially challenge a property in theſe *two things*, as abſolute Lords within themſelves: (a) *Our tongues are our own*, ſay they: and *Thought is free.*) But that we may, if we behave our ſelves with godly diſcretion, win *good report*, even from thoſe that in their *hearts* wiſh no good to us; or at leaſt put ſuch a *muzzle* upon their tongues, that whereas they would with all their hearts (*b*) *ſpeak evil of us as of evil doers*, they ſhall not dare for ſhame *to accuſe our good converſation in Chriſt* For [*c*] *who is he that will harm you*, ſaith St. *Peter*, *if ye be followers of that which is good?* As if he had ſaid, Men that have *any ſhame* left in them, will not lightly offer to do you any *harm*, or to ſay any *harm* by you, unleſs by ſome miſcarriage or other of your own you give them the advantage. The old ſaying, that every man is *Fortunæ ſuæ faber*, and ſo [d] *Famæ* too, is not altogether without truth and reaſon. For ſeldom doth a man miſcarry in the *ſucceſs of his affairs* in the World, or labour of an *ill name*: but where himſelf by ſome ſinful *infirmity* or *negligence*, ſome raſhneſs, *credulity*, *indiſcretion*, or other *overſight*, hath made a way open for it. This I note the rather, becauſe it falleth out not ſeldom to be the *fate* or *fault* of very good men, byaſſed too much by *ſelf-love* and *partiality*, to impute ſuch croſſes and diſgraces as they ſometimes meet withal, wholly *to the injuries of wicked men*; which if they would ſearch narrowly at home, they might perhaps find reaſon enough ſometimes to impute (at leaſt in part) unto themſelves. When, by buſie intermedling where they need not; by their *heat*, *violence and intemperance* of ſpirit in ſetting on thoſe things they would fain have done, or oppoſing thoſe things they would fain hinder; by their too much *ſtiffneſs* or *peremptorineſs* either way concerning the uſe of *indifferent things*, without due conſideration of *times*, *places*, *perſons* & other *circumſtances*: by *partaking* with thoſe they think well

a Pſal. 2. 4.
b 1 Pet. 3. 16.
c —— 13.
d Καλῶς ἀλλότριος ἐν πρᾶξις σὺ ἔσῃ καὶ ἀλλοτρίος. Apoſtol. Byzant. in parœm.

of ſo far as to the *juſtifying* of their very *Errors* and *Exorbitances*, and *denying* on the other ſide to ſuch as are not of their own way ſuch fair and *juſt reſpects*, as to men of their condition are in *common civility* due; or by ſome other like *Partialities* and *Exceſſes*, they provoke oppoſition againſt themſelves, their *perſons* and *good names*: from ſuch men eſpecially as do but wait an *opportunity*, and would greedily apprehend any *occaſion*, to do them ſome *diſpleaſure* or *diſgrace*.

35. That it may be otherwiſe, and better with you, Beloved, ponder well, I beſeech you, what our *Solomon* wrote long ſince, Prov. 19. (a) *The fooliſhneſs of man perverteth his way, and his heart fretteth againſt the Lord*; or, which cometh to one, *againſt ſuch perſons* as the Lord is pleaſed to make uſe of as his *rods* wherewith to give him due *correction*. Neither caſt off this care of your good *Names*, by any pretenſions of *impoſſibility*: which is another *Topick of Sophiſtry* wherewith *Satan* teaches us to *cheat our ſelves*. It is indeed, and I confeſs it, ſomething a *hard thing*, and not ſimply ἕξις ἐφ' ἡμῖν, to have *every mans good word*: but I may not yield it *impoſſible*. (b) *Demetrius hath good report of all men, and of the truth it ſelf*, ſaith St. *John*. Do you *what in you lieth* towards it, and if then men will yet be *unjuſt*, and *ſpeak evil* of you undeſervedly, you have your comforts in *God* and in *Chriſt*; and ſome comfort alſo in the *teſtimony of your own hearts*, that you have faithfully done what was to be done *on your part* to prevent it, and by walking *honeſtly* and *wiſely*, to (c) *cut off occaſion from them that ſeek occaſion*. But ſo far as you have been wanting to your ſelves in doing *your part*; ſo much you take off, both from (d) *their blame*, and from *your own comfort*. It concerneth you to have a *great care* of preſerving your *good Names*, becauſe by your *care* you may do much in it.

a Prov. 19. 3.

b 3 Joh. 12.

c 2 Cor. 11. 12.

d *fruſtrà irascimur obtrectatoribus noſtris, ſi eis ipſi obtrectandi materiam miniſtramus.* Hieron Epiſt. 14.

36. Conſider *thirdly*, that a *good Name* is far eaſier *kept* than *recovered*. Men that have had *loſſes* in ſundry kinds, have in time had ſome *reparations*. *Sampſon's locks* were ſhorn of, but *grew* again: *Job's Goods* and Cattel driven, but *reſtored* again: the *Widows Child* dead, but *revived* again: the *Sheep* and the *Groat* in the Parable loſt, but *found* again. But (a) the *good Name* once loſt, the *loſs* is little better than (*b*) *deſperate*. He had need be a *good Gameſter* they ſay, (and to have very *good fortune* too) that is to play an *After-game* of Reputation. The *ſhipwrack of a good Name*, though in moſt, and the moſt *conſiderable reſpects*, it be incomparably *leſs*, yet in this *one circumſtance* it is in ſome ſort even *greater* than the *ſhipwrack of a good Conſcience*. The loſs there may be recovered again by *Repentance*, which is (*c*) *tabula ſecunda poſt naufragium*: as in *Act.* 27. (d) *ſome on boards & ſome on broken pieces of the ſhip*, got all ſafe to Land: But when our *good Names* are ſhipwrackt, all is ſo ſhattered in pieces, that it will be hard to find ſo much as a board or plank to bring us aſhore. And the *Reaſon* of the difference is manifeſt, which is this. When we have made *ſhipwrack* of our *Conſciences*, we fall into the hands of God: whoſe *Mercies* are great, and his *Compaſſions* fail not; and who, if we timely and unfeignedly repent, is both able and willing to reſtore us. But when we make *ſhipwrack* of our *good Names*, we fall into the hands of *men*, whoſe bowels are narrow, their tendereſt Mercies cruel, and their Charity too weak and faint to raiſe up our Credit again after it is once ruined. I have ſometimes in my private thoughts likened a flaw in the *Conſcience*, and a flaw in the *good Name*, to the breaking of a *bone* in the body, and the breaking of a (e) *Chriſtal Glaſs*, or *China diſh*, at the Table. In the *miſchance* there is no compariſon: a man had better break twenty *glaſſes* or *diſhes* at his Table, than one *bone* in his body. And ſo a man had better receive twenty wounds in his *good Name*, than but a ſingle raze in his *Conſcience*. But yet here the *recovery* is eaſier than there. A broken bone may be ſet again, and every ſplinter put in his due place: and if it be skilfully handled in the ſetting, and duly tended after, it may in ſhort time knit as firm again as ever it was, yea and (as it is ſaid) *firmer* than ever, ſo as it will break any where elſe ſooner than there. But as for the ſhivers of a (f) *broken Glaſs* or *Earthen Diſh*, no art can piece them ſo as they ſhall be either ſightly or ſerviceable:

a *Hominum immortalis eſt infamia* Plaut. in Perſa 3. 1.

b Φάτις γὰρ ἐσθλὴ κάρτα μὲν δὲ ἐστὶ, —— χαλεπὴ δ' ἀνορθῶσαι Heſiod. ἔργ. β.

c Hieron. ſæpe.

d Act. 27. 44.

e *Vitrea ſama.* Hor. 2. Sat. 3.

f ἀσύγκλωστον ὄστεον. As one breaketh a potters veſſel, that cannot be made whole again, *Jer.* 19. 11.

ſerviceable: they will not abide the *file* nor the *hammer*; neither *ſolder* nor *glue*, nor other *cement* will faſten them handſomly together. The application is obvious to every underſtanding, and therefore I ſhall ſpare it. If *Simon* be once a *Leper*, the *name* will ſtick by him, when the *diſeaſe* hath left him. Let him be cleanſed from his *Leproſie* never ſo perfectly, yet he will be called and known by the name of (g) *Simon the Leper* to his dying day. *Envious* and *malicious* perſons apprehend the truth hereof but too well: one of whoſe *Aphoriſms* it is, (and they practice accordingly) *Calumniare fortiter, aliquid adhærebit*: (h) *Come and let us ſmite with the tongue*; and be ſure to ſmite deep enough: and then, though the *grief* may be cured, and perhaps the *skin* grow over again: 'tis odds but he will carry *ſome mark* or print of it to his grave. It ſhould make us very careful to preſerve our *Names* from foul aſperſions; becauſe the *ſtains* will not eaſily (if at all) be *ſcoured off* again.

g Mat. 26. 2.

h Jer. 18. 18

37. But how may that be effectually done, may ſome ſay? Abſolutely to *ſecure* our ſelves from *falſe Aſperſions*, truly it is not in your power, and therefore I can preſcribe no courſe to prevent it. If *Malice* or *Envy* be minded to *throw them on*, there is no help for it but *patience*. But ſo far as dependeth upon our ſelves, and the likelieſt way withal to counter-work the uncharitableneſs of others (to give you a very general anſwer) is: By (a) *eſchewing evil and doing good*, by walking *warily* and *circumſpectly*; by living (b) *ſoberly, righteouſly and godly* in this preſent World. *Praiſe* is the reward of *Vertue* (c) as you heard: and the foundation of a *good name* is a *good life*. If any man deſire yet more *particular directions*, as namely *what kinds of Actions* are eſpecially to be *practiſed*, and *what kinds* eſpecially to be *ſhunned* in order to this end, I ſhall commend unto his conſideration theſe *five Rules* following; which I ſhall but briefly point at, the time not ſuffering me to inſiſt.

a 1 Pet. 3. 11. —13.

b Tit. 2. 12.

c —— *virtutis, quam neceſſario gloria, etiamſi tu non agas conſequatur.* Cic. 1. Tuſcul.

38. *Firſt*, let him look well to his *particular calling*, and the *duties* that belong to him in it; beſtirring himſelf with all diligence and faithfulneſs, and carrying himſelf uprightly and conſcionably therein, and be ſure to keep himſelf within the *proper bounds* thereof. This *Rule* is given us, 1 *Theſ.* 4. (a) *That you ſtudy to be quiet, and to do your own buſineſs*; Why ſo? *That ye may walk honeſtly towards them that are without.*

a 1 Theſ. 4. 11, 12.

39. *Secondly*, Let him carry himſelf lowly, dutifully, and reſpectfully to all his *Superiors* and *Betters*: to *Magiſtrates*, to *Miniſters*, to his *Parents*, to his *Maſters*, to the *Aged*, and to all others agreeably to their reſpective conditions and relations. And this *Rule* we have, as in other places, ſo in 1 *Pet.* 2, (b) *Honour all men, be ſubject* even to your froward *Maſters, ſubmit to the King as ſupreme, and to Governours ſent of him*, &c. Why? *For ſo is the will of God that with well doing you may put to ſilence the ignorance of fooliſh men.*

b 1 Pet. 2. 3. —18.

40. *Thirdly*, Let him be *wiſe*, *charitable* and *moderate* (with all brotherly condeſcenſion) in the exerciſe of his *Chriſtian Liberty*, and the uſe of *indifferent things*. Not ſtanding always upon the utmoſt of what *he may*, or what *he may not* do; but yielding much from his own *liberty* for his brothers ſake: conſidering as well, what (as the caſe preſently ſtandeth) is *expedient* for him to do in *relation to others*, as what is ſimply and *in it ſelf lawful* to be done. St. *Paul* giveth us the rule (*Rom.* 14.) (c) *If thy Brother be grieved with thy meat, now walkeſt thou not charitably*, &c. Let *not your good be evil ſpoken of.*

c Rom. 14. 15, 16.

41. *Fourthly*, Let him be *mild*, *gentle*, a lover and maintainer of *Peace* and *Concord*: not violent, or boyſterous, or peremptory either in his *Opinions* or *Courſes*: but readier to *compoſe*, than to *kindle* quarrels; and to *qualifie*, than to *exaſperate* differences. This *Rule* we have (*Phil.* 2.) (d) *Do all things without murmurings and diſputings.* And why ſo? *That you may be blameleſs and harmleſs, and without rebuke.*

d Phil. 2. 14, 15.

42. *Fifthly*, Let him be Liberal and merciful, (e) *willing to communicate* the good things that God hath lent him for the comfort & ſupply of thoſe that ſtand

e 1 Tim. 6. 18.

f Psal. 112.6,9. in need. This *Rule* I gather out of *Psal.* 112. (f) *The righteous shall be had in an everlasting remembrance. He hath dispersed abroad, he hath given to the poor: His righteousness shall endure for ever: his horn also shall be exalted with honour.*

43. Whoso observeth these directions, his *memory* shall (if God see it good for him) be like the remembrance of good *Josiah* in *Ecclesiasticus*; (a) *Like the composition of the perfume made by the Art of the* Apothecary: *sweet as honey* (in the *mouths* of all that *speak* of him) *and as musick at a banquet of Wine* (in the *Ears* of all that *hear* of him.) Or if it be the good pleasure of God, for the trial of his faith, and exercise of his patience, to suffer men to (b) *revile him, and to speak all manner of Evil against him falsly* in this World: it shall be abundantly recompensed him in the encrease of *his reward in heaven*, at the last great day, when *every man (Whose name shall be found written in the book of life)* (c) *shall have praise of God*, and of his holy Angels, and of all good men.

a Sirac. 49. 1.

b Mat. 5. 11, 12.

c 1 Cor. 4. 5.

AD

AD AULAM.

The Second Sermon.

WHITEHALL, November 1632.

Prov. XVI. 7.

When a mans ways please the Lord, he maketh even his Enemies to be at peace with him.

1. THE words contain *two* blessed *fruits* of a gracious conversation: the one more *immediate* and direct, *Acceptance with God:* the other more *remote* and by consequence from the former, *Peace with men.* Or, if you will, a *Duty*, and the *Benefit* of it: and these *two* coupled together (as they seldom go single) in one *conditional Proposition* consisting of an *Antecedent* and a *Consequent:* wherein we have *Gods* part and *ours. Our part* lieth in the *Antecedent:* wherein is supposed a *Duty*, which God expecteth from us *ex Debito*; and that is to frame our ways so as to *please the Lord. Gods part* lieth in the *Consequent:* wherein the *benefit* is expressed, which (when we have performed the *Duty*) we may comfortably expect from him *ex promisso*; and that is, to have our *Enemies to be at peace* with us. The Antecedent in those former words (*when a mans ways please the Lord:*) The Consequent in these latter (*He maketh even his Enemies to be at peace with him*). Of the Antecedent first; wherein *three things* are observable: The *Subject*, the *Act*, and the *Object*. The Subject, *A mans ways:* The Act, *Pleasing:* The Object, *The Lord.* Each of which are first to be *opened apart*, for the clearer understanding of the *words:* and then to be *laid together* again, for the better enforcement of the *thing* contained therein, [*When a mans ways please the Lord.*]

2. *A mans ways:*] That is the *Subject*. A mans (*a*) whole *carriage* in the course of his life, with all his *thoughts*, *speeches*, and *actions*, whether good or bad, are by an usual *Metaphor* in the Scriptures called, *The ways of a man.* And of these Ways *Solomon* speaketh, rather than of his person. Because it is possible, the Lord may graciously accept some mans *person*, and yet take just exception at some of his *Ways*. 1. For thus it is; when a man *walketh* in the *beaten track* of the World, without ever turning his feet into Gods Testimonies; neither that *man* nor his *ways* can *please the Lord.* 2. Again, When a man *walketh* conscionably and constantly in the *good ways of God*, without turning aside, either on the right hand, or on the left; both that *man* and his *ways* are *pleasing unto God.* 3. But then

(*a*) Ὁδὸς ὁ βίος εἰρηται. Basil. in Psal. 1.

f Psal. 112.6,9. in need. This *Rule* I gather out of *Psal.* 112. (f) *The righteous shall be had in an everlasting remembrance. He hath dispersed abroad, he hath given to the poor: His righteousness shall endure for ever: his horn also shall be exalted with honour.*

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(*a*) Ὁδὸς ὁ βίος ἑκάστου. Baſil. in Pſal. 1.

then again *thirdly*, when a man in the *more conſtant courſe* of his life *walketh* uprightly, and in a right way, but yet in ſome *few particularities* treadeth awry; (either failing in his *judgment*; or tranſported with *paſſion*; or drawn on by the *example* or *perſwaſion* of others; or miſcarrying through his own *negligence*, *incogitancie* or other *ſubreption*; or overcome by the ſtrength of ſome prevalent *temptation*; or from what other cauſe ſoever it may proceed:) I ſay, when a man thus *walking* with God in the *main*, hath yet theſe *out-ſteppings* and deviations *upon the bye*, (neither acted *preſumptuouſly*, nor iſſuing from a heart *habitually evil*:) although the *perſon* of ſuch a man may ſtill be *accepted* with God in Chriſt, and *his ways* alſo be *well-pleaſing* unto God, in regard of the main bent thereof; yet in regard of ſuch his *ſinful deviations*, thoſe *particular paſſages* in his ways do not at all *pleaſe*, but rather highly *diſpleaſe*, the Sacred Majeſty of God.

3. That for the *Subject*. The Act is, *Pleaſing*: and *Pleaſing* hath reference to *Acceptation*. Wherein the *Endeavour* is one thing, and the *Event* another. *Forituitum eſt placere*, we uſe to ſay. A man may have a *full intention*, and do his *beſt endeavour* to *pleaſe*, and yet fail of his end: the *Event* not anſwering his *Expectation*. Which is moſt apparent when we have to deal with *men*. For not only mens diſpoſitions are various one from another, and ſo there is no (a) poſſibility of *pleaſing all*: becauſe what would pleaſe one man, perhaps will not pleaſe another. But even the *ſame man* is not alike diſpoſed at all times, and ſo there can be no certainty of pleaſing any; Becauſe what would pleaſe him at one time, perhaps will not pleaſe him at another. Now in propriety of ſpeech, *to pleaſe* ſignifieth rather the *Event* in finding acceptance, than the *Endeavour* in ſeeking it. But when it undergoeth a *moral Conſideration*, it is quite contrary: Then it importeth not ſo much the *Event* (which being *not in our power*, ought not to be imputed to us, either to our praiſe, or diſpraiſe, as the *Intention* and *Endeavour*. So as he may be ſaid to *pleaſe* in a *moral ſenſe*, that doth his beſt endeavour to pleaſe, however he ſpeed. As S. *Paul* ſaith of himſelf, that he (*b*) *pleaſed all men in all things*: which in the event doubtleſs he neither *did*. (for we know he had (*c*) *many Adverſaries*:) neither *could do*, the thing it ſelf being altogether impoſſible. But he did it in his intention and endeavour, as he ſundry times expoundeth himſelf. If it be demanded whether of the two is rather meant in the *Text*: I anſwer, both are meant; the *Endeavour* principally, and conſequently alſo the *Event*. For by reaſon of Gods goodneſs and unchangeableneſs, there may be a good aſſurance of the *Event*, where the *deſire* of *pleaſing* is unfeigned, and the *Endeavour* faithful. As it was told *Cain* in *Geneſis*: (d) *If thou doeſt well, ſhalt thou not be accepted?* We may *do well* and not find *Acceptance* with men: But was there ever any thing in the World *well done*, and the Lord *accepted* it not? That for the Act, *Pleaſing*.

c —— Ἀρέσαι δὲ καὶ τοῖς ἀνθρώποις ποτὲ μὲν ἀνθρώπους ἀνθρώποις οὐ δύναται. Theogn.

b 1 Cor. 10. 33.

c —— 16. 5.

d Gen 4 7.

4. But *Actus diſtinguuntur ſecundum Objecta*. Whatſoever the ways are, it is a part of every mans intention to pleaſe howſoever: it is the *Object* eſpecially that maketh the difference. All men ſtrive to *pleaſe*: but ſome to *pleaſe themſelves*, ſome to *pleaſe other men*, and ſome few to *pleaſe the Lord*. There be that regard not either the diſpleaſure of *God* or *man*, ſo they may but *pleaſe themſelves*, Αὐθάδεις in S. *Peters* word: it ſignifieth as much as *Self-pleaſers*: Tranſlations have well rendred it *ſelf willed*; men that *will have* their own way in every thing, that will ſpeak their pleaſure of every man, that will ſay what they liſt, and do what they liſt, let who will take offence at it. S. *Peter* in the ſame place where he hath given us the *Name*, hath alſo given us part of their *Character*. (a) *Preſumptuous are they*, ſaith he, *and they are not afraid to ſpeak evil of dignities*. For commonly you may obſerve it, they that love to *pleaſe themſelves*, ſeldom *pleaſe themſelves* better, than when they have with moſt petulancy of ſpleen vented their *diſaffection* towards them that *are in authority*. Which for the moſt part proceedeth from an over-weaning conceit they have of their own either *wiſdom* or *wit*: although in S. *Auguſtine*'s judgment, they are quite devoid of both; whoſe cenſure of them is ſharp, (*b*) *Valdè ſtulto homini*

a 2 Pet. 2. 10.

b Aug. lib. de civitate, cap. 9.

homini placet, qui ſibi placet: He that caſteth to *pleaſe* himſelf, caſteth to pleaſe a *very fool.* Nor are they only void of *wiſdom* in his, but in S. *Paul*'s judgment alſo of *Chriſtianity*; who voucheth againſt them Chriſt's Example; (*c*) *For even Chriſt pleaſed not himſelf*, Rom. 15. c Rom. 15. 3.

5. Beſide S. *Peter*'s ἀνδραποδώδεις, theſe *Self-pleaſers*; there are alſo S. *Paul*'s (a) ἀνθρωπάρεσκοι *Men-pleaſers.* And what, is that a fault too? To pleaſe other men out of a *Chriſtian indulgence*, by *condeſcending* to their weakneſs, and *gratifying* them in the exerciſe of that liberty and power we have in things of indifferent nature; is ſo far from being a fault, that it is rather a commendable Office of *Chriſtian Charity*, which every man ought to practiſe. (*b*) *Let every one of us pleaſe his neighbour for his good unto edification*, but that muſt be only *in lawful things*, and ſo far forth as may tend to *Edification*, and ſubordinately to a greater care of pleaſing God in the firſt place. But if we ſhall ſeek to pleaſe men beyond this, by doing for their ſakes any *unlawful thing*, or leaving undone any *neceſſary duty*; by accompanying them in their *ſins*, or advancing their *deſigns* in any thing that may offend God; then are we ἀνθρωπάρεσκοι *Men-pleaſers* in an evil ſenſe, and *our ways* will not pleaſe the Lord. S. *Paul*, who in one place profeſſeth men-pleaſing ((c) *even as I pleaſe all men in all things*) taking it in the better ſenſe; proteſteth againſt it as much in another place ((d) *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt*;) taking it in the worſe ſenſe. a Eph. 6. 6. Col. 3. 22. b Rom. 15. 2. c 1 Cor. 10. 33. d Gal 1. 10.

6. To draw to a Head then; We may *pleaſe our ſelves*, and we ſhould ſeek to *pleaſe our brethren*, where theſe may be done, and the *Lord pleaſed withall*: But when the ſame ways will not pleaſe all, we ought not to be careful to ſatisfie others in their unreaſonable Expectances, much leſs our ſelves in our own inordinate Appetites; but diſregarding both *our ſelves* and *them*, bend all our ſtudies and endeavours to this one point, how we may approve our *hearts* and our *ways* unto the *Lord*: that is, to *God the only Lord, and our Lord Jeſus Chriſt. God* and *Chriſt* muſt be in the final reſolution, the *ſole Object* of our *pleaſing*. Which is the ſubſtance of the whole words of the *Antecedent* laid together, which we have hitherto conſidered apart, and cometh now to be handled. The handling whereof we ſhall diſpatch in *three Enquiries*, whereof two concern the *Endeavour*, and one the *Event*. For it may be demanded *firſt*, what *neceſſity of pleaſing God?* And if it be needful, then *ſecondly*, how and by *what means* it may be done? And both theſe belong to the *Endeavour*: and then it may be demanded *thirdly*, concerning the *Event*, upon what ground it is that any of our endeavours ſhould *pleaſe God?* Of which in their order.

7. *Firſt*, That we ſhould endeavour ſo to walk as to *pleaſe God*. The Apoſtle needed not to have (a) *prayed* ſo earneſtly as he doth, *Col.* 1. and that *without ceaſing*; neither to have *adjured* us ſo deeply as he doth, 1 *Theſſ.* 4. even (*b*) by the *Lord Jeſus*; if it did not both well become us in point of *Duty*, and alſo much concern us in point of *Wiſdom* ſo to do. Firſt, It is a *Duty* whereunto we ſtand bound by many Obligations. He is our *Maſter*, our *Captain*, our *Father*, our *King*. Every of which reſpects layeth a ſeveral neceſſity upon us of doing our endeavour to pleaſe him: if at leaſt there be in us any care to diſcharge with faithfulneſs, and as we ought the parts of *Servants*, of *Souldiers*, of *Sons*, of *Subjects*. a Col. 1. 10, 11. b 1 Theſſ. 4. 1.

8. *Firſt*, He is our Maſter, (a) [*Ye call me Lord and Maſter, and ye ſay well, for ſo I am*] and we are his ſervants, (*b*) *O Lord I am thy ſervant, I am thy ſervant and the ſon of thy Handmaid.* And he is no honeſt ſervant that will not ſtrive to pleaſe his Maſter, (*c*) [*Exhort ſervants to obey their own Maſters, and to pleaſe them well in all things*, Tit. 2.] Next he is our Captain, (d) *It became him to make the Captain of their ſalvation perfect*] and we are his Souldiers, (e) [*Thou therefore endure hardneſs, as a good Souldier of Jeſus Chriſt*, ſaith Saint *Paul* to *Timothy*.] We received our *Preſt-money*, and book'd our Names (f) to ſerve in his Wars, when we bound our ſelves by Solemn Vow, and *took the Sacrament* upon it in our Baptiſm, *manfully to fight under his Banner, againſt Sin, the World, and the Devil,* a Joh. 13. 13. b Pſal. 116. 16. c Tit 2. 9. d Heb. 2. 10. e 2 Tim. 2. 3. f *Vocati ſumus ad militiam Dei vivi jam tunc, cum in Sacramenti verba reſpondimus.* Tertul. ad Martyr c. 3.

Devil, and to continue his faithful Souldiers unto our lives end. And he is no ge-
g 2 Tim. 2. 4. nerous *Souldier* that will not ſtrive to pleaſe his General. (g) [*No man that warreth entangleth himſelf in the Affairs of this life, that he may pleaſe him that hath choſen him to be a Souldier,* 2 Tim. 2.] *Thirdly,* He is our Father, and we his Chil-
h 2 Cor. 6.18. dren, (h) [*I will be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty:*] and when we would have any thing of him, we readily beſpeak him by the name of *Father,* and that by his own direction, ſaying, *Our Father which art in Heaven.* And that *Son* hath neither grace nor good nature in him, that will not ſtrive to pleaſe his *Father.* It is noted as one of *Eſau*'s Impie-
i Heb. 12. 16. ties, whom the Scripture hath branded as (*i*) a *Profane Perſon,* that (*k*) *he grie-*
k Gen. 26. 35. *ved,* and (*l*) *diſpleaſed* his parents in the choice of his Wives. (*m*) [*If I be a Fa-*
l —— 28. 8. *ther, where is mine honour?* Mal. 1.] Laſtly, He is our King. (*n*) [*The Lord is a*
m Mal. 1. 6. *great God, and a great King above all Gods;*] and we are his Subjects, (*o*) [*his*
n Pſal. 95. 3. *people and the Sheep of his Paſture*] and he is no Loyal Subject that will not ſtrive
o —— 100. 3. to pleaſe his Lawful Sovereign. That form of ſpeech (*p*) *if it pleaſe the King*) ſo
p Nehem. 2. frequent in the mouth of *Nehemiah,* was no affected ſtrain of *Courtſhip,* but a
5, 7, &c. juſt expreſſion of *Duty*: otherwiſe that religious man would never have uſed it.

9. And yet there may be a time wherein all thoſe *Obligations* may ceaſe, of pleaſing our earthly *Maſters,* or *Captains,* or *Parents,* or *Princes.* If it be their pleaſure we ſhould do ſomething that lawfully we may not: we muſt diſobey, though we diſpleaſe. Only be we ſure that to colour an evil diſobedience, we do not pretend an *unlawfulneſs* where there is none. But we can have no *colour* of plea for refuſing to do the *pleaſure* of our heavenly *Lord* and *Maſter* in any thing whatſoever; inaſmuch as we are ſure nothing will pleaſe him, but what is *juſt* and *right.* With what a forehead then can any of us challenge from him either Wages as *Servants,* or Stipends as *Souldiers,* or Proviſion as *Sons,* or Protection as *Subjects*; if we be not careful in every reſpect to frame our ſelves in ſuch ſort as to pleaſe him? You ſee it is *our Duty* ſo to do.

10. Yea, and *our Wiſdom too:* in reſpect of the great *benefits* we ſhall reap thereby. There is one great *benefit* expreſſed in the Text; If we pleaſe the Lord, *He will make our Enemies to be at peace with us:* of which more anon. The Scriptures mention many other, out of which number I propoſe but theſe *three.*

1. *Firſt,* if we pleaſe him, he will preſerve us from ſinful temptations. *Solomon,* Eccl.
a Eccl. 7. 26. 7. ſpeaking of (a) *the ſtrange woman, whoſe heart is as Nets and Snares, and her hands as bands,* ſaith that *whoſo pleaſeth the Lord ſhall eſcape from her, but the ſinner ſhall be taken by her.* He that diſpleaſeth God by walking in the by-paths of ſin, God ſhall withhold his grace from him, and he ſhall be tempted and foyled: but whoſo pleaſeth God by walking in his holy ways, God ſhall ſo aſſiſt him with his grace, that when he is tempted, he ſhall eſcape. And that is a very great benefit. *Secondly,* If we pleaſe him, he will hear our *Prayers,* and grant our *Pe-*

2. *titions* in whatſoever we ask; if what we ask be agreeable to *his will,* and expe-
b 1 Joh. 3. 22. dient for *our good:* ((b) *whatſoever we ask, we know we receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight.*) And that

3. is another very great benefit. *Thirdly,* If we pleaſe him in the mean time, he will
c *Ea victoria* (ſpeaking of Martyrdom) *habet & gloriam placendi Deo, & præſidam ituri in æternum.* Tertul. Apol. cap. 50. in the end (c) *tranſlate* us into his heavenly Kingdom: whereof he hath given us aſſurance in the perſon of *Enoch*; (d) *Whom God tranſlated that he ſhould not ſee death, becauſe before his tranſlation he had this teſtimony that he pleaſed God.*
d Heb. 11. 5. And this is the greateſt *benefit* that can be imagined.

11. Go then wretched man, that haſt not cared to *diſpleaſe* the immortal God, for the pleaſing of thy ſelf, or of ſome other mortal man; caſt up thy Bills, examine thy Accounts, and ſee what thou haſt gained. 1. By *diſpleaſing God* thou haſt ſtrengthened the hands of thoſe enemies againſt thee, with whom thou mighteſt have been at *peace.* 2. Thou haſt expoſed thy ſelf for a prey to thoſe *temptations,* from which thou mighteſt have *eſcaped.* 3. Thou haſt blocked up the paſſage againſt thine own *Prayers,* that they cannot have *acceſs* before the Throne of grace.

4. 4. Thou haſt utterly debarred thy ſelf from ever entering into the *Kingdom* of glory

glory. All this thou haſt *loſt*, not now to be *regained*, ſave only by *bewailing* the time *paſt*, that thou haſt not ſought to *pleaſe him* better heretofore: and by *redeeming* the time to *come*, in ſeeking to *pleaſe him* better hereafter.

12. Which *how* and by what means it may beſt be done, is our next *Enquiry*. Wherein to give you a general and eaſie *direction*, without deſcending into particulars, theſe two things will do it, *Likeneſs* and *Obedience*. For the firſt, (a) *Similis Simili* is a common ſaying, and common experience proveth it true: *Likeneſs* ever breedeth *liking*. As men we ſee are beſt *pleaſed* every one with ſuch *notions* and expreſſions, as ſort beſt with their *own fancies*, and with *ſuch companions* as are of their *own temper*. So *good Souldiers* are beſt pleaſed with thoſe that are *valiant*, like themſelves: and *good Wits* with thoſe that are *facetious*, like themſelves: and *good Scholars* with thoſe that are *judicious*, like themſelves: and accordingly it is with all other ſorts of men in their kinds. Yea, of ſo great moment is *likeneſs* unto *complacency*; as that two men, if they be of *different diſpoſitions*, as it may be the one of a quick, ſtirring and active; the other of a ſlow, remiſs, and ſuffering ſpirit; or it may be the one of an open, free and pleaſant converſation; the other of a ſad, cloſe, and reſerved temper: although they may be *honeſt* and *holy* men both; yet I ſay two ſuch men will take little pleaſure either in the company of the other, as experience alſo ſheweth. (b) *Oderunt hilarem triſtes*, &c.

a ὅμοιος ὁμοίῳ τέρπει. Ariſt. 2. Rhetor.

b Horat. Epiſt. 18.

13. Now a *wicked man* is altogether *unlike God*, both in his *inward Affections*, and in his *outward Converſation*. He *loveth* the ways of ſin, which God *hateth*: and (a) *hateth to be reformed*, which God *requireth*. He (b) *ſpeaketh well of* evil men, as the *covetous*, and others *whom God abhorreth*; and (c) *caſteth out their names as evil*, in whom God delighteth. Is it poſſible that God who is (d) *light* ſhould take pleaſure in him that is nothing but *darkneſs*? And God, who is (e) a *Spirit*, in him who is nothing but *fleſh*? And God, who is (f) *Love*, in him who is nothing but rancour, and malice, and uncharitableneſs? And God, who is (g) *righteous in all his ways, and holy in all his works*, a juſt, a merciful, a bountiful God: in him who is altogether *unclean*, or *unjuſt*, or *cruel*, or *covetous*? It cannot be.

a Pſal. 50. 17.
b Pſal. 10. 3.
c Luke 6. 22.
d 1 Joh. 1. 5.
e Joh. 4. 24.
f 1 Joh. 4. 16.
g Pſal. 145. 15.

14. But then as for the *Godly*, no marvel if both their *perſons* and *ways* be well pleaſing unto God; being that both their *perſons* are inwardly *renewed* after his *Image*, and their *ways* alſo outwardly *framed* after his *Example*. They *love* what he loveth, *hate* what he hateth in the Affections of their hearts; and they are (a) *followers of God as dear children* in the converſation of their *lives*. They deſire and endeavour to be (b) *holy* as he is holy; (c) *perfect* as he is perfect; and (d) *merciful* as he their heavenly Father is merciful. And as earthly *Parents*, though they love all their *Children* well, yet commonly love thoſe beſt that are *likeſt* themſelves: ſo our heavenly Father is well pleaſed with all his *Children*, becauſe they are indeed all *like* him; but *beſt pleaſed* with thoſe that nearlieſt *reſemble him*. The more we grow in *likeneſs to him*, the more ſhall we grow alſo in *liking with him*.

a Eph. 5. 1.
b 1 Pet. 1. 16.
c Mat. 5. 48.
d Luke 6. 36.

15. The other thing wherewith to *pleaſe God*, is our *Obedience*, when he beholdeth in our ways a proof of our *willing* and chearful *ſubjection* to his moſt righteous *Commands*. All Superiours are *beſt pleaſed* with thoſe that owe them *ſervice*, when they find them moſt pliable to their *Wills*, and moſt careful to obſerve what is given them in *charge*: neither are ever ſo much, or ſo juſtly *diſpleaſed* with them, as when they ſee them to ſlack their own *Obedience*, and ſlight their *Commands*. Do you think the *Centurion* could have been *pleaſed* with thoſe he had under him, if (a) when he ſaid to one *Come*, he ſhould have gone the other way? And to another *Go*, he ſhould have *ſtood ſtill*? And to another, *Do this*, he ſhould have left that undone, and *done* the quite contrary? *Obedience* is a thing wherein God (b) more delighteth than in *Sacrifice*, and the keeping of the Command-ment will *pleaſe* him better than a *Bullock that hath horns and hoofs*. The Apoſtle giveth this very reaſon, in *Rom.* 8. why (c) *they that are in the fleſh* (carnal and worldly

a Mat. 8. 9.
b 1 Sam. 15. 21.
c Rom. 8. 7, 8.

worldly men) *cannot pleaſe God*, even becauſe the *carnal mind is not ſubject to the Law of God, neither indeed can be*, ſo long as it continueth carnal. Intimating, that if it could be *ſubject*, it could not chuſe but *pleaſe*.

16. Great therefore is the vanity of thoſe men, who think to gain and to hold the *favour of God* by the outward performances of *Faſting*, *Prayer*, *Almſdeeds*, hearing Gods *Word*, receiving the Holy *Sacrament*, and the like; (juſt as the *hypocritical Jews* of old did by *Sacrifices* and *Oblations*:) when as all the while their *hearts* are rotten, and their *converſation* baſe. But let not any of us deceive our ſelves with vain confidences. For as the *Lord* of old often cried down *Sacrifices* by his Prophets, though they were in thoſe times a neceſſary and principal part of that *holy worſhip* which himſelf had preſcribed: ſo no doubt he will now reject theſe *outſide ſervices*, though otherwiſe and in themſelves *excellent duties* in their kinds; if there be no more in them but *meer outſide*. And they are no better where there is not withal a conſcience made of *Obedience*. The Lord who (a) *weigheth the ſpirits*, (as it is a little before in this Chapter) and (*b*) *ſearcheth the hearts and reins*; ſeeth the falſeneſs of our *ſpirits*; and obſerveth every prevaricating ſtep both of our hearts and lives. There is no dallying therefore with him: either let us ſet our hearts and our faces aright, and (*c*) *make ſtraight ſteps to our feet*, or our ways will not pleaſe the Lord. (d) *Deus non volens iniquitatem*, he is a God that hath *no pleaſure in wickedneſs*, Pſal. 5.

a Prov. 16. 2.
b Jer. 17. 10.
c Heb. 12. 13.
d Pſal. 5. 4.

17. We have hitherto enquired into the *Reaſons* why we ſhould endeavour *to pleaſe the Lord*: and into the *means* how it may beſt be done. There remains yet a *third Enquiry*, which concerneth the ſucceſs or the Event; and that is, how it cometh about, that ſuch poor things as our beſt *Endeavours* are, ſhould ſo far find *acceptance* with the Lord as to *pleaſe* him. *Likeneſs* indeed will pleaſe, and *Obedience* will pleaſe: But then it ſhould be ſuch a *likeneſs*, as will hold at leaſt ſome tolerable proportion with the *Exemplar*; ſuch *Obedience*, as will punctually anſwer the *Command*: and ſuch is not ours. True it is, if the Lord ſhould look upon our very *beſt Endeavours* as they come *from us*, and reſpect us but according to *our merit*; he might find in every *ſtep* we tread, juſt matter of *offence*, in none of *acceptance*. If he ſhould (a) *mark* what is done amiſs, and be *extreme* in it, no fleſh living could be able to *pleaſe* him. It muſt be therefore upon other and better grounds than any *deſert* in us, or in our *ways*, that God is graciouſly *pleaſed to accept* either of us or them. The Apoſtle hath diſcovered *two* of thoſe grounds, and joined them both together in a ſhort paſſage in *Heb.* 13. ((*b*) *Now the God of peace make you perfect in every good work to do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt.*) Implying that our *good works* are pleaſing unto him upon theſe *two grounds*: *Firſt*, Becauſe *he worketh* them in us: *Secondly*, Becauſe he looketh upon us and them *in Chriſt*.

a Pſal. 130. 3.
b Heb. 13. 21.

18. *Firſt*, Becauſe *he worketh them* in us. As we ſee (*) moſt men take pleaſure in the *Rooms* of their own contriving, in the *Engines* and *Manufactures* of their own *deviſing*, in the *Fruits* of thoſe Trees which themſelves have *planted*. Now the *crooked ways* of evil men, that walk according to the courſe of the World, are indeed the *Works of the Devil*; he is (a) *the ſpirit that worketh in the children of diſobedience*, Eph. 2. ſuch works therefore may *pleaſe the Devil*, whoſe they are: But it is not poſſible they ſhould *pleaſe God* who ſent his Son into the World, on purpoſe (*b*) *to deſtroy the Works of the Devil*. And as for thoſe *ſtrayings* alſo and *outſteppings*, whereof Gods faithfulleſt ſervants are now and then guilty, although they be not the *Works of the Devil* (for he hath not now ſo much power over *them* as to work *in them*) yet are they ſtill (*c*) the *Works of the fleſh*, as they are called, *Gal.* 5. Such works therefore may be *pleaſing to the fleſh*, whoſe they are: but they are ſo far from being *pleaſing unto God*, that they rather (d) *grieve his holy Spirit*. The works then that muſt *pleaſe God*, are ſuch as *himſelf* hath wrought in us, by that his *holy Spirit*; which are therefore called (e) *the fruits of the Spirit* in the ſame *Gal.* 5. As it is ſaid by the Prophet ((f) *O Lord, thou wilt ordain peace for us, for thou alſo haſt wrought all our works in us.*) And again in the Pſalm, ((*g*) *The Lord ordereth*

* Πάντες ἀγαπῶσι μᾶλλον τὰ αὑτῶν ἔργα, ὥσπερ οἱ γονεῖς, καὶ οἱ ποιηταί. Ariſt. 4. Ethic. 2.

a Eph. 2. 2.
b 1 Joh. 3. 8.
c Gal. 5. 19.
d Eph. 4. 30.
e Gal. 5. 22.
f Iſa. 26. 12.
g Pſal. 37. 23.

ordereth a good mans ways, and maketh them acceptable unto himself) they are therefore *acceptable* unto him, because they are *ordered* by him.

19. That is *one ground.* The other is because God looketh not upon us as we are in our selves, neither dealeth with us according to the rigour of a *legal Covenant:* but he beholdeth us (a) ἐν ἠγαπημένῳ, in the face of his *beloved One*, even Jesus Christ his only Son, and as under a *Covenant of Grace.* He is (*b*) *his beloved Son, in whom* alone *he is well pleased* for his own sake; and in whom, and for whose sake alone it is, if at any time he be well pleased with any of *us*, or with any of *our Ways.* For being *by him*, and (*c*) *through faith* in his Name, made the *children of God* by adoption and grace, he is now pleased with us, as a *loving Father* is with his *beloved Child.* As a *loving Father* taketh in good part the *willing Endeavours* of his *Child*, to do whatsoever he appointeth him, though his performances be very small: So the Lord is graciously pleased *to* (d) *accept* of us, and our *weak services*, according to that *willingness* we have, and not according to that *exactness* we want: *not weighing our merits, but pardoning our offences*, and passing by our imperfections, as our loving Father in *Jesus Christ.* That is the other ground.

a Eph. 1. 6. b Mat. 3. 17. c Gal. 3. 26. d Θεῷ εἶλον τὸ χρῆ δυναμιν. Nazianz. Orat. 20.

20. And we doubt not, but the *acceptance* we find with God upon these *two grounds*, if seasonably applied, will *sustain the soul* of every one that truly feareth God, with *strong comfort*, against *two* great and common discouragements, whereunto he may be subject: arising the *one* from the sense of *mens displeasure*; the *other* from the conscience of his *own imperfections.* Sometimes *God and his own heart* condemn him not, and yet the *World* doth; and that troubleth him: Sometimes *God and the World* condemn him not, and yet *his own heart* doth; and that troubleth him more. If at any time it be either *thus* or *so* with any of us, let us remember but thus much, and we shall find *comfort* in it; that although we can neither please *other men* at all, nor *our selves* sufficiently; yet our Works may for all that be graciously *accepted* by our good God, and so our *ways may please the Lord.*

21. But I forbear the amplification of these *comforts:* that I may proceed from the *Antecedent* in those former words (*when a mans ways please the Lord*) of which I have spoken hitherto; unto the *Consequent* in the remaining words (*he maketh even his Enemies to be at peace with him.*) Wherein also, as in the former part, we have three things observable. The *Persons*, the *Effect*, the *Author.* The *Persons*, a *mans Enemies*; the *Effect*, *Peace*; the *Author*, the *Lord.* (*He maketh a mans Enemies to be at peace with him.*) The words being of an easie understanding, will therefore need the less opening. Only thus much briefly. First for the *Persons*, they that wish him ill, or seek to do him Harm in his Person, Estate or good Name, they are a *mans Enemies.* And *Solomon* here supposeth it possible, that a man whose *Ways please the Lord*, may yet have *Enemies:* Nay, it is scarce possible it should be otherwise; (a) *Inimici Domestici*, rather than fail, *Satan* will stir him up Enemies out of *his own house.* 2. And these Enemies are then said to be *at peace with him* (which is the *Effect*) when either there is a change wrought in *their Affections*, so as they now begin to bear him *less ill-will* than formerly they have done; or when at least-wise their *evil Affections* towards him are so bridled, or their power so restrained, as not to break out into *open hostility*, but (whatsoever their thoughts are *within*) to carry themselves fairly and peaceably towards him *outwardly*; so as he is at a *kind of peace* with them, or howsoever sustaineth *no harm* by them. Either of which when it is done, it is *thirdly*, (b) *Mutatio dextræ excelsi*, it is merely the *Lords doing*, and it may well be marvellous in our Eyes; It is *he that maketh* a mans Enemies to be at peace with him.

a Mat. 10. 36. b Psal. 77. 10. juxta vulgat.

22. *The scope* of the whole words is to instruct us, that the fairest and likeliest way for us to procure *peace with men*, is to order our ways so as to *please the Lord.* You shall therefore find the *favour of God*, and the *favour of men* often joined together in the Scriptures, as if the one were (and so usually it is) *a consequent*

of the other. So it is ſaid of our bleſſed Saviour (*Luke* 2.) that (a) *he encreaſed in favour with God and men.* (b) *My ſon, let not mercy and truth forſake thee,* &c. *ſo ſhalt thou find favour and good underſtanding in the ſight of God and man,* ſaith our *Solomon*, Prov. 3. And S. *Paul*, Rom. 14. ((c) *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.*) In all which places *favour* and *acceptation* with God goeth before: *favour* and *approbation* with men followeth after.

a Luke 2. 52.
b Prov. 3. 3,4.
c Rom. 14. 18.

23. You may ſee the proof of it in the whole courſe of the *Sacred Story:* wherein the Lords dealing with *his own people* in this kind is remarkable. When they ſtarted aſide to walk after their own counſels, and diſpleaſed him, how he ſtirred them up enemies round about them; how he ſold them into the hands of thoſe that ſpoiled them; how he *hardened the hearts* of all thoſe that contended with them, that they ſhould *not pity them.* Again, on the other ſide, when they *believed* his Word, *walked* in his Ways, and *pleaſed him*, how he raiſed them up *friends*, how he made their *Enemies* to bow under them, how he enclined the hearts of *Strangers* and of *Pagans* to pity them. Inſtances are obvious, and therefore I omit them.

24. Of which *Effect* the firſt and *principal cauſe* is none other than the *over-ruling hand* of God, who not only diſpoſeth of all outward things according to (a) *the good pleaſure of his will*, but hath alſo in his hands the *hearts* of all men, even of the greateſt (*b*) *Kings*, *as the rivers of water*, to turn them which way ſoever he will: as our *Solomon* ſpeaketh at the 21. Chapter of this Book. The Original there is (פלגי מים *Palge majim*) as you would ſay, the *diviſions of waters.* Which is not to be underſtood of the *great Rivers*, though the *greateſt* of them all, even the wide and *great Sea* alſo is in the hands of God, to turn which way ſoever he will: (as he *turned* the waters of the *Red Sea backwards* to let his *people* go through, and then *turned them forward* again to overwhelm their *enemies.*) But the Alluſion there is clearly to the *little trenches*, whereby in thoſe drier *Eaſtern Countries*, husbandmen uſed to derive water from ſome *Fountain* or *Ciſtern* to the ſeveral parts of their (*c*) *Gardens*, for the better nouriſhing of their *Herbs* and *Fruit-trees.* Now you know when a Gardiner hath cut many ſuch *trenches* all over his *Garden*, with what eaſe he can *turn the water* out of any one into any other of thoſe Channels: ſuffering it to run ſo long in one, as he thinketh good, and then *ſtopping* it thence, and *deriving* it into another, even as it pleaſeth him, and as he ſeeth it moſt *conducible* for the neceſſities of his *Garden:* With much more eaſe can the Lord ſtop the *current* of any mans favour and affections in the courſe wherein it preſently runneth, and *turn it* quite into another Channel: *drying* it up againſt one man, and *deriving* it upon another, even as it ſeemeth good in his ſight, and as will beſt ſerve other his holy and juſt purpoſes; whether he intend to *chaſtize* his Children, or to *comfort* them, or to exerciſe any other part or paſſage of his bleſſed *providence* upon them. Thus (d) *he gave his people favour in the ſight of the Ægyptians*, ſo as they lent them all their *precious things* at their departure, who but a little before had conſulted the *rooting out* the whole generation of them. And thus after that in his *juſt diſpleaſure* againſt them for their ſins, he had (e) *given them over into captivity into their enemies hands:* when he was *pleaſed* again with their Humiliations, he not only *pitied* them himſelf, *according to the multitude of his mercies*; but he turned the hatred of *their Enemies* alſo into compaſſion, and *made all thoſe that had led them away captives, to pity them*, as it is in Pſalm 160.

a Eph. 1. 5.
b Prov. 21. 1.
c Ἐν ᾧ δένδρα κεδνὰ φύεται ἠὲ μύρικες ἠδὲ τανύφυλλαι ἄπιοι. ——Homer. Odyſſ. 11.
d Exod. 11. 1.
e Pſal. 106. 40, 44.

25. The Lord is a *God of Power*, and therefore can work ſuch effects as he pleaſeth for our *peace* without any apparent means on our parts. But being withal a *God of order*: for the moſt part therefore, and in the ordinary courſe of his *providence*, he worketh his own purpoſes by *ſecond Cauſes*, and ſubordinate *means.* At leaſt he hath ſo *tied us* to the uſe of *probable means* for the bringing about of what he hath promiſed, that although we ought to be *perſwaded he can*, yet we may not *preſume he will* work our good without our Endeavours. Now *the*

ſubor-

ſubordinate means to be uſed on our part, without which we cannot reaſonably expect that God ſhould *make our Enemies to be at peace with us*; is our fair and amicable converſation with others. For (a) *who will harm you, if ye be followers of that which is good?* ſaith St. *Peter*. As if he had ſaid, ſo long as you carry your ſelves *graciouſly* and *wiſely*, if the *hearts* of your *Enemies* will not be ſo far wrought upon as to love and *affect* you; yet their *mouths* will be *muzled*, and their hands *manacled* from breaking out into any outragious either terms or *actions of open hoſtility*: ſo as you ſhall enjoy *your peace* with them in ſome meaſure. Though they mean you *no good*, yet they ſhall do you *no harm*. a 1 Pet. 13.

26. But it may be objected, both from *Scripture* and *Experience*, that ſundry times when a mans Ways are right, and therefore *pleaſing unto God*, his *Enemies* are nothing leſs, if not perhaps much more, *enraged* againſt him than formerly they were. Our Saviour often foretold his Diſciples, that they ſhould (a) *be hated of all men for his ſake*. And *David* complaineth in *Pſal.* 38. of ſome that were (b) *againſt him, eo nomine*, and for that very reaſon, becauſe he was a *follower of that which was good*. What a ſeeming diſtance is there between the Prophets and the *Apoſtles* ſpeeches? Or elſe how may they be reconciled? (c) *Who is he that will harm you if you be followers of that which is good?* ſaith the one: Yea, ſaith the other, there *are ſome againſt me*, even therefore, *becauſe I follow that which is good*. As if by ſeeking to *pleaſe God*, he had rather loſt his *friends* than gained his *Enemies*. a Matth. 10. 22. —— 24. 9. b Pſal. 38. 20. c 1 Pet. 13.

27. There are ſundry *Conſiderations* that may be of good uſe to us in the preſent difficulty: As *Firſt*, if God have *not yet made our Enemies to be at peace with us*, yet it may be he will do it *hereafter*: being no way bound to us, we may give him leave to take his own time. (a) *Non eſt veſtrum nôſſe*, if it be not for us to *know*, much leſs is it for us to *preſcribe*, *the ſeaſons which the Father hath kept in his own power*. It is his *Prerogative* to appoint the *times*, it is our *Duty* to wait (b) *his leiſure*. It may be, (*ſecondly*) neither is it unlikely, that we do not (c) ὀρθοποδεῖν, walk with an *even foot*, and by a ſtraight line; But *tread awry* in ſomething or other which *diſpleaſeth God*; and for which he ſuffereth their enmity to continue. But it is more certain, (*thirdly*) that we *pleaſe* him, but *imperfectly*, and *in part*: even as thoſe *Graces* wherewith we *pleaſe* him, are in us but *imperfectly*, and *in part*. And therefore no marvel, if *our peace* alſo be but *imperfect*, and *in part*. Poſſibly he will procure *our peace* more, when we *pleaſe him* better. a Acts 1. 17. b Pſal. 27. 14. c Gal. 2. 14.

28. But where none of theſe, or the like *Conſiderations* will reach home; it will ſufficiently clear the *whole difficulty*, to conſider but thus much, (and it is a *plain* and *true* anſwer) that generally all Scriptures that run upon *temporal promiſes*, are to be underſtood ὡς ἐπὶ τὸ πολύ, not as *univerſally*, but as *commonly* true: Or (as ſome Divines expreſs it) (a) *cum exceptione crucis*, not *abſolutely* and without all *exception*, but evermore, with this reſervation, unleſs the Lord, in his infinite Wiſdom, ſee cauſe why it ſhould be good for us to have it otherwiſe. But this you ſhall ever obſerve withal, (and it infinitely magnifieth the *goodneſs* of our gracious Lord and God towards us;) that where he ſeeth it not good to give us *that bleſſing in ſpecie*, which the Letter of the Promiſe ſeemeth to import; he yet giveth it us *eminenter*; that is to ſay, if not that, yet ſome other thing fully as good as that, and which he well knoweth (though perhaps we cannot yet apprehend it ſo) to be preſently (b) *far better* for us than that. Say he do not give us *Wealth* or *Advancement*, yet if he give us a *contented mind* without them, is it not better? Say he do not ſpeedily remove a *temptation* from us, whereunder we groan, (which was St. *Paul*'s Caſe;) yet if he ſupply us (c) with a *ſufficiency of grace* to encounter with it; is it not better? So in the preſent Caſe, if he do not preſently *make our Enemies to be at peace with us?* yet if he teach us to profit by their *Enmity*, in exerciſing our a Melanct. hon. b —— *mutat utiliori dono.* Bernard. ſerm. 5. de quadrag. c 2 Cor. 12. 9.

faith

faith and *patience*, in quickning us unto *prayer*, in furthering our *humiliations*, or encreasing any other *grace in* us, is it not every way and incomparably better? Now will any wise man tax him with breach of *Promise*, who having promised a *Pound of Silver*, giveth a *Talent of Gold?* Or who can truly say, that that man is not *so good* as his Word, that is apparently *much better* than his Word?

29. From the *Words* thus cleared may be deduced many profitable *Inferences*, for our further instruction; but that the time will not suffer us to enlarge them. As *first*, We may hence know, what a blessed and desirable thing *Peace* is: not only that *inward peace* with God, and in our own breasts, which (a) *passeth all understanding*: but even this *outward peace* with men. When the Holy Spirit of God here in the *Text* useth it as an especial strong inducement to quicken us up the rather to the performance of that *with chearfulness*, which we are *in Duty* bound to perform howsoever, in seeking *to please the Lord*. We may learn hence (*secondly*,) if at any time we unfeignedly *desire peace*, by what course we may be likeliest to *procure it*. Preposterous is the course, which yet most of men take, when to *make their Peace* with mortal men, they *hazard the disfavour* of the Eternal God. The right and ready way is chalked out in the *Text*: First, to make our peace with God, *by ordering our Ways* so as to *please him*; and then to *commit our Ways to his ordering*, by leaving the whole *success* to him: and so doing it is not possible we should miscarry. Those that are now *our Enemies*, either he will *turn their hearts* towards us, so as to become *our Friends*, if he seeth that good for us; or else he will so *curb* and *restrain* them, that with all their *Enmity* they shall not be able to do us any *harm*, if he see that better for us; or if by his just sufferance they *do us harm* one way (and yet he will not suffer that neither, unless he see that *absolutely best* for us) it shall be recompensed to us by his good providence, in a far *greater comfort* another way. We may learn hence, (*Thirdly*) how hateful the practice is, and how wretched the condition of *Make-bates*, *Tale-bearers*, *Whisperers*, and all those that sow dissention among Brethren. *Light* and *Darkness* are not more contrary than are Gods Ways and theirs. He is the *Author of Peace*, and *lover of Concord:* they are the Authors of *Strife*, and lovers of *Discord*. It is his Work to *make a mans enemies to be at peace with him:* It is their business to *make a mans friends to be at odds with him*. We may learn hence (*Fourthly*,) if at any time *our Enemies* grow to be at *peace with us*; to whom we owe it. Not *to our selves*; it is a thing beyond our *power* or *skill* to win them: Much less, *to them*; whose *Malice* is stiff, and will not easily relent. But it is principally *the Lords* own Work. He is (*b*) *the God of Peace*, which maketh men (c) *to be of one mind in an house*; it is he that (d) *causeth wars to cease in all the Earth*, and that giveth unto his people (e) *the blessing of peace*. And therefore the *glory* of it, and the *thanks* for it, belong to him alone.

1. a Phil. 4. 7.
2.
3.
4.
b Heb. 13. 20.
c Psal. 68 6.
d —— 46. 9
e —— 29. 11.

30. But I willingly omit all further enlargement of these *inferences*, that I may somewhat the longer insist upon one other *inference* only, very needful to be considered of in these times; which is this. We may hence learn, (*Fifthly*) if at any time we want *peace*, probably to guess where *the fault* may partly be, and that by arguing from the *Text thus*. I read here, that *when a mans ways please the Lord, he maketh his Enemies to be at peace with him*: I find in mine no relenting, but an utter averseness from peace (a) *I am for peace, but when I speak to them thereof, they make them ready to battel*:) I have cause therefore to fear that all is not right with me: either *my heart* is not right, or my *ways* are not right: I will examine them both throughly, and search if I can see (*b*) *any way of wickedness* in me, for which my God may be justly displeased with me, and for which he thus stiffneth *mine Enemies* still against me.

5.
a Psal. 120. 6.
b Psal. 139. 24.

31. Thus to be jealous over our selves with a *godly jealousie*, would not only work in us a due consideration of *our ways*, that so we might *amend* them, if

there

there be cauſe: but would be alſo of right uſe to *prevent* two notable pieces of Sophiſtry, *two egregious fallacies*, wherewith thouſands of us deceive our ſelves. The *former fallacy* is, that we uſe many times, eſpecially when our Enemies do us manifeſt wrong, to impute our ſufferings wholly to their iniquity, whereof we ſhould do wiſelier to take ſome of the blame upon our ſelves. Not at all to *excuſe them*, whoſe proceedings are *unjuſt*, and for which they ſhall bear their own burthens: But to *acquit the Lords* proceedings who ſtill is *juſt*, even in thoſe things wherein men are *unjuſt*. Their *hearts*, and *tongues*, and *hands*, are againſt us, only out of that (a) περισσία κακίας, that *ſuperfluity of malicioufneſs* wherewith their naughty hearts abound, and for to ſerve their own *curſed Ends*; which is *moſt unjuſt* in them. But the Lord ſundry times hardneth their *hearts*, and whetteth their *tongues*, and ſtrengthneth their *hands* againſt us in ſuch ſort, to chaſten us for ſome *ſinful Error*, *Neglect*, or *Luſt* in part ſtill remaining in us *unſubdued*; which is *moſt juſt* in him.

a Jam. 1. 21.

32. For (as I touched in the beginning) a mans *heart* may be right *in the main*, and his Ways *well-pleaſing* unto God in regard of the *general* bent and intention of them: and yet by *wrying aſide* in ſome one or a few particulars, he may ſo *offend* the Lord, as that he may in his *juſt diſpleaſure* for it, either raiſe him up new Enemies, or elſe continue the old ones. As a loving *father* that hath entertained a good opinion of his *ſon*, and is well pleaſed with his behaviour in the *generality* of his carriage, becauſe he ſeeth him in moſt things *dutiful* and *towardly*; may yet be ſo far *diſpleaſed* with him for ſome *particular neglects*, as not only to *frown* upon him, but to give him *ſharp correction* alſo. *Sic parvis componere magna.* Not much otherwiſe is it in the dealing of our *heavenly Father* with his *children*. We have an Experiment of it in *David*, with whom doubtleſs God was well pleaſed for the main courſe of his life: otherwiſe he had never received that ſingular teſtimony from his own mouth, that he was (a) *ſecundum cor*; a *man after his own heart*; yet becauſe he ſtepped aſide, and that very fouly *in the matter of Uriah* the Text ſaith, 2 *Sam.* 11. that (*b*) the *thing that* David *had done, diſpleaſed the, Lord:* and that which followed upon it in the enſuing Chapter was, the Lord (*c*) *raiſed up Enemies againſt him* for it *out of his own houſe.*

a Acts 13. 22.

b 2 Sam. 11. 27.

c 12. 11.

33. The *other fallacy* is, when we cheriſh in our ſelves ſome *ſinful Errors*, either in *judgment* or *practice*, as if they were the *good ways* of God, the rather for this, that we have *Enemies*, and meet with *Oppoſition:* as if the *Enmity* of men were an infallible mark of a *right way*. The Words of the *Text* ye ſee, ſeem rather to incline quite the other way. Indeed the very truth is, neither the *favour* or *diſfavour* of men, neither their *approving* nor *oppoſing*, is any certain *mark* at all either of a good or of a bad way. Our *Solomon* hath delivered it poſitively (and we ought to believe him,) *Eccl.* 9. that (a) *no man knoweth either love or hatred, by all that is before them.* It is an error therefore of dangerous conſequence, to think that (*) *the enmity of the wicked* is an *undoubted mark* either of *truth* or *goodneſs*. Not only for that it wanteth the Warrant of *truth* to ſupport it, (which is common to it with all other *Errors:*) but for two other eſpecial reaſons beſides. The one is, becauſe through blind *ſelf-love* we are apt to dote upon our *own opinions* more than we ought. How confidently do ſome men boaſt out their own (*b*) *private fancies* and unwarranted ſingularities, as if they were the *holy ways of God*. The other reaſon is, becauſe through wretched *uncharitableneſs* we are apt to ſtretch the Title of the *wicked* further than we ought. How freely do ſome men condemn all that *think* or *do* otherwiſe than themſelves, but eſpecially that any way *oppoſe* their courſes, as if they were the *wicked of the World*, and *Perſecutors of the godly!*

a Eccl. 9. 1.

* *Non ex paſſione certa eſt juſtitia: ſed ex juſtitia, paſſio gloriоſa.* Aug. 1. cont. Epiſt. Parmem. c. ult.

b τοῦτο τὸ σεμνὸν ὄνομα [πίστεως ſc.] τοῖς ἰδίαις αὐθέσι φιλονεικίαις παρεσυρόμην. Nazainz Orat. 34.

34. For the avoiding of both which *miſchiefs*, it is needful we ſhould rightly both *underſtand* and *apply* all thoſe places of Scripture which ſpeak of that oppoſition

Oppoſition, which is ſometimes made againſt *truth* and *goodneſs*. Which *oppoſition* the Holy Ghoſt in ſuch like places intended not to deliver as a mark of godlineſs; but rather to propoſe as an *Antidote* againſt Worldly fears and diſcouragements: That if in a *way* which we know upon other and impregnable *Evidences* to be certainly *right*, we meet with *oppoſition*; we ſhould not be diſmayed at it, as if ſome ſtrange thing had befallen us, ἀγαπητοὶ μὴ ξενίζεσθε, *Beloved*, (a) *think it not ſtrange*, ſaith St. *Peter* (concerning all ſuch trials as theſe are) *as if ſome ſtrange thing had happned*: becauſe it is a thing that at any time may and ſometimes doth happen. But now to make ſuch *oppoſition* a κρίτηριον or *mark* whereby infallibly to judg of *our ways* whether they be right or no (as ſome out of the ſtrength of their heat, or ignorance, have done) is to abuſe the *holy Scriptures*, to pervert the meaning of the *Holy Ghoſt*, and to lead men into a maze of *Uncertainty* and *Error*. We had all of us need therefore to beware, that we do not like *our own ways* ſo much the better becauſe we have *Enemies*: it is much ſafer for us to *ſuſpect* leſt there may be ſomething in us otherwiſe than ſhould be, for which the Lord ſuffereth us to *have Enemies*.

a 1 Pet. 4. 12.

36. And now the God of *grace* and *peace* give us all grace to order our *ways* ſo as may be *pleaſing in his ſight*: and grant to every one of us, Firſt, *perfect peace* with him, and in our own conſciences; and then ſuch a meaſure of *outward peace* both publick and private, with all our Enemies round about us, as ſhall ſeem good in his ſight. And let the *peace of God* which paſſeth all underſtanding keep our *hearts and minds in the knowledge and love of him, and of his Son Jeſus Chriſt our Lord*: And let the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be upon us, and upon all them that *hear his word* and *keep it*, at this preſent time and for evermore. *Amen, Amen.*

AD

AD

AULAM.

The Third Sermon.

NEWARK. 1633.

1 Pet. 2. 17.

Honour all men, Love the Brotherhood.

WHen the Apoſtles preached the Doctrine of *Chriſtian Liberty*; a fit opportunity was miniſtred for *Satans Inſtruments* to work their feats upon the new-converted *Chriſtians*, *falſe Teachers* on the one ſide, and *falſe Accuſers* on the other. For taking advantage from the very name of *Liberty*, the Enemies of their *Souls* were ready (*a*) ἐπεισδιδάσκαλεῖν, to *teach them* under that *pretence* to deſpiſe their *Governours*: and no leſs ready the enemies of their *Faith*, καλαλεῖν to *ſpeak evil of them* under that *colour*, as perſons *licentious* and ill-affected to *Government*. The Preventing of which, whether *abuſes* or *miſconſtructions* of ſo wholſom *a doctrine*, cauſed the holy Apoſtles to touch ſo often, and to beat ſo much (as in their Writings they have done) upon the argument of *Chriſtian ſubjection* and *obedience*: as a duty highly concerning all thoſe upon whom *the Name of Chriſt* is called, both for their *Conſciences*, and *Credits* ſake, chearfully to perform. If there be in them at all any care, either to diſcharge a *good Conſcience* before God, or to preſerve their own and *the Goſpels reputation* before men: they muſt endeavour both to do (*c*) *the will of the moſt Wiſe God*, and to *put to ſilence the ignorance of fooliſh men*, by ſubmitting (*d*) *to every humane Creature* that the Lord hath ſet over them *for his ſake*. 1.

a —— εἴ τις ἑτεροδιδασκαλεῖ. 1 Tim. 6. 1. —— 3.

b — ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν. Hic. verſ. 12.

c — Verſ. 15.

d —— πάσῃ ἀνθρωπίνῃ κτίσει. —— verſ. 13.

2. This I conceive to be *the ſcope* of that part of the Chapter whence *the Text* is taken: which I now ſtand not with farther curioſity to *Analyze*. Suffice it us to know, that in this ſeventeenth verſe St. *Peter* ſhutteth up his *general Exhortation* concerning *ſubjection to Superiours* in *four* ſhort Precepts or *Aphoriſms* of Chriſtian life. [*Honour all men. Love the Brotherhood. Fear God. Honour the King.*] Which *four*, though conſiderable alſo *apart*, and as each hath a complete ſence within it ſelf: may yet not unfitly be ranged, and that agreeably (as I conceive) to the Apoſtles intendment, into *two Combinations*. The

two

two former into one as thus: *Honour all men*] but not all men alike: you must be ready to do all offices of respect and love, as occasion serveth to *every man*; but yet you are to remember that your *brethren in Christ* may claim a nearer and deeper interest in your *affections* (and so in the *exercise* of your charity too) than *they that are without* have any reason to do. *Honour all men*: but especially *love the Brotherhood*. The *two latter* also into one, thus: [a] *Fear God and the King*; where the *fear* of the one will consist with the *fear* of the other. But where they are *incompatible*, hold fast to *the fear of God* howsoever: but even in that case, where you may not *fear the King*, you must yet do him all the *honour* otherwise that may be. *Fear God*, yet *honour the King* too.

a Prov. 24.21.

3. We shall now hold us to the former *Combination* only: consisting of these two Precepts, *Honour all men*, *love the Brotherhood*. In either of which we may observe; First, the *Duty*, what it is: and then how that duty is either extended or limited in regard of the *Object*. The duties are, *Honour* and *Love*. The duty of *Honour* in the former Precept: tand that extended to every man. *Honour all men*. The duty of *Love* in the latter Precept: and that limited to the Brethren, *Love the Brotherhood*. Of which in their order: keeping the same method in both; even this, to consider first *Quid nominis*, then *Quid Juris*, and lastly *Quid facti*. The first, by opening the *Duty*, and *what* we are to do: The next, by enquiring into the *Obligation*, and *why* we are so to do: The last, by examining our *Performance*, and whether we do therein as we ought to do or no. And first of the former Precept, *Honour all men*.

a — *importat quandam testificationem de excellentia alicujus.* Aquin. 2. 2. qu. 103. 1.

4. *Honour* properly, is an acknowledgment or (*a*) *testification* of some *excellency* or other in *the person honoured*: by some reverence or observance answerable thereunto. Thus we *honour God* above all, as being transcendently *excellent*: and thus we *honour our Parents*, our *Princes*, our *betters*, or *superiors* in any kind. And thus the word is clearly used in *the last* Precept of the four in this verse. *Honour the King*. But so to take it in this *first* Precept, would be subject to sundry *difficulties* and *inconveniences*: this especially above the rest, that the Scripture should here bind us to an *impossible* thing. Impossible, I say, not only *ex hypothesi* and by *consequent*, in regard of the weakness and corruption of our nature; (for so is *every good duty impossible* to be performed by us *without the grace of God* preventing and assisting us:) but impossible *ex natura rei*, as implying a flat *contradiction* within it self. For *honouring* (in that notion) being the *preferring* of some before other some; we should be bound by this *Text* (were the word so to be understood) to *prefer every man* before every other man: which how it should be possible for us to do, is beyond the wit of man to imagine. For, to *prefer all*, is in truth to *prefer none*: and so the Apostles command to *honour all men*, shall be all one upon the point, as if he had directly forbidden us to *honour any man*. It is necessary therefore (for the avoiding of this *contradiction*, and sundry other *absurdities* which would follow thereupon, and I omit) to take the word *Honour* in this place, in a signification somewhat looser and larger than the former: so as to import all that *esteem* or *regard*, be it more or less, which (either in *justice* or *charity*) is due to any man in respect of his *place*, *person*, or *condition*; according to the *eminency*, *merit*, or *exigency* of any of them *respectively*: together with the willing performance of such *just* and *charitable offices* upon all emergent occasions as in proportion to any of the said *respects* can be reasonably expected. In which sence, it is a possible thing for us to *honour*, not only our *Superiors*, that are over us, or above us; but our *Equals* too that are in the same rank with us: yea even our *inferiours* also, that are *below us*, or *under* us.

5. And in this *latitude* you shall find the word *Honour* sometimes used in the Scriptures: though not so frequently as in the proper signification. You have one example of it, in the seventh verse of the next Chapter: where St. *Peter* enjoyneth

enjoyneth husbands to *give honour to the Wife as to the weaker veſſel.* It was far from his meaning doubtleſs, that the *husband* ſhould honour the wife with the honour properly ſo called, that of *Reverence* or *Subjection*: For that were to *invert* the right order of things, and to *pervert* Gods Ordinance; who hath given *man* the preeminence, and commanded (*a*) *the woman to be in ſubjection.* The woman therefore may not by any means (*b*) ἀυθεντεῖν ἀνδρός, *uſurp authority over the man*: but it is her duty to (*c*) *reverence her husband*, and ſhe muſt *ſee that ſhe* do it. His meaning clearly is, that the *husband* ſhould cheriſh the *wife*, as one that (though in ſome degree of *inferiority*,) is yet his *yoke-fellow*; bearing with *the weakneſſes*, whether of her *Sex* or *Perſon*, framing to her *diſpoſition*, and yielding to her *deſires*, as far as *reaſon* and *wiſdom* will allow. "Being her *head*, "he muſt not make himſelf her *ſlave*, by giving her the *honour* of dutiful obſer- "vance and *obedience*: and yet, being his *Companion*, he may not make her "his *drudge*, by denying her the honour of a tender reſpect, and loving *condeſcenſion*. Which kind of honour is in ſome *meaſure*, and according to their different proportions, due alſo to be given by (*d*) *Parents* to their *Children*, and by the greateſt *Maſters* to the meaneſt of their *Servants*.

a 1 Cor. 14. 34.
b 1 Tim. 2. 11, 12.
c ἵνα φοβῆται. Eph. 5. 33.
d *Me habere honorem ejus ingenio decet,* Pater Plautinus in Afinar. Act. 1. Sc. 1.

6. We have another example of the like uſe of the word, 1 *Tim.* 5. where St. *Paul* biddeth [a] *Timothy honour Widows that are Widows indeed. Timothy* was a man of eminent rank in the Church of God, a *Biſhop*; and that of no mean See, but of *Epheſus* a famous City, and the chief Metropolis of *Aſia*: and the *Widows* he there ſpeaketh of, were (*b*) poor *old women*, ſuch as in thoſe times for the *mean ſervices* they were to perform to the *Saints*, were called alſo *Diaconiſſæ*, and were therefore to be maintained out of the contributions of the *Church*, and the Common Stock. The *parties* being of ſuch wide diſtance, it had been moſt *unſeemly* for him to have given to them; but extreme and moſt ridiculous *arrogancy* in them to have expected from him, any honour properly ſo called; honour of reverence and ſubjection. But the honour he was to give them, was ſuch as was meet for *perſons* of that quality, eſpecially in relation to their maintenance; that in the execution of his *Paſtoral charge*, amongſt his other cares, he ſhould take care that thoſe *widows* ſhould be *provided for* in fitting ſort; that ſo in the *Province of Epheſus* there might be no cauſe of ſuch complaint, as had formerly been by the *Grecians* at *Jeruſalem* Acts 6. that *their* [c] *widows were neglected in the daily miniſtration.*

a 1 Tim. 5. 3.
b *Hoc omne præceptum de his eſt viduis, quæ Eccleſiæ paſcuntur eleemoſynis.* Hieron. adver. Jovinian. lib.
c Act. 6. 1.

7. In like manner we are to underſtand the word *Honour* here in *the Text*: in ſuch a notion as may include (together with the *Honour* properly ſo called, and due to *Superiours* only) all thoſe fitting *reſpects* which are to be given to *Equals* and *Inferiours* alſo; which is a kind of honour too but more improperly ſo called. And then it falleth in, all one with that of St. *Paul. Rom.* 13. [*Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.*] As if he had ſaid, I would not any of you ſhould *be behind* with any man in any thing: but if you owe him any *duty*, perform it to the full. If any *honour* or *reſpect* in whatſoever *kind* or *degree* belong to him, account it as *due debt*: and let him have it, to the utmoſt of what can with *juſtice* or in *equity* be demanded. So that we then fulfil this Precept of our Apoſtle, when we are careful to our utmoſt *power* and beſt *underſtanding*, to reſpect every man, whether *Superiour*, *Equal* or *Inferiour* (*ſecundum gradum & meritum*:) according to his place and deſert. For thoſe *two* are as it were the *Standards*, whereby to meaſure out to every man his proportion of *Honour* in this kind: That is to ſay, every man is to be *honoured* and reſpected, according to *the dignity of his place*, whatſoever his deſerts are; and according to *the merit of his perſon*, whatſoever his *place* and condition be.

Rom. 13. 7.

8. It would be a tedious, indeed rather an endleſs task (and therefore I undertake it not,) to drive the *general* into its *particulars*: and to ſhew what

peculiar |*honours* and reſpects are due to *all eſtates* of men, conſidered in their ſeveral *ranks* and mutual *relations*. It muſt be the *care* of every godly wiſe man to inform himſelf the beſt he can for that matter, ſo far as may concern *himſelf*, and thoſe whom he may have occaſion to *converſe* withal: and it muſt be his *reſolution* to give *honour* to every man accordingly; that is to ſay, neither *more* or *leſs*, but as near as he can underſtand (within *a convenient latitude*) that which is juſtly his *due*. Yet let him take this withal, that where the caſe is *doubtful*, it is the ſafeſt courſe (leſt *ſelf-love* ſhould incline him to be *partial*) to pinch rather on *his own part*, than on *his Neigbours*, eſpecially if his *Superiour*; That is to ſay, rather to forego a good part of that honour, which he may think is due to *himſelf*, if he be not very ſure of it, than to keep back any ſmall part of that honour, which (for any good aſſurance he hath to the contrary) may fall due to *his neighbour*. Agreeably to the other Apoſtles advice, *Rom.* 12. that (not *in taking*, but) (*a*) *in giving honour* we ſhould *go one before another*.

a Rom. 12. 10.

9. Now we ſee, in the *meaning* of the words, both what *duty* we are to perform, and to *whom*. The Duty, *Honour*; and that to *all men*: and all this but *Quid nominis*. It may next be demanded, *Quid Juris*: upon what tye we ſtand thus bound to *Honour all men*; I anſwer *Funiculus triplex*. There lieth a *three-fold tye* upon us for the performance of this Duty: to wit, of *Juſtice*, of *Equity*, of *Religion*. A tye of *Juſtice* firſt: whoſe moſt proper and immediate office it is, *ſuum cuique*; to give to every one that which of right appertaineth to him, Τὸ ὀικεῖον ἀπονέμειν, is *Ariſtotles* Phraſe: but *St. Pauls* is far beyond it, in the fore-cited Rom. 13. *Render to all their dues*, (So we tranſlate it: but the word is) τὰς ὀφειλὰς which imports more than τὸ ὀικεῖον. It ſignifieth *Debts*: accordingly whereunto he ſaith in the next verſe there purſuing his Metaphor, *Owe nothing to any man*. We do not account it *diſcourteſie*, but *diſhoneſty*, in any man that is able, not to pay *debts*. *With-hold not good from them to whom it is due*, ſaith *Solomon*, *Prov.* 3. Whoſoever with-holdeth a *debt* or a due from another doth an *unjuſt act*; and is next a kin to *a thief*: and, as a *thief*, is bound to *reſtitution*. The other word in the ſame place inforceth as much, ἀπόδοτε ὲν, which is more than *Ariſtotles* ἀπονέμειν. the very ſame word that is uſed, where *Zacheus* promiſed four-fold *reſtitution*, ἀποδίδωμι τετραπλοῦν, *Luke* 19. render or reſtore.

Rom. 13. 7.

——— 8.

Prov. 3. 27.

Luk. 19. 8.

10. It is a thing not unworthy the obſerving: that all thoſe words which uſually ſignifie *Honour* in the three learned Languages, do either *primarily ſignifie*, or elſe are *derived* from ſuch words as do withal *ſignifie*, either a *Price* or a *Weight*. Now by the rules of *Commutative Juſtice*, *the price* of every Commodity ought to be according to the *true worth* of it. And things payable by *weight* are by *Law* and *Cuſtom* then only current, when they have their due and full *weight*, and that uſually with ſome draught *over*, rather than *under*. Even ſo it is a righteous thing with us, to make a *juſt eſtimate* of every mans *worth*, and to ſet a *right valuation* upon him, ſo near as we can, reſpectively to the quality of his *Place* and his *Perſonal* deſert; and to allow him his full proportion of *Honour* accordingly: neither *under-rating* him in our *thoughts*, nor *ſetting lighter* by him than we ſhould do, in our *carriage* and *converſation* towards him. A *falſe weight is abominable*; and ſo is every one that tradeth with it: and certainly that man maketh uſe of a *falſe beam*, that *ſetteth light* by his brother (or perhaps *ſetteth him at nought*) whom he ought to *honour*. The queſtion is put on ſharply by the Apoſtle, *Rom.* 14. *Why doeſt thou ſet at nought thy brother?* As who ſhould ſay, With what *face*, with what *conſcience* canſt thou do it? He that *defalteth* any thing of that *juſt honour* which he ought to allow his brother, (let his pretence be what it can be) how is he not guilty of the ſin of *Ananias* and *Saphira*, even according to the Letter. *Act.* 5. (νοσφίσασθαι ἀπὸ τοῦ τιμῆς, being the Phraſe there) in *keeping back*, as they did, *part of the full price*, when they ſhould have laid it down *all*. Thus we are tied in *Juſtice* to honour all men.

בְּרִיךְ
τιμὴ.
Honos.

Prov. 11. 1.

Rom. 14. 10.

Acts 5. 3.

11. The

11. The next tie is that of *Equity*; where the Rule is, *Quod tibi fieri non vis* ——— A Rule which *Severus*, a wiſe Emperour, magnified exceedingly: *Lampridius* ſaith, that he learnt it of the *Chriſtians*. And it may very well be ſo: for *Chriſt* himſelf commended it to his Diſciples, as a perfect *breviate* of the whole Law, *Whatſoever you would that men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets.* He meaneth ſo far as concerneth our dealings and tranſactions with men. A ſhort *Leſſon*, but of a large comprehenſion: all one (in the meaning and reſult) with that νόμος βασιλικὸς, as St. *James* calleth it, that *Royal Law*, which comprehendeth in it the whole *Second Table* of the Law, with all the ſeveral *offices* reducible to each *Commandment* therein; *Thou ſhalt love thy neighbour as thy ſelf.* If we would but once perfectly learn this one Leſſon, and ſoundly follow it, (*Do as we would be done to*) ſailing always by that *Compaſs*, and framing all our actions by that *Rule*: we ſhould not need any other Law for the guiding of our *conſciences*, or other direction for the ordering of our *Converſations*, in reſpect of our carriage towards others. But there is a baſe wretched *pride* in us, that diſordereth all both within and without; and will not ſuffer us to be (I ſay not *juſt*, but even) ſo much as *reaſonable*. Like ſome *broken Merchants*, that drive their *Creditors* to low Compoſitions for *great Sums*, but call hard upon their poor *Neighbours* for *petty reckonings* that ſtand uncroſt in the Book: or the *Evil Servant* in the Parable, *Mat.* 18, who having craved his Maſters *forbearance* for a very vaſt Sum, went preſently and *ſhook his fellow-ſervant by the throat* for a trifle: or as young *prodigal heirs*, that are ready to *borrow* of every man that will lend them, but never take any care to pay ſcores; ſo are many of us.

Lampr. in Severo.

Mat. 7. 12.

Jam. 2. 8.

Mat. 18. 24, —— 28.

——*Nulla retrorſum.* Horat. 1. Epiſt. 1.

We care not how much *honour* cometh to our ſelves from *others*, how little *goeth* from our ſelves to *others*. Nay you ſhall obſerve it, (and the reaſon of it is *manifeſt*; for the ſame *pride* that maketh men *over-prize* themſelves, maketh them alſo *undervalue* their brethren:) you ſhall obſerve it, I ſay, that thoſe very men that ſtand moſt upon the terms of *bitterneſs*, and look for moſt *reſpect* from thoſe that are below them, are ever the ſlackeſt in giving to thoſe that are *above* them their due *honour*. Who ſo forward (generally) to ſet *bounds*, and to give Law to the *higher powers*, as thoſe very men, that exerciſe the moſt unbounded and *unlimited tyranny*, among their poor *neighbours* and underlings, crowing over them without all mercy, and beyond all reaſon; I forbid no man to maintain the *rights*, and to preſerve the *dignity* that belongeth either to his *Place* or *Perſon*: rather I hold him much to blame; if he do not by all fair and juſtifiable means endeavour ſo to do. For *qui ſibi nequam, cui bonus?* He that is wretchleſs of his own *honour*, there is no great fear that he will be over careful of doing his *neighbour* right in giving him his. Let every man therefore, in Gods name, take to himſelf that portion of *honour* and *reſpect* that is due to him: and good luck may he have with his *honour*. Provided always, that he be withal ſure of theſe two *things*: Firſt, that he *take no more* than his *due*; for this is but *juſt*: and then, that he be as willing to *give*, as to *take*; for that is but *equal*. He that doth otherwiſe, is *partial*, and unreaſonable. And thus we are tied in *Equity* to honour all men.

12. There is yet a *third tie*; that of *Religion*: in reſpect of that *Image of God*, which is to be found in man. All *honour* is in regard of ſome (*a*) *excellency* or other: and there is in man no *excellency* at all, of and from himſelf; but all the *excellency* that is in him, is ſuch only as God hath been pleaſed to put upon him. So as thoſe Characters and impreſſions of *excellency*, which God hath ſtamped upon man, as ſome *image* of himſelf; is the true foundation of all

(*a*) *Habet juſtam veneration em quicquid excellit.* Cic. 1. de Nat. Deor.

all that *honour* that can any way belong unto him. And that *excellency* is twofold: *Natural* and *Perſonal*. The *Natural excellency* is that, whereby man excelleth other creatures: *Perſonal* that whereby one man excelleth another.

13. Of the *Natural* firſt: which ariſeth from the *Image of God* ſtamped upon *man* in his Creation. And this *excellency*, being it was put upon the whole *ſpecies* of mankind, is therefore to be found in *all men*; and that *alike*: ſo as in this reſpect, all men are *honourable*, and all alike *honourable*. Thou that comparing thy ſelf with thy poorer Brother, thinkeſt thy ſelf the *better man*, and ſo deſpiſeſt him: compare thy ſelf and him another while *in puris naturalibus*, and thou ſhalt find no difference. Take him as a *man*, he is every way as good a *man* as thou: thou carrieſt a *body* about thee, no leſs *mortal* than his; he harboureth a *ſoul* within him, no leſs *immortal* than thine: And where is the difference? Well then, here is the firſt *honour* we owe to *all men*, even as they are *men*, and that without all either *exception* (none to be *excluded*) or *differences* (none to be *preferred*) viz. this, That we *deſpiſe no man*, but that as much as lieth in us we preſerve *the being*, and advance *the well-being* of every man: and that becauſe of *Gods Image* ſet upon him. As when a piece of *baſe metal* is coyned with the *Kings ſtamp*, and made current by his *Edict*; no man may thenceforth preſume either to refuſe it in pay, or to abate the value of it: So God having ſtamped his own *Image* upon *every man*, and withal ſignified his bleſſed pleaſure, how *precious* he would have him to be in our eyes and eſteem,
Gen. 9. 3. (according as you ſhall find the tenour of the *Edict* in *Gen.* 9. *At the hand of every mans brother will I require the life of man*; with the reaſon of the *Edict* alſo annexed, *for in the Image of God made he man*) we muſt look to anſwer it as an high contempt of that Sacred Majeſty, if we ſet any man *at nought*, or make leſs account of him than God would have us. The contumelious uſage of the *Image*, is in common conſtruction ever underſtood as a diſhonour meant to the *Prototype*: upon which conſideration it was, that the *Romans*, when they meant to ſet a mark of *publick diſgrace* or diſhonour upon any eminent perſon, did manifeſt their ſuch intention, by *throwing down*, *breaking*, *trampling upon*, or doing ſome other like *diſgrace unto their ſtatues or pictures*. And
Pro. 14. 31. —17. 5. *Solomon* in ſundry places interpreteth all acts of *oppreſſing*, *mocking*, or otherwiſe *deſpiſing* our *neighbours*, not without a ſtrong *reflection* upon God himſelf; as tending to the contempt and diſhonour of him *their Maker*.

14. Beſides this *Natural*, God hath put upon man a *Perſonal Excellency*: which is an effect of his *Providence* in the *Government* of the World, as the former was of his *Power* in the *Creation* of it. And here firſt beginneth the *difference* that is between one man and another. That ſaying, *Homo homini quantum præſtat*, hath no place till you come to this. And that in regard of Gods *free diſtribution* of ſeveral *gifts*, and *offices*, and *callings* to ſeveral men with admirable *variety*, and with no leſs admirable *wiſdom*. *Alius ſic, Alius vero ſic:*
1 Cor. 7. 7. Even as the *members* of the *natural body*, beſides *life* (which is common to them all) have alſo their ſeveral *abilities*, *functions* and *operations*, with much different variety each from other: And as the *members* according to thoſe differen-
1 Cor. 12. 23. ces are *differently honoured* (one kind of honour belonging to the *head*, another to the *hand*, another to the *feet*, and ſo to the reſt, according as they are ſome more, ſome *leſs honourable*:) ſo in the World men receive different honours according to their different capacities; the *King* in one kind, the *Prieſt* in another, *the Souldier*, *the Husbandman*, *the Artificer*, and ſo all the reſt in other kinds. It is an obſervation of ſome Divines, that there is ſome *Image of God* (though I think it were better to call it *Veſtigium* or *Umbra*, than *Imago*; *a ſhadow* rather than *Image*; ſome weak repreſentation and dark reſemblance (they mean) in *Kings* of his abſolute *Soveraignty*, in *Judges* and Magiſtrates of his *Juſtice*, in *Prieſts* of his *Holineſs*, in *Old men* of his *Eternity*, in *Parents* of his *Cauſality*,

in *Counſellors* of *Wiſdom*, in *Learned men* of his *Knowledge*, in *Artificers*, and *Labourers* of his operative *Power*, &c. A conceit to my underſtannig, neither ſo *light* as to be rejected for a meer *fancy*; neither yet ſo *ſolid*, as to build a firm concluſion upon, to ſatisfie either *judgment* or *conſcience*. But whether that conceit *ſtand* or *fall*; certain it is howſoever, that it is *Gods ſtamp* alone that ſetteth a value upon all humane *Excellency*, whether *Natural* or *Perſonal*, and thereby rendreth it *honorable*. For whether we conſider mens *Perſonal Excellencies*, *quoad ſtatum & gradum*, according to their different *particular places*, callings and conditions; or *quoad meritum*, according to their different *particular graces*, abilities and qualifications: ſtill they have their riſe meerly from Gods gracious *diſtributions*; who hath put them into thoſe *places* by his all-ruling *providence*, and imparted thoſe *graces* to them by his powerful *diſpenſation*. Sith therefore not the meaneſt man in the World but hath received from God ſome *Perſonal Excellency* in ſome *kind* or other, and in ſome *degree* or other, whereby he may become ſome way or other uſeful and ſerviceable to *humane ſociety* "(ſome very few excepted, as infants, *natural fools*, and *diſtracted perſons*; "whoſe *perſonal defects* yet are by way of *meditation* and *reflection* uſeful to o-"thers, and ſo they not to be *deſpiſed*, but as *leſs honorable members* to be there-"fore rather the more carefully and tenderly reſpected) there ought to be there-fore given to every man, even the very meaneſt, ſome kind and degree of reſpect and honour, proportionable to that *excellency*. And thus in regard of *the Image of God* ſhining both in their *nature* and *perſons*, we are tied in *Religion*, to honour all men. 1 Cor. 12. 23

15. We have ſeen hitherto both the Duty and the Obligation of it; *Quid nominis*, and *Quid Juris*: What we are to perform, and Why? We come now to the *Quid facti*, to examine a little how it is performed among us. Slackly and untowardly enough no doubt, (as to the generality:) as all other duties are. Are there not ſome *firſt*, who are ſo far from *honouring all men*, as the Text requireth, that (*themſelves* only excepted) they *honour no man* at all: at leaſt not as they ought to do? No, not their known *Superiours*? But how much leſs then their *Equals* or *Inferiours*? Deſpiſing *Governments* in their hearts, and ſpeaking *evil of Dignities* with their mouths, and kicking againſt Authority with their *heels*. No matter what ſhews and profeſſions men make of I know not what reſpect and obſervance; (They honour the *King* and the *Church*, and are in charity with all the World: it were pity they ſhould live elſe.) But *quid verba audiam, facta cum videam*? Let *proteſtations* go, and look into the practice. How do they honour the *Magiſtrate*, that decline, as much as they can, all needful ſervices for his ſupport; and repine at what they cannot avoid? Or how the *Miniſter*, that grudge him the portion, which if not by the *Ordinance of God* (for that they think will bear a diſpute) yet without all contradiction is ſetled upon him [a] by *the ſame* (and therefore by as ſtrong a) title as they hold their own *inheritance* by, and are ever ſtudying to find out new devices and quillets to put him beſide it? Or how their *Equals*, that, to get aloft, depreſs their brethren by *odious compariſons*, or (which is worſe) diſparage them by falſe ſuggeſtions? Or how their *Inferiours*, that trample them under their feet, as they do *the clay in the ſtreets*; and uſe them with leſs regard many times than they do *the dogs* that feed under their Tables; as the rich glutton did *poor Lazarus*? 2 Pet. 2. 10. [a] *Per leges & conſuetudines Angliæ.* Luke 16.

16. There are others *ſecondly*, that may perhaps be perſwaded to yield ſome honour to *their betters*; (that may be but reaſon:) but that they ſhould be bound to honour thoſe that are not ſo good men as themſelves, or at the moſt but ſuch like as themſelves are, they ſee no great reaſon for that. But there is no remedy: St *Peter* here telleth them, that muſt be done too. He that ſaith, *Honour all men*, excludeth none; no, not the loweſt and meaneſt. *Take heed that ye deſpiſe not one of theſe little ones*, (Mat. 18.) there is a kind of *honour* (it ſeemeth) due Mat. 18. 10.

due to *the little ones*; and they may not be *deſpiſed*. *The poor mans wiſdom is*
Eccleſ. 9. 16. *deſpiſed*, ſaith the *Preacher*, *Eccleſ.* 9. He ſaith it is ſo; and ſo it is but too often,
Pſal. 123. 4. through the pride of the great and wealthy, (as it is ſaid in the Pſalm, *Our ſoul is filled with the ſcornful reproof of the wealthy, and with the deſpiteſulneſs of the proud*:) But he doth not ſay, it ſhould be ſo. *Jobs carriage* was otherwiſe, in
Job 31. 13. ſo far that he diſavoweth it, and proteſteth againſt it utterly [*If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me*, &c.] He would afford the meaneſt *ſervants* he had, *the honour* to *debate* the matter with them; and, if there were *reaſon* on their ſide, to *allow* it. The *greateſt ſubject* in the land need not think it any diſparagement to him to give a juſt reſpect to a very *mean perſon*; if he will but remember, that it is the duty even of *the King* himſelf, to vouchſafe that *honour* to the pooreſt *beggar* within his Realm as to *protect* him from violence, and to require an account of his *blood*, though it ſhould be ſpilt by the hand of *a Lord*.

17. And yet behold a greater than *Job*, (although, I take it, he was a *King* too
Phil. 2. 5, &c. within his own Territories) a greater than any of *the great Kings* of the earth, ready to teach us this duty by his *example*; even our Lord *Jeſus Chriſt*: and *the ſame mind* ſhould be in us, that was in him. And what was that? He was pleaſed ſo far *to honour* us, (baſe, ſinful, unworthy Creatures as we were) as for our ſakes to *lay aſide* his own greatneſs, *emptying* and diveſting himſelf of *glory* and *Majeſty*, making himſelf *of no reputation*, and taking upon him *the form of a Servant*. Ill do they follow either his *Example*, or his Apoſtles *Doctrine* here, who
Rom. 12. 16. think themſelves too good to *condeſcend to men of low eſtate*, by doing them any office of ſervice or reſpect; though they need it never ſo much, *crave* it never ſo oft, *deſerve* it never ſo well. And they, who look another way in the day of their brothers diſtreſs; as *the Prieſt* and *Levite* paſſed by *the wounded man* in the
Luke 10. Parable, without regard: And (not to multiply particulars) all they, who having *power* and *opportunity* thereunto, neglect either to *reward* thoſe that have *worth* in them, according to their *merit*; or to *protect* thoſe that are *wronged*, according to their *innocency*; or to *relieve* thoſe that are in *want*, according to their *neceſſity*.

18. There are *a third* ſort, that corrupt a *good Text* with an *ill gloſs*; by putting in *a conditional limitation*: like the botching in of *a courſe ſhred* into *a fine garment*; as thus. The *Magiſtrate* ſhall have his *Tribute*, the *Miniſter* his *Tythe*, aud ſo every other man his *due honour*; if ſo be he carry himſelf *worthily*, and as he ought to do in his place, and ſo as to *deſerve it*. In good time! But I pray you then *firſt* (to argue the caſe a little with thee, whoever thou art that thus gloſſeſt) Who muſt *judge* of his carriage, and whether he *deſerve* ſuch *honour*, yea, or no? Why, that thou hopeſt thou art well enough able to do thy ſelf. Sure we cannot but expect *good juſtice*, where he that is *a party* will allow no other to be *judge* but himſelf. Where the *debtor* muſt arbitrate what is due to the *creditor*, things are like to come a fair *reckoning*.

19. But *ſecondly*, how durſt thou *diſtinguiſh* where the *Law* diſtinguiſhes not? Where God *commandeth*, he looketh to be anſwered with *obedience*: and doſt thou think to come off with *ſubtilties* and *diſtinctions*? The Precept here in the *Text* is plain and peremptory; admitteth no *Equivocation*, *Exception*, or *Reſervation*: ſuggeſteth nothing that ſhould make it reaſonable to reſtrain the *Univerſality* expreſſed therein by any ſuch *limitation*: and therefore will not endure to be eluded with any *forced Gloſs*.

20. Leaſt of all *thirdly*, with ſuch a *Gloſs* as the Apoſtle hath already precluded by his own *comment*, in the next verſe: where he biddeth *ſervants* to be ſubject to their *Maſters*, not only to *the good and gentle*, but to *the froward* alſo, and ſuch as would be ready to *buffet them* when they had done no fault. Such *Maſters* ſure could challenge no great *honour* from their ſervants *titulo meriti*,

meriti, and as by way of *desert*: But yet there belonged to them *jure dominii*, and by vertue of their *Masterſhip*, the honour of *Obedience* and *Subjection*. Which *honour*, due unto them by that *right*, they had a *good title* to: and it might not be detained from them either *in part* or *in whole* by cavilling at their *desert*.

21. But tell me *fourthly* in good earneſt, doſt thou believe, that another mans *neglect* of his *duty* can diſcharge thee from the *obligation* of thine?

——— *dic Quintiliane colorem.*

Canſt thou produce any publick *Law*, or private *Contract*, or ſound *Reaſon*, whereon to *ground*; or but handſom *Colour*, wherewith to *varniſh* ſuch an imagination? *Fac quod tuum eſt*: do thou *thy part* therefore, and *honour* him according to *his place* howſoever. He ſhall *anſwer*, and not thou, for his *unworthineſs*, if he *deſerve* it not: but thou alone ſhalt *anſwer* for *the neglect* of thine own duty, if thou *performeſt* it not.

22. Laſtly, *ex ore tuo*. When thou ſayeſt, thou wilt *honour* him according to his *place*, if he *deſerve* it; doſt thou not obſerve that thou art ſtill *unjuſt* by thy own confeſſion? For where *place* and *merit* concur, there is a *double honour* due: (*The Elders that rule well are worthy of double honour*, 1 *Tim.* 5.) There is one honour due to *the place*, and another to *merit*. He that is [*a*] in *the place*, though without *deſert*, is yet worthy of a *ſingle honour*, for his *place* ſake: and juſtice requireth he ſhould have it. But if he *deſerve well* in his place, by rightly diſcharging his *duty* therein, he is then worthy of *a double honour*; and juſtice requireth he ſhould have that too. Conſider now how *unjuſt* thou art. If he *deſerve well*, ſayeſt thou, he ſhall have *the honour due to his place*: otherwiſe not. Thou mighteſt as well ſay in plain terms: If he be worthy of *double honour*, I can be content to afford *the ſingle*: otherwiſe he muſt be content to go without any. Now what *juſtice*, what *conſcience* in this dealing, where *two parts* are due, to allow but *one*; and where one is due, to allow juſt *none*?

1 Tim. 5. 17. ὁ καλῶς προεστῶτες πρεσβυτέρων διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. Chryſoſt. in Coloſſ. ſerm. 3. —— ἐκεῖνο δεῖ ἐνθυμεῖσθαι, ἀλλ' ὁ ἐπέσχον ἐγώ; Ibid.

23. But I proceed no further in this argument; having purpoſely *omitted* ſundry things that occurred to my meditations herein, and *contracted* the reſt, that I might have time to ſpeak ſomething to the *latter Precept* alſo. *Love the brotherhood*. To which I now paſs, hoping to diſpatch it with convenient brevity: obſerving the ſame method, as before, *Quid nominis*, *Quid juris*, *Quid facti*; *What* we are to do; and *Why*; and *How* we perform it.

24. *Firſt* then for *the meaning* of the words, we muſt know, that as *Adam* and *Chriſt* are [*a*] *the two roots* of mankind; *Adam* as in a ſtate of *Nature*, and *Chriſt* as in a ſtate of *Grace*: ſo there is [*b*] a *twofold brotherhood* amongſt men, correſpondent thereunto. Firſt, *a Brotherhood of Nature*, by propagation from the loins of *Adam* as we are *men*: and ſecondly a *Brotherhood of Grace*, by profeſſion of the faith of *Chriſt*, as we are *Chriſtian men*. As *men*, we are [*c*] members of that great body, *the World*: and ſo all men that live within the compaſs of *the World* are *Brethren*, by a more general *communion of Nature*. As *Chriſtians* we are members of that myſtical body, *the Church*: and ſo all Chriſtian men that live within the compaſs of *the Church* are *Brethren*, by a more peculiar *Communion of Faith*. And as *the Moral Law* bindeth us to love *all men* as our *Brethren*, and partakers with us of the ſame *common Nature* in *Adam*: ſo *the Evangelical Law* bindeth to love *all Chriſtians* as our *Brethren*, and partakers with us of the ſame *common faith* in *Chriſt*.

a Totum genus humanum quodammodo ſunt homines duo, &c. Proſper. ſentent. c. 299.

b— ὥστε ἀδελφὴ ἡ φύσις ἢ κατὰ σάρκα· ἀδελφὴ ἡ γένεσις ἢ κατὰ πνεῦμα. τὸ αὐτὸ σοι εἶναι φρονῆσαι τοῖς ἀνθρώποις, τὴν αὐτὴν σοι χάριν ἔλαβε παρὰ τοῦ δεσπότου. Baſil. homil. in Laicis.

c Membra ſumus corporis magni: Natura nos cognatos edidit. Seneca Epiſt. 95.

25. In which latter notion the word *Brother* is moſt uſually taken in the Apoſtolical Writings: to ſignifie *a Profeſſor* of the *Chriſtian Faith* and Religion, in oppoſition to *heathen* men and *unbelievers*. The name of *Chriſtian*, though of commoneſt uſe and longeſt continuance, was yet but of *a latter date*; taken up firſt

Act. 11. 26. first at *Antioch*, as we find *Acts* 11. whereas *believers* were before usually called *Disciples*; and no less usually, both before and since, *Brethren*. You shall read very often in *the Acts*, and *Epistles* of the holy Apostles, How *the Brethren* assembled together to hear *the Gospel* preached, to receive *the Sacrament*, and to consult about the affairs of *the Church*. How *the Apostles*, as they went from place to place, to *plant* and *water* the Churches, in their progress every where visited *the Brethren*: at their first coming to any place, saluting *the Brethren*; during their abode there, confirming *the Brethren*; at their departure thence, taking leave of *the Brethren*. How *Collections* were made for relief of *the Brethren*; and those sent into *Judea* from other parts by the hands of *the Brethren*, &c. St. *Paul* opposeth *the Brethren*, to them that *are without*; and so includeth all that *are within* the Church. *What have I to do to judge them that are without?* 1 Cor. 5. As if he had said, Christ sent me an Apostle and Minister of *the Churches*; and therefore I meddle not but with those that are within *the Pale of the Church*: as for those *that are without*, if any of them will be filthy *let him be filthy still*, I have nothing to do to meddle with them. But saith he, if any man that is within the Christian Church, *any man that is called a Brother*, be a *Fornicator*, or *Drunkard*, or *Rayler*, or otherwise stain his holy *Profession* by scandalous *living*; I know how to deal with him: let *the Censures of the Church* be laid upon him, let him be cast out of the Assemblies of *the Brethren*, that he may be thereby brought to *shame* and *repentance*.

Act. 15. 36. — 21. 7. — 15. 32. — 18. 18. — 11. 29. 2 Cor. 8. 18. — 23. 1 Cor. 8. 12.

26. So then, *Brethren* (in the Apostolical use of the word) are *Christians*: and *the Brotherhood* the whole Society of *Christian* men, the *systeme* and *body* of the whole *visible Church* of Christ. I say the *visible Church*: because there is indeed another *Brotherhood* more excellent than this whereof we now speak, consisting of such only as shall undoubtedly inherit salvation; called by some of the Ancients, *The Church of Gods Elect*, and by some later Writers, *The invisible Church*. And truly this *Brotherhood* would (under God) deserve the highest room in our *affections*; could we with any certainty *discern* who were of it, and who not. But because *the fan* is not in our hand, to winnow *the chaff* from *the wheat*, (*Dominus novit*) The Lord only *knoweth who are his*, by those secret Characters of *Grace* and *Perseverance*, which no eye of man is able to *discern* in another, (nor perhaps in himself *infallibly*:) we are therefore for the discharge of our duty to look at *the Brotherhood* so far as it is *discernable* to us, by the plain and legible Characters of *Baptism* and outward *Profession*. So that whosoever abideth *in aream Domini*, and liveth in the Communion of *the visible Church*, being baptized into *Christ*, and professing the Name of *Christ*: (let him prove as it falleth out, *chaff*, or *light corn*, or *wheat*, when the Lord shall come with his fan *to purge his floor*:) yet in the mean time so long as he lieth in *the heap* and upon *the floor*; We must own him for a *Christian*, and take him as one of *the Brotherhood*, and as such an one *love* him. For so is the Duty here, *Love the Brotherhood*,

2 Tim. 2. 19.

27. To make *Love* compleat, *Two things* are required: according to *Aristotle*'s description of it, βέλεσθαι τινι, &c. *Affectus cordis*, and *Effectus operis*. The *inward affection* of the heart, in *wishing* to him we love *all good*: and the *outward manifestation* of that affection by our *deed* as occasion is offered, in being ready to our power to *do* him *any good*. The *heart* is the root and the seat of all *true love*: and there we must begin; or else all we do is but lost. If we do never so many serviceable *offices* to our *brethren*, out of any *by-end* or sinister respect; although they may possibly be very *useful*, and so very *acceptable* to them; yet if our *heart* be not towards them, if there be not a sincere *affection* within, it cannot be truly called *Love*. That *Love*, that will abide the test, and answer the *Duty* required in *the Text*, must be such as the Apostles have in several passages described it: φιλαδελφία ἀνυπόκριτος, *unfained love of the brethren*,

1 Pet. 1. *Love out of a pure heart,* 1 Tim. 1. *Love without diſſimulation,* Rom. 12. 1 Pet. 1. 22. 1 Tim. 1. 5. Rom. 12. 9.

28. Of which *inward affection* the *outward deed* is the beſt diſcoverer: and therefore that moſt come on too, to make *the love* perfect. As *Jehu* ſaid to *Jonadab, Is thy heart right? If it be, then give me thy hand.* As in the exerciſes of our *devotion* towards God, ſo in the exerciſes of our *charity* towards men, *heart* and *hand* ſhould go together. *Probatio delectionis, exhibitio eſt operis.* Good *works* are the beſt *demonſtrations,* as of true *Faith,* ſo of true *love.* Where there is *life* and *heat,* there will be *action.* There is no *life* then in that *Faith,* (St. *James* calleth it plainly a *dead Faith, Jam.* 2.) nor *heat* in that *Love,* (according to that expreſſion, *Mat.* 24. *The Love of many ſhall wax cold*:) that doth not put forth it ſelf in *the works* of righteouſneſs and *mercy.* He then loveth not *the Brotherhood* indeed, whatſoever he *pretend,* or at leaſt not in ſo gracious a meaſure as he ſhould endeavour after; that doth not take every fit opportunity of *doing good* either to the *ſouls,* or *bodies,* or *credits,* or *eſtates* of his Brethren; That is not willing to do them all poſſible *ſervices,* according to the urgency of their *occaſions,* and the juſt exigence of *circumſtances,* with his *countenance,* with his *advice,* with his *pains,* with his *purſe,* yea, and (if need be) with his very *life* too. This is the *Non ultra*: farther than this we cannot go in the expreſſing of our love; (*Greater love than this hath no man, that a man lay down his life for his friend*:) and thus far we muſt go if God call us to it. So far went *Chriſt* for our *redemption*: and ſo far the Scriptures preſs his *example* for our *imitation. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren,* 1 Joh. 3. 2 King. 10. 15. Lam. 3. 41. Gregor. Jam. 2. 26. Mat. 24. 12. Joh. 15. 13. 1 Joh. 3. 16.

29. To *recollect* the Premiſes, and to give you *the full meaning* of the Precept at once. To *love the Brotherhood,* is as much as to bear *a ſpecial affection* to all *Chriſtians* more then to *Heathens*; and to manifeſt the ſame proportionably, by performing all *loving offices* to them, upon every fit occaſion to the utmoſt of our powers. *A duty* of ſuch importance, that our Apoſtle, though here in the *Text* he do but only name it in the bunch *among other duties*: yet afterwards in this Epiſtle ſeemeth to require it in a more ſpecial manner, and after a ſort *above other duties,* (*Above all things have fervent charity among your ſelves,* Chap. 4.) And St. *John* upon the performance hereof hangeth one of the ſtrongeſt aſſurances we can have of our being in Chriſt. (*We know that we are paſſed from death to life, becauſe we love the brethren,* 1 Joh. 3. 14.) 1 Pet. 4. 8.

30. Now of *the Obligation* of this duty, (for that is the next thing we are to conſider) there are *two* main grounds; *Goodneſs* and *Nearneſs.* Firſt, we muſt *love the* Brotherhood for their *goodneſs.* All *goodneſs* is *lovely.* There groweth a *Love* due to *every creature* of God from this, that *every creature of God is good*: Some *goodneſs* God hath communicated to every thing to which he gave *a being*: as a *beam* of that incomprehenſible *light,* and a *drop* of that infinite *Ocean of goodneſs,* which he himſelf is. But a greater meaſure of *Love* is due to *Man* than to other Creatures, by how much God hath made him *better* than them. And to every *particular man* that hath any *ſpecial goodneſs* in him, there is a *ſpecial Love* due, proportionable to *the kind* and *meaſure* thereof: So that whatſoever *goodneſs* we can diſcern in *any man,* we ought to *love it* in him, and to *love him* for it; whatſoever *faults* or *defects* are apparently enough to be found in him otherwaies. He that hath *good natural parts,* if he have little in him that is good beſides, yet is to be *loved* even for thoſe *parts,* becauſe they are *good.* He that hath but *good moralities* only, leading a *civil life,* though without any probable evidences of *grace* appearing in him, is yet to be *loved* of us, if but for thoſe *moralities,* becauſe they alſo are good. But he that goeth higher, and by the *goodneſs of his converſation* ſheweth forth (ſo far as we can judge) *the* 1 Tim. 4. 4.

graciouſneſs of his heart, deſerveth by ſo much an higher room in our affections, than either of the former, by how much *Grace* exceedeth in goodneſs both *Nature and Morality.* Sith then there is a *ſpecial goodneſs* in the *Brethren* (*quatenùs* ſuch) in regard of that moſt *holy faith* which they profeſs, and that *bleſſed name* of Chriſt which is called upon them: we are therefore bound to love them with a *ſpecial affection*, and that *eo nomine* under that conſideration as they are *brethren*, over and above that *general love* with which we are bound to love them as *men*; or that which belongeth to them as *men of parts*, or as *Civil men.*

31. The other ground of *Loving the Brotherhood* is their *Nearneſs. The nearer, the dearer*, we ſay: and there are few relations *nearer*, than that of *brotherhood.* But no *brotherhood* in the world is ſo cloſely and ſurely knit together, and with ſo many and ſtrong ties, as the fraternity of *Chriſtians* in the *Communion of Saints*, which is the *Brotherhood* in the Text. In which *one brotherhood*, it is not eaſie to reckon how *many brotherhoods* are contained: Behold ſome of many. First, we are *Brethren by propagation*; and that [*a*] *ab utroque parente:* ὁμοῤῥάϛειοι as well as ὁμοπάτριοι. Children of the one *Eternal God*, the common *father* of us all; and of the one *Catholick Church*, the common *mother* of us all. And we have all the ſame *Elder Brother*, Jeſus Chriſt; *the firſt-born among many brethren*, the lively Image *of his Fathers Perſon*, and indeed the Foundation of the whole *Brotherhood*: for we are *all* (*as many of us as have been baptized into Chriſt*) *the children of God by faith in Chriſt Jeſus*; Therefore as *Joſeph* loved *Benjamin*, his brother of *the whole blood*, more affectionately than *the other ten* that were his brethren but *by the fathers ſide* only: ſo we ought with a more *ſpecial affection* to love thoſe that are alſo the Sons of *our mother the Church*, as *Chriſtians*; than thoſe that are but *the Sons of God*, only as *Creatures.*

[*a*] *Unde eſtis omnes fratres oſtendite. De uno patre Chriſto & de unâ matre Eccleſia.* Arnob. in Pſal. 133. Rom. 8. 29. Heb. 1. 3. Gal. 3. 26, 27.

32. *Secondly*, we are *Brethren by Education*: σύντροφοι, *Foſter brethren*; as *Herod* and *Manaen* were. We are all nurſed with the ſame ἄδολον γάλα *the ſincere milk of the Word*: in the Scriptures of the Old and New Teſtament, which are *ubera matris Eccleſiæ*; the two *breaſts*, whence we ſucked all that wholſom *nouriſhment* by which we are *grown* up to what we are, to *that meaſure of ſtature of ſtrength*, whatſoever it is, that we have in Chriſt. Μέγα πρὸς φιλίαν τὸ σύντροφον, ſaith *Ariſtotle*: and common experience ſheweth it ſo to be. They that have been *nurſed*, and *brought up* together in their *childhood*, for the moſt part have their *affections* ſo ſeaſoned and ſetled then, that they *love one another* the better while they live.

Act. 13. 1. 1 Pet. 2. 2.

A primis ſtatim ætatibus in eandem coire vitam, habet aliquem fraternitatis affectum. Quintil. declam 16.

33. *Thirdly*, we are *Brethren by Covenant*, ſworn brothers at our holy *Baptiſm*, when we dedicated our ſelves to Gods Service, as his *Souldiers* by ſacred and ſolemn vow. Do we not ſee men that take the ſame *Oath*, preſſed to ſerve in the ſame *Wars*, and under the ſame *Captains*, *Contubernales*, and *Comrades*: how they do not only call *Brothers*, but hold together as *Brothers*, and ſhew themſelves marvellous *zealous* in one anothers behalf; taking their *Parts* and pawning their *credits* for them, and ſharing their *fortunes* with them? If one of them have but *a little ſilver* in his Purſe, his *brother* ſhall not want whilſt that laſteth. Shame we with it that *the children of this world* ſhould be kinder (εἰς τὴν γενεὰν ἑαυτῶν) towards thoſe of *their own Generation*, than we are in ours.

Legionarii equites cohortes ſuos contubernii affectione venerantur. Veg. 2. 21. *Commilitium auget charitatem.* l. de herted. ff. de caſtrenſ. pecul. *Contubernii neceſſitudo.* Cic. pro Planc.

34. *Fourthly*, we are *Brethren by Co-habitation.* We are all of one houſe and family: *not ſtrangers and foreiners, but fellow-Citizens with the Saints, and of the houſhold of God.* What a diſquietneſs (and diſcredit both) is it to a houſe where *the children* are ever jarring, and ſnarling, and fighting one with another? but a goodly ſight (*Ecce quàm bonum!*) when they *dwell together in love* and *unity.* Even ſo, a ſad thing it is, and very grievous to the ſoul of every good man, when in the *Church*, (which is *the houſe* of God) *Chriſtians* that call them-

Eph. 2. 19. Pſal. 133. 1, &c.

themſelves *brethren*, fall foul upon one another: not only girding at and claſhing againſt, but *biting*, and *nipping*, and *devouring* one another, as if they were bent to *conſume* and *deſtroy* one another. But a moſt bleſſed thing on the other ſide, pleaſant as the *holy oil*, diſtilling from *Aarons* head upon his beard and garments, and rejoycing the heart, as *the dew* upon the mountains refreſheth the graſs: when there is nothing done in the houſe *through ſtrife or vain-glory*, but ſuch an accord amongſt them, that all *the brethren* are *of one mind* and judgment; or if not always ſo, yet at leaſtwiſe *of one heart* and affection; bearing *the burdens*, and bearing with *the infirmities* one of another; and ready upon all occaſions *to do good*, as to *all men* generally and without exception, ſo eſpecially to their *Brethren*, that are of the ſame *houſhold of faith* with them. Phil. 2. 2, 3. Gal. 6. 2. Rom. 15. 1. Gal. 6. 10.

35. Laſtly, we are *Brethren by Partnerſhip* in our Fathers eſtate. *Co-partners* in the ſtate of *Grace*; all of us enjoying the ſame *Promiſes*, *Liberties*, and *Priviledges* whereof we are already *poſſeſſed* in common: and *Co-heirs* in the ſtate of *Glory*; all of us having the ſame *joy*, and everlaſting *bliſs* in expectancy and *reverſion*. For being *the Sons* of God, we are all *heirs*; and being *brethren*, all *joynt-heirs*, συγκληρονόμοι, of one and the ſame glorious *inheritance reſerved for us in the heavens*: which St. *Jude* therefore calleth, *the common ſalvation*. It argueth a baſe *wrangling ſpirit* in us, having ſuch *goodly things* in reverſion; (enough for us all, ſo as heart can wiſh no more:) to ſquabble and fall out for ſuch *poor trifles* as the things of this world are. We that have by Gods goodneſs competent *ſuſtenance* for our journey, and *full Sacks* to open at our coming home; as *Joſephs Brethren* had when they came out of *Egypt* to return to their own Land: ſhall we *fall out* among our ſelves, and be ready to miſchief one another *by the way*? Gal. 4. 7. Rom. 8. 17. Jude Verſ. 3. Gen. 45. 23.

36. Having all theſe *Obligations* upon us, and being tied together in one *Brotherhood* by ſo *many bands* of unity and affection; I preſume we cannot doubt *de jure*, but that it is our bounden duty thus to *love the Brotherhood*. There remaineth now no more to be done, but to look to our *performances*, that they be right: wherein the main thing we are to take heed of, (beſides what hath been already applied) is *Partiality*. *I charge thee before God, and the Lord Jeſus Chriſt and the elect Angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality*. It was St. *Pauls* charge to *Timothy* in another buſineſs: but may ſuit very well with this alſo. 1 Tim. 5. 21

37. Not but that we *may* (and in moſt caſes *muſt*) make a *difference* between one *brother* and another, in the *meaſure* and *degree* of our *Love*; according to the different *meaſures* and *degrees*, either of their *goodneſs* conſidered *in themſelves*, or of their *nearneſs* in relation *to us*: thoſe *two* conſiderations being (as you heard) *the grounds* of our *Love*. So *David* loved *Jonathan* as his own ſoul; his heart was knit to him: both becauſe he was *a good man*, and had withal approved himſelf his *truſty friend*. Yea, our bleſſed Saviour himſelf ſhewed a more affectionate *Love to John*, than to any other of his Diſciples (*the Diſciple whom Jeſus loved*:) for no other known reaſon ſo much as for this, that he was *near of kin* to him, his own *mothers ſiſters Son*, as is generally ſuppoſed. No reaſonable man among us then need make any queſtion, but that we may and ought to bear *a greater love unto*, and conſequently to be readier to *do good* unto (*Cæteris paribus*) our *Countrey-men*, our *Neighbours*, our *Kindred*, our *friends*, than to thoſe that are *ſtrangers* to us, and ſtand in no ſuch *Relation*. And ſo no doubt we may, and ought in like manner (upon that other ground of *Goodneſs*) more to love, and to ſhew *kindneſs* ſooner to a *ſober*, *diſcreet*, *judicious*, *peaceable*, *humble*, and otherwiſe *orderly* and *regular* man (*cæteris paribus*;) than to one that is *light-headed*, or *lazy*, or *turbulent*, or *proud*, or *debauched*, or *heretical*, or *ſchiſmatical*. Joh. 13. 23.

38. But ſtill that *Proviſo* or *Limitation*, which I now twice mentioned, (*cæteris paribus*) muſt be remembred: for there may ſuch a diſparity ariſe by emergent

emergent *occaſions*, as may render a meer *ſtranger*, a *heathen*, a notoriouſly *vicious perſon*, a fitter object of our compaſſion, help, or relief, *pro hic & nunc*, than the moſt pious *Chriſtian*, or our deareſt *friend* or *allye*. In caſes of great extremity, where the *neceſſities* of the party importune *a preſent ſuccour*, and will admit no delay, *Cedat neceſſitudo neceſſitati*: the former conſiderations, whether of *Nearneſs or Goodneſs*, muſt be waved for the preſent, and give way to thoſe *Neceſſities*. He is moſt our *Neighbour* and *Brother*, in a caſe of that nature, that ſtandeth in *moſt need* of our help: as our Saviour himſelf hath clearly reſolved it in the caſe of the *wounded Traveller* in the Parable, *Luke* 10. "Nor doth this "at all contradict what hath been already delivered concerning the preferring "*the brethren* before others, either in the *affection* of love, or in *the offices* which "flow therefrom. For *the affection* firſt: it is clear, that although ſome acts of "*compaſſion* and *charity* be exerciſed towards *a ſtranger*, yea, even *an enemy* that "hath great need of it, rather than towards a *friend* or *brother*, that hath either "no need at all, or very little in compariſon of the other: it doth not hinder "but that *the habit or affection of love* in the heart, may notwithſtanding at the "very ſame time be more ſtrongly carried towards the *brother* or *friend*, than "towards the *enemy* or *ſtranger*, as every mans own *reaſon*, and *experience* in "himſelf, can tell him. And as for *the outward acts* and offices of *love*, it is with "them, as with *the offices* of all other *vertues* and gracious *habits* or *affections*: "which not binding *ad ſemper* (as the *graces* and *habits* themſelves do) are "therefore *variable* and *mutable*, as the *circumſtances* by which they muſt be re-"gulated vary *pro hîc & nunc*. And therefore *the rules* given concerning them, "muſt not be *punctually* and *mathematically* interpreted; but *prudentially*, and "*rationally*: and held (as we uſe to ſay in the Schools) *communiter*, but not "*univerſaliter*; that is to ſay, *ordinarily* and in moſt caſes, where circumſtances "do not require it ſhould be otherwiſe; but not *abſolutely* and *univerſally*, ſo as "to admit of no exception.

39. This *rub* then thus removed out of the way: it may yet be demanded where is this *partiality* to be found whereof we ſpake? Or what is it *to have the faith of our Lord Jeſus Chriſt with reſpect of perſons*? If this putting of *a difference* in our love between *brother* and *brother*, (which we have now allowed of) be not it? I anſwer; It is no *partiality*, to make ſuch a difference as we have hitherto allowed: ſo long as the ſaid *difference* is taken from other peculiar and *juſt reſpects*, and not from the very condition of *Brotherhood* it ſelf, or any diſtinction made therein. But here is that *evil partiality* we are to take heed of, when we reſtrain the *Brotherhood* to ſome one *party* or *ſociety* in the Church, ſuch as we think good of, and *exclude* the reſt, as if they had no part nor fellowſhip in this *Brotherhood*; nor conſequently any right to that *ſpecial affection*, wherewith we are to love *the Brethren*. Which *Partiality* hath indeed been the very bane of *the Churches unity* and peace; and the chiefeſt cauſe both of the beginning and continuance of moſt of *the ſchiſms*, under which *Chriſtendom* hath groaned from time to time.

Jam. 2. 1.

40. Not to ſpeak of *the Donatiſts* and other *Schiſmaticks* of old, who confined *the Church* to ſome little corner of the World: for which they were ſoundly confuted by St. *Auguſtine*, *Optatus*, and other godly Fathers of their times. *Firſt* of all, extremely partial in this kind are *the Romiſh Party* at this day. Who, contrary to all truth and reaſon, make *the Roman* and *the Catholick Church* terms convertible, exacting *external Communion* with them, and *ſubjection* to their *Biſhop*, as a condition ſo eſſentially requiſite for the qualifying of any perſon to be a member of *that Church of Chriſt*, out of which there is no Salvation, as that they have inſerted a clauſe to that purpoſe into the very * definition of *a Church*. So cutting off from this *brotherhood*, in a manner wholly, all the ſpacious Churches of *Africk* and *Aſia*; together with all thoſe both *Eaſtern* and *Weſtern* Churches of *Europe* alſo, which dare not ſubmit to ſo vaſt a power

* *Cœtus hominum ſub regimine legitimorum paſtorum, ac præcipuè unius Chriſti in terris vicarii Romani Pontificis.* Bellarm. 3 de Eccl. milit.

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as *the Biſhops of Rome* pretend to, nor can think themſelves obliged to receive all *their dictates* for undoubted *Articles of faith.*

41. The like *Partiality* appeareth ſecondly in our *brethren of the Separation.* Marvel not that I call them [a] *Brethren:* though they will by no means own us as ſuch: the more *unjuſt* and *uncharitable* they. And in this *uncharitableneſs* (ſuch a *coincidence* there is ſometimes of *extremes*) *the Saparatiſts* and *the Romaniſts*, conſequently to their otherwiſe *moſt diſtant Principles*, do fully agree; like *Samſons Foxes* tied together by *the tails* to ſet all on fire, although *their faces* look quite contrary ways. But we *envy not* either *theſe*, or *thoſe*, their uncharitableneſs; nor may we *imitate* them therein. But as *the Orthodox Fathers* did the wayward *Donatiſts* then, ſo we hold it our duty now to account theſe our *uncharitable brethren* (as well of the one ſort, as the other) our *Brethren* ſtill whether they will thank us for it or no; *Velint, nolint, fratres ſunt.* Theſe our *Brethren*, I ſay, *of the Separation*, are ſo violent and peremptory in *unchurching* all the World but themſelves: that they thruſt and pen up the whole *Flock of Chriſt* in a far narrower *pingle*, than ever the *Donatiſts* did: concluding *the Communion of Saints* within the compaſs of a private Parlour or two in *Amſterdam.*

[a] *Quia collegium Epiſcopale nolunt nobiſcum habere commune; non ſunt Colleg, ſi nolunt: tamen fratres ſunt.* Optat. lib. 1. — *praeceptum nobis divinitus ut etiam ii qui negant ſe fratres noſtros eſſe, dicamus, fratres noſtri eſtis.* Aug. Ep. 203. ὦ φίλοι καὶ ἀδελφοὶ· ἀδελφοὺς γὰρ ὑμᾶς ἔτι καλῶ, καίπερ οὐκ ἀδελφικὰς ἔχοντας. Naz. orat. 33.

42. And it were much to be wiſhed in *the third* place, that ſome in our own Church, who have not yet directly denied us to be their *Brethren*, had not ſome of *the leaven* of this *Partiality* hidden in their breaſts. They would hardly elſe be ſo much ſwelled up with an high opinion of *themſelves*, nor ſo much *ſowred* in their affections towards their *brethren*: as they bewray themſelves to be, by uſing the terms of *Brotherhood*, of *Profeſſion*, of *Chriſtianity*, the *Communion of Saints*, the *Godly Party*, and the like; as titles of diſtinction to difference *ſome few* in the Church (*a diſaffected party* to the eſtabliſhed *Government* and *Ceremonies*) from the reſt. As if all but themſelves were ſcarce to be owned, either as *Brethren*, or *Profeſſors*, or *Chriſtians*, or *Saints*, or *Godly men.* Who knoweth of what ill conſequence, the uſage of ſuch *appropriating* and *diſtinctive* titles (that ſound ſo like the Phariſees, *I am holier than thou*; and warp ſo much towards *a ſeparation*) may prove, and what evil effects they may produce in future? But however, it is not well done of any of us in the mean time, to take up new *Forms* and *Phraſes*, and to accuſtom our ſelves to a garb of ſpeaking in *Scripture-language*, but in a different notion from that wherein the Scriptures underſtand it. I may not, I cannot judge any mans heart: but truly to me it ſeemeth ſcarce a poſſible thing for any man that appropriateth the name of *Brethren* (or any of thoſe other titles of the ſame extent) to ſome part only of the *Chriſtian Church*, to fulfil our Apoſtles precept here of *loving the Brotherhood*; according to the true meaning thereof. For whom he *taketh not in*, he muſt needs *leave out*: and then he can *love* them but as *thoſe that are without*; Perhaps *wiſh* them well, *pray* for their converſion, ſhew them *civil reſpect*, &c. which is no more than he might or would do to a very *Jew*, *Turk* or *Pagan.*

a Iſa. 65. 5.

43, As for us, *beloved brethren*, let us in the name and fear of God beware of all rotten or corrupt *partiality*, in the performance either of this, or of any other *Chriſtian duty*, either to God or man. And let us humbly beſeech the God of all *grace* and *peace*, to put into our hearts a ſpirit of *Wiſdom* and *Charity*, that we may duly both *honour* and *love* all men in ſuch ſort as becometh us to do: but eſpecially that we may *love* and *honour* him above all, who hath already ſo *loved* and *honoured* us as to make us *Chriſtians*; and hath further engaged himſelf by his gracious Promiſe, to *love*, *honour* and *reward* all thoſe that ſeek his *honour* and *glory.* To whom be all honour and glory aſcribed, &c.

A D

AD AULAM.

The Fourth Sermon.

BEVVOYR. July, 1636.

Pſal. 19. 13.

Keep back thy ſervant from preſumptuous ſins: Let them not have dominion over me. So ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

1. THis Pſalm is one of *Davids Meditations*. That it is *Davids*, we have it from (*a*) *the Title* in the beginning: That it is *a Meditation*, from (*b*) *the cloſe* in the end of it. Now there are but *two things* eſpecially, whereon to employ our *meditations* with profit (to the right *knowledge* whereof (*c*) ſome have therefore reduced the whole body of Divinity:) *God, and our ſelves*. And the *meditation* is then moſt both compleat and fruitful, when it taketh in *both*. Which is to be done; either *viâ aſcenſus*, when we begin *below*, and at our ſelves, and ſo build *upwards*, raiſing our thoughts higher to the contemplation of *God*: or *viâ deſcenſus*, when we begin *aloft*, and with him, and ſo work *downward*, drawing our thoughts home upon *our ſelves*.

2. This latter is the method of *this Pſalm*: in the former part whereof *David* beginneth as high, as at *the moſt Higheſt*; and then deſcendeth as low as to *himſelf*, in the latter. For the ſuccouring of his *Meditations* there, he maketh uſe of the (*a*) *two great Books*: that *of Nature*, or of *the works* of God; and that *of Scripture*, or of *the Word* of God. In that, he readeth *the Power*: in this, *the Will* of this Maker. That declareth his *Glory*: this revealeth his *Pleaſure*. That from the beginning of the Pſalm, (*The heavens declare the glory of God*, &c.) to the end of the ſixth verſe: This from the beginning of the ſeventh verſe (*The Law of the Lord is perfect*, &c.---) to the end of the eleventh verſe.

3. Hence coming to reflect upon himſelf, he hath now uſe of (*a*) *a third Book*; that of his *own conſcience*, wherein are *enrolled* the principal *acts* and *paſſages* of

a To the chief Muſician a Pſalm of *David* verſe 1.

b Let ——and meditation of my heart be, &c. verſe. 14.

c Calvin Inſtit. 1. *Deus, Noverim me, Noverim te* Bernard. ſerm. 2. de diverſis.

a Eſt Natura liber primus, Scriptura ſecundus: Altera Poſſe docens, altera Velle Dei. Jo. Rain. Chiliad. Epigr.

a Unicuiq; eſt liber ſua conſcientia: & ad hunc librum diſcutiendum & emendendum, omnes alii inventi ſunt. Bern. de intern. domo.

of his whole life: That by a juſt ſurvey of the particulars therein *enregiſtred*, he might obſerve what proportion he had held in the courſe of his *by-paſt life*, both with that *actual obedience*, which ſome *other Creatures* perform in their kinds, as alſo (and that eſpecially) with that (*b*)*exact obedience*, which *the Law of God* requireth in his Word. At the very firſt opening whereof, before he read a line of the particulars, his *known ſins* preſenting them in ſuch numberleſs troops unto his thoughts, beſides a world of *unknown* ones: as not a little agaſt to ſee ſo large a *Roll* ſo full and ſo thick written (*intus & à tergo*;) he is forced to break out into this paſſionate acknowledgment, *Quis intelligit?* What living ſoul is able to underſtand all his errors? *Who can tell how oft he hath offended?* In the next former verſe.

b ---*Conferamus itaq; libros noſtros cum libro vitæ.* Ibid.

4. But *quid triſtes querimoniæ?* Miſery findeth ſmall *eaſe* in bare and barren (*a*)*complaints*: it rather craveth real and ſpeedy *ſuccour*. The Prophet therefore upon the firſt apprehenſion of *the multitude of his ſins*, inſtantly addreſſeth himſelf unto God for remedy by *Prayer*. And his ſuit therein is *double*: the one for *Mercy*, for the time paſt; the other for *Grace*, for the time to come. *The one* that he might be freed from *the guilt* and *defilement* of the ſins he had hitherto done, known or unknown: (*O cleanſe thou me even from my ſecret ſins:*) in the remainder of that verſe. *The other*, that he might be preſerved from contracting *the guilt*, or falling under *the dominion* of any ſin thence-forward, eſpecially of any high grievous *preſumptuous ſin*, in this thirteenth verſe (*keep back*---&c.

a ἐ γάρ τις πρῆξις πέλεται χρυσείῳ ἀόιδῃ, Hom. Iliad. ω.

5. The words then are *a Prayer*: wherein we may obſerve diſtinctly and apart, *the Object matter* of the Prayer; *the Petitions* made concerning that Object; and *the Reaſons* brought to enforce thoſe Petitions. The Particulars in all *five*. *Firſt*, and principally, *the Object matter* of the whole Prayer: thoſe ſins, concerning and againſt which the Prayer is made: ſtyled here in our Tranſlations, *Preſumptuous ſins*. *Secondly*, and *thirdly*, two *Petitions* concerning thoſe ſins: The one *antecedently*, that God would not ſuffer him to *fall into* them, [*keep back thy ſervant from preſumptuous ſins*;] 3. The other *by way of reſerve*, that at leaſt he would not ſuffer him to *fall under* the dominion of them, [*Let them not have dominion over me.*] *Fourthly*, and *fifthly*, two *Reaſons* fitted to the aforeſaid *Petitions*. The one fitted to *the former Petition*, taken from his *relative condition*, as being one of *Gods ſervants*. Of all ſorts of men, *Preſumption* is moſt hateful in *a ſervant*; and ſuch am I to thee, O Lord: *Keep back thy ſervant* therefore *from preſumptuous ſins*. 5. The other Reaſon fitted to *the latter Petition*, taken from the *benefit* he ſhould reap by the grant. *If* God ſhould pleaſe to *keep him* free from *the dominion* of thoſe ſins, he ſhould not doubt (his many *failings* otherwiſe notwithſtanding) but by his mercy to ſtand *rectus in curiâ*, innocent and upright (through his gracious acceptation) *from the great tranſgreſſion* of total and final Apoſtaſie, [*Then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*]

6. My purpoſe is not, to treat of each of theſe *particulars*, as I have propoſed them, apart; but to inſiſt principally, upon that which is *the moſt principal*, to which alſo (as being the *common matter* or argument of the whole Verſe) they do all in ſome ſort refer, and upon that account will be *occaſionally* taken in every one of them ſomewhere or other in our paſſage, in the handling thereof; I mean, *the Object*; here expreſſed by the name of *Preſumptuous ſins*. Wherein I know not how to proceed, more pertinently to *the ſcope of the Text*, and profitably to *edification*; than by making this *threefold* plain diſcovery. *Firſt* of *the nature* of theſe ſins; that we may the ſooner learn to *know them*: *Secondly*, of *their danger*; that we may be the more careful to *ſhun them*: and *Thirdly*, of *the means of their prevention*; that by the help of God we may be the better able to *eſcape them*.

"7. Some difference there is in *the reading*. Which as I may not wholly

" *baulk*,

" *baulk*; for without the clearing of that, all the enſuing diſcourſe might be " ſuſpected to labour of *impertinency*:) ſo I ſhall not long *inſiſt upon*; for the " profit would not countervail the pains. The *Septuagint* have ἀπ' ἀλλοτρίων, and " the *Vulgar Latin* following them, *ab alienis parce---&c.* Some of *the Fathers*, " and moſt of *the Expoſitors* of the middle and latter Ages, led (as commonly " they are) by one of *thoſe Tranſlations*, conceive the meaning, as if *David* " had here prayed, to be kept from communicating with *other men* in their ſins, " and from enwrapping himſelf (by any kind or degree of *conſent*) within *the* " *guilt* of their tranſgreſſions. Which truly is a very needful *prayer*; and *the* " *thing* it ſelf worthy the care of every good man. But this *difference* needeth " not hinder us in our propoſed paſſage. *Firſt*, becauſe, although that were " granted *the truer reading*, the words might yet without much enforcement " bear *a conſtruction* agreeable to our preſent intendment: and accordingly, " (*a*) ſome that follow that reading have ſo underſtood them. But *ſecondly*, " and eſpecially, becauſe the miſtake in the *Greek* and *Latin Tranſlations* grew " apparently from the near *affinity of Character* between the two Hebrew letters " ר and ד which hath occaſioned the like *miſtake* in ſundry other words, noted " in the (*b*) *Hebrew Lexicons*: and ſome alſo between theſe very words " (*c*) *Zarim* and *Zadim* in other places of Scripture, as well as in this. But " ſince the conſtant reading in all *Copies* extant is with *Daleth* and not *Reſh*; and " ſo not only the old *Hebrew Doctors*, with (*d*) the learnedſt *Expſitors* of this " laſt age, but ſome of the ancient *Fathers* alſo, (*e*) St. *Hierom* by name (who " was among them all incomparably the beſt skilled in the *Original*) have ex- " pounded it: we need not put our ſelves to any farther buſineſs for this matter, " but take the common reading, as it is in our *Engliſh Tranſlations* both Old and " New, [*Keep back thy ſervant from preſumptuous ſins.*]

a *Senſus ferè idem eſt.* Bellarm. hic.

b See Engelbert. Eng. præfat. ad Schindler. lex. pentaglot.

c As Mal. 3. 15. —— 4. 1. Zach. 12. 10. &c.

d Vatablus, Junius &c.

e *S. Hieron. vertit, à Superbis.* Bellar.

8. And then the *firſt thing* we have to do, is to lay open the *Nature* of theſe *preſumptuous ſins*: for that is ever *the firſt queſtion*, that every man will ask concerning any thing propoſed to debate, under any *name* or *notion*; What doth that *name* or *word* import? *To preſume* then, in the common uſe and notion of *the word* with us, importeth ever a kind of *confidence* or *boldneſs* in the Preſumer. And it may be taken, either in a *good*, or in *a bad* ſence: But more uſually in *the bad*; as (by reaſon of common abuſes) moſt other *indifferent words* are. He that hath a *faſt friend*, that he thinketh will *ſupport* him, will ſometimes adventure upon an *undertaking*, which he is not able to go through withal alone, nor durſt undergo, if he had not ſuch a *friend* to rely upon. When a man doth ſo; we ſay he *preſumeth upon that friend*: that is, he *is confident*, that friend will not fail to *aſſiſt* him therein to his utmoſt power. Now if a man be bold to do but what he *may* and *ſhould* do, and that withal he have ſome good ground for his *confidence*, (" from the conſideration of his friends *ability*, the experience of " his *love*, ſome former *promiſes* on his friends, or *merit* on his own part, or " other like) ſo as every man would be ready to ſay he had reaſon *to preſume ſo* " *far* of his friend: this is a *good*, reaſonable, and warrantable *preſumption*. But if he fail in *either reſpect*, as if he *preſume* either to do unlawful, unworthy, or unbefitting things, or to do even *lawful things*, when there appeareth no great cauſe why any man ſhould think *his friend* obliged by the laws of *friendſhip* to aſſiſt him therein: then is ſuch his *preſumption* a faulty and an *evil preſumption*. And whatſoever may bear the name of a *Preſumptuous ſin* in any reſpect, is ſome way or other tainted with ſuch *an evil* irrational *preſumption*.

9. But we are further to note, that *preſumption* in the worſer ſence, and as applied to *ſin*, may be taken either *Materially*, or *Formally*. If theſe terms ſeem obſcure; with a little opening I hope the difference between theſe two will be eaſily underſtood. Taken materially, *the ſin of preſumption* is a ſpecial kind of ſin, diſtinguiſhed from other *ſpecies* of ſins by its proper *Object or Matter*: when the

very *matter* wherein we ſin, and whereby we offend God, is *Preſumption*: and ſo it is a branch of *Pride*. When a man *preſuming* either upon his *own ſtrength*, or upon *Gods aſſiſting* him, undertaketh to do ſomething *of himſelf*, not having in himſelf (by the ordinary courſe of *nature*, and the *common aid* which God affordeth to the actions of his creatures in *the ordinary ways* of his providence *ſufficient ſtrength* to go through therewithal: or expecteth to receive ſome *extraordinary aſſiſtance* from the *Mercy*, *Power*, &c. of God, not having any ſufficient ground (either from the *general Promiſes* contained in the Scriptures, or by *particular immediate revelation*) that God will certainly *ſo aſſiſt* him therein.

10. All thoſe men, that *over-value* themſelves, or out of an overweening conceit of their *own abilities* attempt things beyond their power; That *lean to their own underſtandings*, as *Solomon*; That *mind high things, and are wiſe in their own conceits*, as St. *Paul*; That *exerciſe themſelves in great matters, and ſuch as are too high for them*, as *David* expreſſeth it. All thoſe that perſwade themſelves they can *perſiſt* in an holy courſe without a continual *ſupply of Grace*; or that think they can *continue* in their ſins ſo long as they think good, and then *repent* of them, and *forſake* them at their leiſure, whenſoever they liſt; or that doubt not but to be able by their *own ſtrength* to ſtand out againſt any *temptation*: All theſe, I ſay, and all other like, by *preſuming* too much upon themſelves, are guilty of *the ſin of Preſumption*: "To omit the *Poets*, who have ſet forth the folly of this kind of *Preſumption* in the Fables of *Phaethon*, and *Icarus*: A notable *example* we have of it in the Apoſtle *Peter*, (and therein a fair *warning* for others *not to be high-minded, but to fear*), who in the great *confidence* of his own *ſtrength*, could not believe his *Maſter* (though he knew him to be *the God of truth*) when he *foretold* him he would *yield*; but ſtill proteſted, that *if all the world ſhould forſake him*, yet he would never do it.

Prov. 3. 5. Rom. 12. 16. Pſal. 131. 1.

Rom. 11. 20. Mat. 26. 33.

Preſumptio non modo circa proprias vires, ſed etiam circa divinam potentiam vel miſericordiam, contingere poteſt. Aquin. 22. qu. 21. 1.

11. Nor only may a man offend in this kind, by *preſuming upon himſelf* too much: but alſo by *preſuming* even *upon God* himſelf without warrant. He that *repenteth* truly of his ſins, *preſuming* of Gods *mercy* in *the forgiveneſs* thereof; or that *walketh uprightly* and conſcionably in the ways of his Calling, *preſuming* of Gods *Power* for his protection therein; ſinneth not in ſo *preſuming*. Such a *preſumption* is a fruit of *Faith*, and a *good preſumption*: becauſe it hath *a ſure ground*, a double ſure ground for failing; firſt in *the Nature*, and then in *the Promiſe* of God. As a man may with good reaſon *preſume* upon his *Friend*, that he will not be wanting to him in any *good Office*, that by the juſt *Laws of true friendſhip* one friend ought to do for another. But, as he *preſumeth too much* upon his *friend*, that careth not into what deſperate exigents and dangers he caſteth himſelf, in hope *his friend* will perpetually *redeem* him, and *relieve* him at every turn: So whoſoever truſteth to the *Mercy*, or to the *Power* of God, without the warrant of *a Promiſe*, preſumeth farther than he hath cauſe: And though he may flatter himſelf, and call it by ſome better name, as *Faith*, or *Hope*, or *Affiance* in God; yet is it in truth no better than a groundleſs and a *wicked Preſumption*. "Such was the Preſumption of thoſe *Sons of Sceva*, who took upon "them (but to their ſhame and ſorrow) *to call over them that had evil ſpirits* "*the name of the Lord Jeſus* in a form of adjuration, *Acts* 19. when they had no "*calling* or *warrant* from God ſo to do. And all thoſe men, that going on in a wretched courſe of *life*, do yet hope they ſhall *find mercy* at the hour of *death*: All thoſe that caſt themſelves into unneceſſary either *dangers* or *temptations*, with expectance that God ſhould manifeſt his *extraordinary Power* in their preſervation: All thoſe that promiſe to themſelves *the End* without applying themſelves to *the means* that God hath appointed thereunto; (as to have *Learning* without Study, *Wealth* without Induſtry, *Comfort from Children* without careful Education, *&c.*) foraſmuch as they *preſume* upon Gods *help* without ſufficient *Warrant*, are guilty of *the ſin of Preſumption*, taken in the former notion, and *Materially*.

Acts. 19. 13. ——16.

12. But

12. But I conceive the *Preſumptuous ſins* here in the Text to belong clearly to the other notion of the word *Preſumption*, taken *formally*, and as it importeth (not *a diſtinct kind* of ſin in it ſelf, as that *Groundleſs Preſumption* whereof we have hitherto ſpoken doth, but) *a common accidental difference*, that may adhere to ſins of any kind: even as *Ignorance* and *Infirmity*, (whereunto it is oppoſed) alſo may. *Theft* and *Murther*, which are ſins of *ſpecial kinds*, diſtinguiſhed either from other by their ſpecial and proper *Objects*; are yet both of them capable of theſe *common differences*: inaſmuch as either of them may be committed, as ſometimes through *Ignorance*, and ſometimes through *Infirmity*, ſo alſo ſometimes through *Wilfulneſs* or *Preſumption*.

13. The diſtribution of *Sins* into ſins of *Ignorance*, of *Infirmity*, and of *Preſumption*, is very uſual, and very uſeful, and compleat enough without the addition (which ſome make) of a fourth ſort, to wit, Sins of *Negligence* or *Inadvertency*; all ſuch ſins being eaſily reducible to ſome of the former *three*. The ground of *the diſtinction* is laid in *the Soul* of man; wherein there are three diſtinct *prime faculties* from which all our actions flow: the *Underſtanding*, the *Will*, and the ſenſual Appetite or *Affections*. If nothing were amiſs in any of theſe, all our actions iſſuing thence would be perfect, and free from all ſtain of ſin. But it is a truth, and our miſery, that in this ſtate of corruption *the whole ſoul* is out of frame, and *all the faculties* thereof depraved. Much Blindneſs and Error in *the Underſtanding*; much Raſhneſs and Impetuouſneſs in *the Affections*; much ſtubbornneſs and perverſneſs in *the Will*: which rendreth our whole lives full of *Swervings*, *Weakneſſes*, and *Rebellions*. Yea, by reaſon of *the joynt concurrence* of thoſe *three faculties* in their operations: there is in moſt *ſinful actions*, (eſpecially thoſe that are *compleatly* ſuch) a mixture of *Ignorance*, *Infirmity*, *and Wilfulneſs*, or Preſumption. Whence it is, that all *Sins* are in the Scriptures indefinitely and indifferently called; ſometimes *Errors*, ſometimes *Infirmities*, and ſometimes *Rebellions*. Aquin 1. 2. qu. 76. &c.

14. But when we would ſpeak more *exactly* of theſe *three differences*, and ſo as to *diſtinguiſh* them one from another by *their proper appellations*: the enquiry muſt be, when a ſin is done, where the fault lay moſt; and thence it muſt have the right denomination. 1. If *the Underſtanding* be moſt in fault, not apprehending that good it ſhould, or not aright: *the ſin* ſo done, though poſſibly it may have in it ſomewhat both of *Infirmity* and *Preſumption* withal, is yet properly *a Sin of Ignorance*. 2. If the main fault be in *the affections*, through ſome *ſuddain paſſion* or perturbation of mind; *blinding*, or *corrupting*, or but *outrunning* the Judgment; as of *Fear*, *Anger*, *Deſire*, *Joy*, or any of the reſt: *the Sin* thence ariſing, though perhaps joyned with ſome *Ignorance* or *Preſumption* withal, is yet properly *a ſin of Infirmity*. 3. But if *the Underſtanding* be competently informed with *knowledge*, and not much *blinded* or *tranſported* with *the incurſion* of any ſudden, or *violence* of any vehement *perturbation*, ſo as the greateſt blame muſt remain upon the untowardneſs of *the Will*, reſolvedly bent upon the Evil: *the Sin* ariſing from ſuch *Wilfulneſs*, though probably not free from all mixture of *Ignorance* and *Infirmity* withal, is yet properly *a wilful Preſumption*; ſuch a *Preſumptuous ſin*, as we are now in treaty of.

15. *Rules* are ſooneſt learned, and beſt remembred, when illuſtrated with fit *Examples*. And of ſuch, the rich ſtorehouſe of *the Scripture* affordeth us in each kind, variety and choice enough; whence it ſhall ſuffice us to propoſe but *one eminent* one of each ſort. *The Men*, all of them for their holineſs, of ſingular and worthy renown: *David*, St. *Peter*, and St. *Paul*. *The ſins*, all of them for their *matter*, of the greateſt magnitude: *Murthering* of the innocent, *Abnegation* of Chriſt, *Perſecution* of the Church. *Pauls Perſecution*, a grievous Sin, yet a *Sin of Ignorance*: *Peters denial*, a grievous Sin, yet a *Sin of Infirmity*: *Davids Murther*, a far more grievous ſin than either of both, becauſe *a ſin of Preſumption*.

16. St. *Paul*

16. St. *Paul* before his converſion, whileſt he was *Saul, perſecuted and waſted the Church of God* to the utmoſt of his power: *making havock* of the Profeſſours of Chriſt, *entring into their very houſes, and* (*a*) *haling thence to priſon both men and women*; and poſting abroad with *Letters* into remote quarters, to do all the miſchief he could every where, with great *fury*, as if he had been *mad, breathing out* wherever he came nothing but *threatnings and ſlaughter* againſt the Diſciples of the Lord. *His* (*b*) *affections* were not ſet againſt them through any perſonal *provocations*, but meerly out of *zeal* to the Law: and ſurely his *zeal* had been good, had it not been *blind*. Nor did *his will* run croſs to his *judgment*, but was led by it; for he verily *thought in himſelf that he ought to do many things contrary to the Name of Jeſus*: and verily his *Will* had been good, had it not been *miſled*. But the error was in his *Underſtanding*: his *Judgment* being not yet actually *convinced* of the truth of the *Chriſtian Religion*. He was yet fully perſwaded that *Jeſus* was an Impoſtor, and *Chriſtianity* a peſtilent Sect raiſed by *Satan* to the diſgrace and prejudice of *Moſes* and the *Law*. If theſe things had indeed been ſo, as he apprehended them, his *Affections* and *Will*, in ſeeking to root out ſuch *a Sect*, had been not only blameleſs, but commendable. It was his *erroneous Judgment* that poiſoned all: and made that, which otherwiſe had been *zeal*, to become *Perſecution*. But however, the firſt diſcernable obliquity therein being in the *Underſtanding*, that *Perſecution* of his was therefore *a Sin of Ignorance*: ſo called, and under that name condemned by himſelf, 1 *Tim.* 1. 13.

Gal. 1. 13. Acts 8. 3. *a* οὐκ εἶπεν ἄγων, οὐδὲ ἕλκων, ἀλλὰ σύρων. Chryſ. ibid. Acts 9. 2. & 22. 5. ἀφειστῶς μαινόμενῳ. Acts 26. 11. ——9. 1. ——*b* Phil. 3. 6. ζήλῳ διώκων τὴν ἐκκλησίαν. Chryſ ubi ſupra. Acts 26. 9.

ἀγνοῶν ἐπήνεσα ἐν ἀπιστίᾳ.

17. But ſuch was not *Peters denial* of his Maſter. He *knew* well enough who he was: having *converſed* ſo long with him, and having long before ſo amply *confeſſed* him. And he *knew* alſo, that he ought not for any thing in the world to have *denied* him: That made him ſo *confident* before, that *he would not* do it, becauſe he was abundantly ſatisfied that *he ſhould not* do it. Evident it is then, that *Peter* wanted no *knowledge*, either of his Maſters *perſon*, or his own *duty*: and ſo no plea left him of *Ignorance*, either *Facti* or *Juris*. Nor was the fault ſo much in his *Will*, as to make it a ſin properly of *Preſumption*. For albeit *de facto* he did deny him when he was put to it, and that with fearful *oaths and imprecations*; yet was it not done with any *prepenſed Apoſtaſie*, or out of *deſign*. Yea, he came rather with *a contrary reſolution*: and he ſtill *honoured* his Maſter in *his heart*, even then when he *denied* him with *his tongue*: and as ſoon as ever *the watch-word* was given him by *the ſecond Cock*, to prefer to his *conſideration* what he had done, it grieved him ſore that he had ſo done, and he *wept bitterly* for it: We find no *circumſtance* in the whole relation, that argueth any deep *obſtinacy* in his *Will*. But in his *Affections* then, Alas! there was the fail. A ſudden (*a*) *qualm of fear* ſurpriſing his ſoul, when he ſaw *his Maſter* ſo deſpightfully uſed before his face, (which made him *apprehenſive* of what *hard uſage* himſelf might fall under; if he ſhould *then* and *there* have owned him) took from him for that time the benefit and (*b*) uſe of *his reaſon*: and ſo drew all his *thoughts* to this one point, how to decline the *preſent danger*, that he had never *a thought* at ſo much liberty, as to conſult *his judgment*, whether it were a ſin, or no. And thus, proceeding from ſuch *a ſudden diſtemper* of paſſion, *Peters denial* was a ſin properly of *Infirmity*.

Mat. 16. 16. Mark. 14. 71. ——72. Luke 22. 62. *a* ἀπὸ τῆς θείας καταιγισθείς. Chryſ. in Mat. 26. 75. *b* εἰθὺς πρὸ μὲν προβολῆσας ἦ. Ariſt. 5. Ethic. 10.

18. But *Davids ſin*, in contriving the death of *Uriah*, was of a yet higher pitch, and of *a deeper dye*, than either of theſe. He was no ſuch ſtranger in the Law of God, as not to *know* that the wilful *murther of an innocent* party, ſuch as he alſo knew *Uriah* to be, was a moſt loud *crying ſin*: and therefore nothing ſurer, than that it was not meerly a ſin of *Ignorance*. Neither yet was it a ſin properly of *Infirmity*: and ſo capable of that *extenuating circumſtance*, of being done in the heat of *Anger*, as his uncleanneſs with *Bathſheba* was in the heat of *Luſt* ("although that *extenuation* will not be allowed to paſs for an *excuſe* "there,

2 Sam 11. per totum.

" there, unleſs *in tanto* only, and as it ſtandeth *in compariſon* with this fouler "crime.) But having *time* and *leiſure* enough to bethink himſelf what he was about, he doth it *in cool blood*, and with much adviſed *deliberation*: plotting and contriving this way and that way to perfect his *deſign*. He was *reſolved*, whatſoever ſhould become of it, to have it done: in regard of which *ſetled reſolution of his Will*, this ſin of *David* was therefore a high *preſumptuous ſin*.

19. By the light of theſe *Examples* we may reaſonably diſcover what a *Preſumptuous ſin* is, and how it is diſtinguiſhed from thoſe of *Ignorance* and *Infirmity*. Take the ſum of all thus. When a man ſufficiently *convinced* in his *underſtanding*, that the thing he would do is *unlawful*, and diſpleaſing unto God; or at leaſt hath *ſufficient means* ſo to convince him, if he be not willingly wanting to himſelf in the uſe thereof, ſo as he cannot juſtly plead *Non putâram*; And then beſides hath *time* and *leiſure* to adviſe with himſelf, to *examine* the caſe and every circumſtance of it, and to *apply* the light that is in his *underſtanding* thereunto; And yet when all is done, *reſolveth* contrary to the dictates of *his own reaſon*, and the checks of *his own Conſcience*, to go on, to put his wicked *intentions* into act, and to fulfil *his own will*, the apparent *inconformity* thereof unto *the will of God*, notwithſtanding: this is *a wilful* and a fearful *Preſumption*. Her ſpeech in *the Poet* expreſſeth it in part.

——Video meliora, proboque;
Deteriora ſequor——

Medea apud Ovid.

I ſee I ſhould do *that*, and *I know* I ſhould do better to do *that*: but *I have a mind* rather to *this*; and therefore *I will* do *this*. When we advance *our own Wills*, not only againſt *the expreſs will* of our great *God*, but even againſt *the clear light* of our own *Conſciences*; and are not *able*, (nor indeed *careful*) to give any other reaſon *why we will* do this or that, but only *becauſe we will* (*pro ratione voluntas*;) ſo making our *own will* (a piece of no good *Logick*) both the *Medium* and the *Concluſion*: we do then ruſh headlong into thoſe *ſins*, from which *David* here prayeth ſo earneſtly to be with-held (*Keep back thy Servant, O Lord, from Preſumptuous Sins.*

Τὰ χεῖρ' ὁρῶ βέλτιστα, κἀγνώσκω κακά. Οὐκ ἐκποδὼν δὲ μᾶλλον οἱ μῶ- &c. Eurip. in Hippol. act. 2.

20. Now ſee we what *Preſumptuous ſins* are: we are to conſider next, how *great* and *miſchievous* they are. Certainly if there were not ſomething in them, more than in ordinary ſins, *David* would not pray againſt them in ſuch *a ſpecial manner* as here we ſee he doth: and that in *four particulars*.

21. *Firſt*, becauſe thoſe other ſins are *quotidianæ ſubreptionis*, ſuch as *the ſervant of God*, though he walk never ſo warily, may yet be (and often is) *overtaken* with, through *incogitancy*, and the frequency of ſuch *temptations* as lie ſo thick in our way every where, that the moſt *watchful eye* cannot alwaies be aware of them all: his *Prayer* therefore concerning them is, that as he is ever and anon *gathering ſoyl* by them, ſo God would be ever and anon *cleanſing* him from them [*O cleanſe thou me from my ſecret faults.*] But as for theſe greater and *preſumptuous ſins*, he deſireth the powerful aidance of Gods holy Spirit *to withhold* him wholly from them, and *to keep him back* from ever approaching too near unto them [*Keep back thy Servant from preſumptuous ſins.*] As a Traveller in a deep rode, will be choice of *his way* throughout, to keep himſelf as *clean* as he can from beſpotting even with *mire* and *dirt*: but if he ſpie a rotten *bog*, or a deep *precipice* juſt before him; he will make a ſudden ſtop, *hold back*, and caſt about for *a ſafer way*, he will be ſure (for fear of lying faſt, or venturing a joynt) to *keep out* of that howſoever: So *David* here; *Cleanſe me* from thoſe, but *keep me back* from theſe.

ἐὰν προλημφθῇ. Gal. 6. 1.

22. *Secondly*, in his Petition he maketh mention of his *ſervice* and dependance. " He often profeſſeth himſelf the ſervant of God, *Truly I am thy ſervant, I am* Pſal. 116. 16.

" *thy*

" *thy ſervant, and the Son of thy handmaid.* And he often remembreth it to " good purpoſe, and preſſeth it for his advantage, upon ſundry occaſions in this " book of Pſalms: as he doth here very ſeaſonably and pertinently, [*keep back thy Servant*——] Implying, that theſe *Preſumptuous ſins* are more unbecoming *the ſervant of God*, and more unpardonable in him, than thoſe other faults are. As a *diſcreet Maſter* will paſs by many *overſights* in his *ſervant*, if ſometimes for want of *wit*; and ſome *negligences* too, if haply for want of *care*, he do now and then otherwiſe than he would have him. But it would exceedingly provoke the ſpirit of the moſt *ſuffering Maſter*, to ſee his *ſervant*, though but once, to do that which he knew would offend him in a kind of *bravery*, and out of a ſawcy and (*a*) *ſelf-willed Preſumption*: (as who ſay, I know it will anger my *Maſter*, but all is one for that; I will do it tho:) no *Patience* would endure this. So *the ſervant of God, by one preſumptuous ſin* doth more *grieve* and exaſperate *the holy Spirit* of his gracious *Maſter*, and more highly provoke his *juſt indignation*, than by many *Ignorances* or *Negligences*.

(*a*) *Idem delictum in duobus non eodem modo efficiet: ſi alter per negligentiam admiſit, alter curavit ut nocens eſſet.* Sen. l. de ira. 16.

23. *Thirdly*, he ſpeaketh here of Dominion, [*Let them not have Dominion over me.*] Any *ſmall ſin* may get *the upper hand* of the ſinner, and bring him under in time, and after that is once *habituated* by long cuſtome: ſo as he cannot eaſily ſhake off *the yoke*, neither redeem himſelf from under *the tyranny* thereof. We ſee the experiment of it but too often and too evidently in our common *Swearers* and *Drunkards*. Yet do ſuch kind of ſins, for the moſt part, grow on by little and little, ſteal into the *throne* inſenſibly, and do not *exerciſe Dominion* over the enſlaved ſoul, till they have got *ſtrength* by many and *multiplied Acts*. But a *Preſumptuous ſin* worketh a great alteration in the ſtate of the ſoul *at once*, and by one *ſingle act* advanceth marvellouſly: weakning *the ſpirit*, and giving a mighty advantage to *the fleſh*, even to the hazard of a *compleat Conqueſt*.

24. *Laſtly*, he ſpeaketh of *the great offence*: Total and final *Apoſtaſie*; which ſome underſtand to be the very *ſin againſt the Holy Ghoſt*: which cutteth off from the offender all poſſibility of *pardon* and *reconcilement*, becauſe it is ſuppoſed to be attended with *final impenitency*; and without *penance* there is no hope of *reconcilement*, or place for *pardon*. *David* petitioneth to be kept back from theſe *Preſumptuous ſins*, and free from their *Dominion*, that ſo he might *be upright and innocent from the great tranſgreſſion*. As if theſe *Preſumptuous ſins* did make ſome nearer approaches to that *great tranſgreſſion*: and as if no man could well ſecure himſelf againſt the danger of *final impenitency*, but by keeping out of the reach of theſe *Preſumptuous ſins*.

25. From all theſe intimations in the Text we may conclude, there is ſomething more in *Preſumptuous ſins*, than in ſins of *Ignorance* and *Infirmity*: the *Obliquity* greater, and the *Danger* greater. Which we are now a little farther to diſcover, that ſo our care to avoid them may be the greater. Their *Obliquity* is beſt ſeen in the *Cauſe*: their *Danger*, in the *Effects*. It hath been cleared already, that *Preſumptuous ſins* ſpring from the perverſneſs of *the will*, as the moſt proper and *Immediate cauſe*: and it is *the will*, that hath the chief ſtroke in all *moral actions*, to render them *good* or *bad*, *better* or *worſe*. It is a Maxime amongſt the Caſuiſts, *Involuntarium minuit de ratione peccati*: and (*l*) *Voluntas diſtinguit maleficia*, ſay the Lawyers. So that albeit there be many circumſtances, as of *Time*, *Place*, *Perſons*, &c. and ſundry other reſpects, eſpecially thoſe of *the Matter*, and of the *End*, very conſiderable for the aggravating, extenuating, and comparing of *ſins* one with another: yet *the conſent of the Will* is of ſo much greater importance than all the reſt, that (all other conſiderations laid aſide) every *ſin* is abſolutely by ſo much *greater* or *leſſer*, by how much it is *more* or *leſs voluntary*. Sithence therefore in ſins of *Ignorance* and *Infirmity* there is leſs *Wilfulneſs*; the Will being *miſled* in the one by an *Error* in the Judgment, and in the other *tranſported* by the violence of ſome *Paſſion*: and in ſins of *Preſum-*

(*l*) qui injuriæ. F. de furtis 47. 253.

Preſumption there is a greater *wilfulneſs*; wherein the Will, wanting either *information* or *leiſure* to reſolve better, doth yet *knowingly* and *adviſedly* reſolve to do ill: it will neceſſarily follow, that *Preſumptuous ſins* are therefore far greater ſins, than either of the other are. The *Will* being abundantly and beyond meaſure wilful, maketh the ſin to be abundantly and beyond meaſure ſinful. Doubtleſs far greater was *Davids* ſin, in murthering (though but) his *ſervant*: than either *Peters*, in denying his *Maſter*; or *Sauls*, in blaſpheming and perſecuting his Saviour.

26. Nor only do *Preſumptuous ſins* ſpring from a worſe *Cauſe* than the other, and thence are more *Sinful*: but do alſo produce worſe *Effects* than they, and ſo are more dangerous: whether we look at them before, or at the time of *Repentance*, or after. Before *Repentance*, they harden the heart wonderfully; hey *waſt the conſcience* in a fearful manner, and bring ſuch a *callous cruſt* upon the tnner man: that it will be * a long and a hard work, ſo to ſupple, ſoften, and iintender the heart again, as to make it capable of the impreſſions of *Repentance*. For alas! what hope to do good upon a *wilful man*? The moſt grave *admonitions*, the moſt ſeaſonable *reproofs*, the moſt powerful *exhortations*, the moſt convincing *Reaſons* that can be uſed to ſuch a man; are but *Tabula cæco*, as a curious Picture to a *blind* man; (for who ſo *blind*, as he that *will not ſee*?) and *Fabula ſurdo*, a pleaſant tale to a *deaf* man; (for who ſo *deaf* as he that *will not hear*?)

* *Tardiùs peccatum ſolvitur quod per conſilium ſolidatur.* Greg. de cura paſtor. Part. 3.

27. Thus it is with *wicked men* and caſt-aways, whoſe brawny hearts are by theſe wilful *rebellions* fitted for, and fatted up unto *deſtruction*. And verily not much better than thus is it with *Gods faithful ſervants* for the time; if at any time they hap to fall into any *preſumptuous ſin*. In what a ſad condition may we think poor *David* was, after he had lain with the *Wife* and ſlain the *Husband*? What *muſick* could he now (trow ye) find in his own *Anthems*? With what *comfort* could he ſay his *Prayers*? Did not his *tongue* think ye, cleave to the roof of his mouth? And had not his *right hand* well-nigh forgot her cunning? To the judgment of man, no difference for ſome months together (during his *unrepentance*) betwixt *holy David*, the man *after Gods own heart*, and a *profane ſcorner*, that had *no fear of God* before his eyes. Such waſt and havock had *that great ſin* made, and ſuch *ſpoil* of the graces and pledges of Gods holy Spirit in his ſoul. Look how a ſober wiſe man, who when he is himſelf is able to order his words and affairs with excellent *diſcretion*; when in a ſharp burning-fever his *blood* is inflamed, and his *brains* diſtempered, will rave, and talk at random, and *fling* ſtones and dirt at all about him, and every other way in his ſpeeches and motions, behave himſelf like a *fool* or *mad-man*: ſo is the ſervant of God, lying under the guilt of a *Preſumptuous ſin*, before Repentance.

28. And then when he doth come to *repent*; Lord what a-do there is with him, before that *great ſtomach* of his will *come down*, and his *Maſterful ſpirit* be ſoundly *ſubdued*! And yet *down* it muſt, *ſubdued* it muſt be; or he getteth no *pardon*. What ſhrinking and drawing back, when the *wound* cometh to be *ſearcht*! And yet (a) *ſearcht* it muſt be, and *probed* to the bottom; or there will be no perfect recovery. *Preſumptuous ſins*, being ſo grievous hath been ſhewed, let no man think they will be removed with (*b*) mean and ordinary *Humiliations*: *The Remedy* muſt be proportioned, both for ſtrength and quantity, (*Ingredients* and *Doſe*) to the *Quality* and *Malignity* of the diſtemper; or it will never do the cure. As ſtains of a *deep dye* will not out of the cloth, with ſuch ordinary *waſhings*, as will fetch out *lighter ſpots*; ſo to cleanſe the heart defiled with theſe deeper pollutions, theſe *crimſon* and *ſcarlet ſins*, and to reſtore it pure *white as ſnow or wooll*; a more ſolemn and *laſting courſe* is requiſite, than for leſſer tranſgreſſions. It will (*c*) ask more *ſighs*, more *tears*, more *Indignation*, more *revenge*; a ſtronger infuſion of all thoſe ſoveraign *ingredients* preſcribed by

a *Alto vulneri diligens & longa medicina non deſit.* Cypr. ſer. 5. de lapſis.

b —— ὑγδ αὐ ταχυὰς τοῖ ϛμεγάλοις παθέσσι μικρὸν ἀκᾶ. Naz. Arcan. carm. 8.

Iſa. 1. 18. 2 Cor. 7. 11.

c *Quàm magna deliquimus, tam granditer deſleamus.* Cypr. ibid.

by St. *Paul*, 2 *Cor.* 7. before there can be any comfortable hope that it is pardoned. The *will* of man is a ſowre and ſtubborn piece of *clay*, that will not frame to any ſerviceable uſe, without much *working*. A ſoft and *tender heart* indeed is ſoon *rent* in pieces: like a *ſilken garment*, if it do but catch upon any little nail. But a heart *hardned* with long *cuſtom of ſinning*, eſpecially if it be with one of theſe *preſumptuous ſins*, is like the *knotty root-end* of an *old Oak*, that hath lain long a drying in the Sun. It muſt be (*d*) a *hard wedge* that will *enter*, and it muſt be handled with ſome skill too to make it do that: and when the *wedge* is entred, it will endure many a hard *knock*, before it will yield to the Cleaver, and fall in ſunder. And indeed it is a bleſſed thing, and to be acknowledged a gracious evidence of Gods unſpeakable *mercy*, to thoſe that have *wilfully* ſuffered ſuch an *unclean ſpirit* to enter in, and to take *poſſeſſion* of their ſouls, if they ſhall ever be enabled to *out him* again, though with never ſo much *faſting* and *Prayer*. *Potentes Potenter*, they that have *mightily offended*, ſhall be ſure to be *mightily tormented*, if they *repent not*: and therefore it is but reaſon they ſhould be *mightily humbled*, when they do *repent*.

(*d*) ——*duro nodo durus cuneus.* Adag. ——*graviſſimus nodus non poteſt expelli niſi graviſſimo oppreſſorio.* Ambroſ.

29. *After repentance* alſo, *Preſumptuous ſins* for the moſt part have their uncomfortable *Effects*. Very ſeldom hath any man taken the liberty to *ſin preſumptuouſly*, but he hath after met with that which hath been *grievous* to him: either *in outward things*, or in his *good name*, or in his ſoul; in ſome or other of theſe, if not in all, even after the *renewing* of himſelf by *repentance*, and the ſealing of his pardon from God. Like a grievous *wound* or *ſore*, that is not only of a *hard cure*, but leaveth alſo ſome remembrance behind it, ſome *ſcar in the fleſh* after it is cured.

30. *Firſt*, a Preſumptuous ſinner rarely eſcapeth without ſome notable *outward Affliction*. Not properly as a *debt* payable to the Juſtice of God by way of *ſatisfaction*, for there is no proportion between the one and the other. But partly, as an *evidence of Gods high diſpleaſure* againſt ſuch a *high provocation*; and partly, as a *fit chaſtiſement*, wherewith he is pleaſed in *mercy* to correct his *ſervants*, when they have demeaned themſelves ſo *preſumptuouſly*: that both they and others may be admoniſhed by that *example* to do ſo no more. Be *David* the inſtance. What a world of *miſchief* and *miſery* did he create unto himſelf by that one preſumptuous fact *in the matter of Uriah*, almoſt all the days of his life after? The *Prophet Nathan* at the very ſame time, when he delivered him Gods *royal and gracious pardon* for it, under ſeal (*Tranſtulit peccatum, the Lord hath put away thy ſin*:) yet did he withal read him the *bitter conſequents* of it; as you have them ſet down, 2 *Sam.* 12. And as he foretold him, accordingly it fell out with him. His daughter defiled by her brother: that brother ſlain by another brother: a *ſtrong conſpiracy* raiſed againſt him by *his own Son*: his *Concubines* openly defiled by the ſame Son; himſelf afflicted with the untimely and uncomfortable death of that Son, who was his darling: reviled and curſed to his face by a baſe unworthy Companion: beſides many other *affronts*, *troubles*, and *vexations* continually. He had few quiet hours all his life long: and even upon his *death-bed* not a little diſquieted with tidings of his *two Sons*, almoſt up in arms about the Succeſſion. We uſe to ſay, The *wilful man never wanteth woe*: and truly *David* felt it by ſad experience, what *woe* his *wilfulneſs* wrought him.

2 Sam. 12. 13. 2 Sam. 13. 14. ——29. 2 Sam. 15. 12. ——16. 22. ——18. 33. 2 Sam. 16. 5, &c. 1 King. 1. 17. &c.

31. *Secondly*, Preſumptuous ſins are often *Scandalous*; leaving an *indelible ſtain* and blot upon the *name* and *memory* of the guilty offender, not to be wholly *wiped off*, ſo long as that *name* and *memory* laſteth. *David* muſt be our *inſtance* here too: who ſinned many other times and ways, beſides that in *the matter of Uriah*. "It can be little pleaſure to us to rake into the infirmities of "Gods *Servants*, and bring them upon the Stage; it would perhaps become "our charity better to caſt a *Mantle* over their nakedneſs, where the *fact* will

"with

"with any tolerable conſtruction bear an *excuſe*. Yet ſith *all things that are* "*written are written for our learning*, and that it pleaſed the wiſdom of God, Rom. 15. 4.
"for that end to leave ſo many of their *failings* upon record, as glaſſes to re-
"preſent unto us our common *frailties*, and as *monuments* and *marks* to mind us
"of thoſe *rocks* whereat others have been *ſhipwrackt*: it cannot be blamed in us,
"to take *notice of them*, and to make the beſt *uſe* we can of them for our own
"ſpiritual advantage. His diffidence then, and anxiety *leſt he ſhould periſh one* 1 Sam. 27. 1.
day by the hands of Saul, when he had Gods promiſe that he ſhould out-live him.
His deep *diſſimulation* with and before *Achis*; eſpecially when he tendred his 1 Sam. 21. 12
ſervice to him in the Wars. His raſh cholerick *vow to deſtroy Nabal*, and all that & 27. 10.
belonged to him; who had indeed played *the churl* and *the wretch* with him (as & 28. 8.
covetous and *unthankful* men ſometimes will do) but yet *in rigore* had done 1 Sam. 25. 22.
him *no wrong*. His double injuſtice to his loyal Subject *Mephiboſheth* (and 2 Sam. 16. 4.
therein alſo his *forgetfulneſs* of his old and truſty *friend Jonathan*) firſt, in *giving away all his Lands* upon the bare *ſuggeſtion* of a ſervant, and that to *the falſe In-*
former himſelf, and that without any *examination* at all of the matter; and —— 19. 29.
then, in *reſtoring him but half* again, when he knew the *ſuggeſtion* to be falſe. —— 18. 5. 33.
His fond affection to his ungracious Son *Abſolom*; in tendring *his life* before his own ſafety, and the publick good, and in taking *his death* with ſo much unmanly impatience. His lenity and *indulgence* to his other Son *Adonijah*, who was no better than he ſhould be neither; to whom he never ſaid ſo much at any time, as *Eli* did to his Sons, *Why haſt thou done ſo?* His carnal confidence in the mul- 1 King. 1. 6.
titude of his *Subjects*, when he cauſed them to be numbred by the Poll. Theſe 2 Sam. 24. 1.
(and perhaps ſome other) *ſinful overſights*, which do not preſently occur to &c.
my memory, are regiſtred of *David*, as well as the *murther of Uriah*. Yet as if all theſe were *nothing* in compariſon of that *one*: that *one alone* is put in by the Holy Ghoſt by way of *exception*, and ſo inſerted as an *exception* in that glorious teſtimony, which we find given of him, 1 *King.* 15. 5. [*David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.*] That is, he turned not aſide ſo foully, and ſo contemptuouſly, ſo preſumptuouſly, and ſo provokingly in any other thing, as he did in that buſineſs of *Uriah*. All his *Ignorances*, and *Negligences*, and *Inconſiderations*, and *Infirmities* are paſſed over in ſilence: only this great *Preſumptuous ſin* ſtandeth up as a Pillar or Monument erected *ad perpetuam rei memoriam*, to his perpetual ſhame in that particular: for all ſucceeding generations to take *warning* and *example* by.

32. Yet were this more tolerable, if beſides a *Stain* in the *Name*, theſe *Preſumptuous ſins* did not alſo leave a *Sting* in the *Conſcience* of the ſinner, which abideth in him many times a long while after the ſin is *repented* of and *pardoned*; ready upon every occaſion to *ſmite* him, and to gall him with ſome *touch* and *remorſe* of his old *preſumption*. Like as a man, that having gotten ſome *ſore bruiſe* in his youth, and by the help of *Surgery* and the ſtrength of *youth* overworn it; may yet carry a *grudging* of it in his bones or joynts by *fits*, perhaps to his dying day. And as for the moſt part ſuch *grudgings* of an old bruiſe are apteſt to recur upon ſome new *diſtemper of body*, or upon *change of weather*: ſo the grief of an old *preſumptuous ſin* is commonly moſt felt, upon the committing of ſome *new ſin*, or the approach of ſome new *affliction*. Do you think *David* had not in all thoſe *afflictions* that after befel him, and at the apprehenſion of every *ſinful overſight* into which he fell, a freſh remembrance withal of *the matter of Uriah*, not without ſome *grief* and *ſhame* thereat? As Gen. 42. 21. 22.
the diſtreſs *Joſephs brethren* met with in *Ægypt*, Gen. 42. brought to their re- V. *Jacob. Ar-*
membrance their treacherous dealings with him: which was (by probable com- *magh.* Anna-
putation) at the leaſt *twenty years after* the thing was done. Yea, and after their les a.m. 2276.
Fathers death, (which by the like probable computation was dear upon *twenty* —— 2314.
—— 50. 15.
—— 17.

years more) *the remorſe* of the ſame ſin wrought upon their *Conſciences* afreſh, perplexing their hearts with new *fears* and *jealouſies*. "True it is, the ſinner "once *throughly purged* of the ſin by repentance, *hath no more conſcience* of that "ſin, in that fearful degree (ordinarily) as to be *a perpetual rack* to his ſoul, "and to *torment* him with reſtleſs doubtings of his reconcilement even to *de-* "*ſpair*: yet can it not chuſe but put ſome *affrightment* into him, to remember "into what a *deſperate eſtate* he had before plunged himſelf by his own *wilful diſ-* "*obedience*, if God had not been infinitely gracious to him therein. Great *pre-* *ſumptions* will not ſuffer him that hath *repented* them, for ever quite to *forget* them: and he ſhall never be able to *remember* them, without *ſhame* and *horrour*.

33. Great cauſe then had *David* to pray ſo earneſtly (as we ſee here he doth) againſt them; and as great cauſe have the beſt of us to uſe our beſt care and endeavour to avoid them: being they ſpring from ſuch *a curſed root*, and are both ſo *grievous* to the holy Spirit of God, and of ſuch *bitter conſequence* to the guilty offender. Our next buſineſs will be, (the *ſin* and *danger* being ſo great) to learn what is beſt to be done on our part, for the *avoiding* and *preventing* both of *ſin* and *danger*. Now the *means of prevention* (our *third diſcovery*) are, *Firſt*, to ſeek help from the hand of God, by *praying* with *David* here that the Lord would *keep us back*; and then to put to our own *helping hand*, by ſeconding our prayers with our beſt endeavours, to *keep our ſelves back* from theſe *preſumptuous ſins*.

34. *A Jove Principium.* We have no ſtay, nor command of *our ſelves*; (ſo maſterful are our *Wills*, and head-ſtrong:) but that, if God ſhould leave us wholly to the *wildneſs* of our unruly *nature*, and to take our own *courſe*, we ſhould ſoon *run* our ſelves upon our own *ruin*. "Like unto *the horſe and mule*
Pſal. 32. 9. "*that have no underſtanding*, to guide themſelves in a right and ſafe way; but "they muſt be *holden in with bit and bridle* put into their mouths: elſe they will "either *do* or *find* miſchief. If we be not *kept back* with ſtrong hand (and no other *hand* but *the hand of God* is ſtrong enough to *keep us back*:) we ſhall ſoon run into all *extremities* of evil with the greateſt *impetuouſneſs* that can be, *as the*
Jer. 8. 6. *horſe ruſheth into the battle*; running into every *exceſs of riot* as faſt as any tem-
1 Pet. 4. 4. ptation is ſet before us, and committing all manner of wickedneſs *with all kind*
Eph. 4. 19. *of greedineſs*. *David* knew it full well; and therefore durſt not truſt his own heart too far: but being *jealous* over himſelf with a *Godly jealouſie*, evermore he made God his refuge. If at any time he had been *kept back* from ſinning, when ſome *opportunity* did ſeem to tempt or provoke him thereunto, he *bleſſed God*
1 Sam. 25. 32. for it: for he ſaw it was Gods doing, more than his own, (*Bleſſed be the Lord,*
—— 34. *that hath kept his ſervant from evil*) in the caſe of *Nabal*, 1 *Sam.* 25. If at any time he deſired to be *kept back* from ſinning, when *Satan* had laid a *bait* for him *without*, ſuitable to ſome *luſt* ſtirring *within*; he ſought to God for it: for he knew that he muſt do it; himſelf could not, (*keep back thy ſervant alſo from preſumptuous ſins*) here in the Text. Without his help and bleſſing all *endeavours* are in vain: his help and bleſſing therefore muſt be ſought for in the firſt place by *prayer*.

35. But we may not think, when we have ſo done, that we have done all that lieth upon us to do; and ſo an end of the buſineſs. It is *Gods bleſſing*, I confeſs, that doth the deed; not our endeavours: but we are vain, if we expect Gods *bleſſing*, without doing our endeavours. Can we be ſo ſenſleſs as to imagine it ſhould ſerve our turn to ſay, *Lord keep us back*: and yet our ſelves in the mean time *thruſt forward* as faſt as we can? No: if we will have our *prayers effectual*, (and in their *efficacy* is our chiefeſt hope and comfort;) we muſt ſecond our *faithful prayers* with our *faithful endeavours*. *Oculus ad Cœlum; manus ad clavum*. Then may we with confidence expect, that God ſhould do *his part*

in

in keeping us back, when we are duly careful to do *our part* alſo towards the *keeping our ſelves back* from preſumptuous ſins. Againſt which ſins, the beſt and moſt ſovereign *preſervatives*, I am yet able to preſcribe, are *theſe four* following. It is every mans concernment: and therefore I hope it ſhall be without offence, if after the example of God himſelf in delivering the *Law*, I ſpeak to every mans ſoul (as it were) *in particular*.

——περὶ ἑαυτόν. 1 Joh. 5. 28.

36. For the avoiding then of *Preſumptuous ſins*: *Firſt*, be ſure never to do any thing againſt *the clear light* of thine own *Conſcience*. "Every *known ſin* hath a "ſpice of wilfulneſs and *preſumption* in it. The very compoſure of *Davids* "*Prayer* in the preſent paſſage implieth as much; in paſſing immediately, after "the mention of his *ſecret* and unknown *ſins*, to the mentioning of theſe *pre-* "*ſumptuous Sins*: as if there were ſcarce any *medium* at all between them. And "every *ſin againſt Conſcience* is a known ſin. A man hath not a *heavier Foe* than "his own *Conſcience*, after he hath ſinned; nor before he ſin, a *faſter Friend*. Oh take heed of loſing ſuch a *Friend*: or of making it, of *a Friend*, an *Accuſer*. If I ſhould ſee one that I loved well fall into the company of a *Cheater*, or other crafty Companion, that would be ſure to inveigle him in ſome *ill bargain*, or draw him into ſome *hurtful inconvenience*, if he ſhould cloſe with him; of whom yet he had no ſuſpicion: I ſhould do but the part of a *Friend* to take him aſide, tell him who had him in hand, and bid him look well to himſelf, and beware a *cheat*. But if he ſhould after ſuch *warning* given grow into farther *familiarity* with him; and I ſhould ſtill give him *ſigns* one after another, to break off *ſpeech*, and to quit the *company* of ſuch a dangerous fellow, and all to no purpoſe: Who could either *pity him*, or *blame me*, if I ſhould leave him at laſt to be *gulled* and *fooled*, that ſet ſo little by (*a*) the wholſom and timely admonitions of *his friend*? Much greater than his is thy folly, if thou (*b*) neglecteſt the *warnings*, and deſpiſeſt the *murmurings* of thine own *conſcience*. Thou ſuffereſt it but deſervedly, if thy *Conſcience* having ſo often *warned* thee in vain, at length grow weary of that office, and leave thee to take thine own courſe; and ſo thou become a prey to the *Devil*, and fall into ſundry grievous preſumptions. *Quis enim invitum ſervare laborat?* Be careful not to *grieve thine own ſpirit* by offending thy *Conſcience*: and thou ſhalt not lightly *grieve the Spirit of God* by ſinning *Preſumptuouſly*.

a ἀ γαθὴ ἡ παιδεία θεῶν ἐπάτερ. Homer. Il. A.

b *O te miſerum ſi contemnis hunc noſtem.* Senec. Ep. 43. Hor. 1. Ep. 20. Eph. 4. 30.

37. *Secondly*, ſtrive to be Maſter of thine *own Will*. We count our *horſes* unſerviceable till they be *broken*: and the more head-ſtrong, the more unſerviceable: And it is a point of the greateſt ſkill in the Art of *Education*, for Parents betimes to break their children of their *Wills*. If *David* had done ſo with his *Abſolom*, and his *Adonijah*, for ought we know, he might have had more comfort of them. Why ſhouldſt not thou carry as ſteady and ſevere a hand over thine *own Soul*, as a diſcreet *Father* would do over his *Child*? And be as careful to *break thy ſelf* of thine *own Will*; as he *his Child* of his? And to get the *Maſtery* over thy ſelf in greater matters, it will behove thee to exerciſe this *Diſcipline* firſt in leſſer things: as he that would be a *skilful Wood-man*, will exerciſe himſelf thereunto firſt by ſhooting ſometimes at a *dead mark*. In thy *meats* and *drinks*, in thy *paſtimes* and *ſociety*, in other *delights* and *things*, ſuch as are in themſelves both *lawful* and *honeſt*; exerciſe this *ſoveraignty* now and then over thine *own will*. When thou obſerveſt it eagerly bent upon ſome one thing, (that may without *ſin* or *folly* be left undone;) ſometimes *deny thy ſelf* and thine own will therein; *curb thy deſires*, though they be ſomewhat *importunate*: and thou ſhalt find in time incredible benefit by it. There are ſome other, but this is one of the beſt uſes of *Faſting*, and (to my ſeeming) the moſt proper and immediate good that cometh by it: not ſo much to tame *the fleſh*, and take down *the body* (though that alſo) as to croſs *the appetite*, and pull down *the Will*. "That "Proverbial form of *afflicting the ſoul*, uſual among the *Hebrews*, and that "peculiar

Iſa. 58. 5.

Prov. 23. 2. 1 Cor. 9. 27. ——25. 1 Cor. 7. 37.

"peculiar to *Solomon* of *putting a knife to the throat*, do both look this way. And ſo doth St. *Pauls* ὑπωπιάζω, 1 *Cor*, 9. which is an athletique *pugilar* word: as thoſe that beat one another with their fiſts, *ſtriving for the Maſtery*; ſo did he to *bring his body in ſubjection*, that ſo he might have (as the phraſe is otherwhere in the ſame Epiſtle) ἐξουσίαν τοῦ ἰδίου θελήματος, *power over his own will.*

Knolles.

38. *The fact* was barbarous, but yet the *Story* memorable of *Amurath* the Great Turk, in cutting off with his own hands the head of his beautiful Minion *Irene*, upon no diſlike at all; but meerly that his *Princes* (who were diſpleaſed to ſee his mind, by doating upon her, drawn off from all care of the *publick affairs*) might withal ſee, how he could *command* himſelf, and *conquer* his own affections. But we need not ſeek out ſo for *an example:* having one more *innocent*, aud of a far better man than he, in the Scriptures; even our *David.* Who longing with an earneſt appetite to drink of the *water of the Well, by the gate of* Bethlehem: "Yet when he had it brought him, by the brave at- "tempt of three of *his Worthies*, he would not *taſte* a drop of it, but (in condemnation of *the inordinacy of his appetite*, which had expoſed ſuch worthy perſons to the hazard of their lives) *poured it out unto the Lord.* What a maſs of *Sin* and *Miſery* had he eſcaped, could he have ſo denied himſelf *in the matter of Uriah?* Verily, there is no *conqueſt* like this, for a man to *conquer* himſelf: and he that hath (*a*) ſubdued his *own will*, hath done a braver thing, than he that hath taken a *Town* or ſcaled the walls of a *Caſtle.* It is *wilfulneſs* only that begetteth *Preſumption:* the more therefore thou canſt maſter thine own *will*, the ſafer thou art from *ſinning Preſumptuouſly.* That is the *ſecond.*

2 Sam. 23. 15. 16.

a *Quem magis admiraberis, quàm qui imperat ſibi, quàm qui ſe habet in poteſtate? Gentes facilius eſt barbaras,* &c. Senec. 5. de benef. 7.

Prov. 16. 32. 2 Tim. 2. 26.

39. *Thirdly.* Beware of engaging thy ſelf to *ſin.* It is a fearful thing, when ſin hath got a *tye* upon a man. Then is one properly *in the ſnare of the Devil:* when he hath him as it were in a ſtring, and may *lead him captive* to what meaſure of *preſumption* he will. And ſundry ways may a man thus entangle himſelf: by a *Verbal*, by a *Real*, by a *Sinful Engagement.* He ſhall do beſt to keep himſelf out of all theſe *ſnares.* But if once he be in, there is no way out again but one: even this, *To loſe his Pledge*, to break in ſunder the *bonds* wherein he is tied, as *Samſon* did the *green withs*, and to caſt away thoſe *cords* from him.

Judg. 16. 9.

40. A man hath bound himſelf raſhly by ſome *Promiſe*, *vow* or *Covenant*: to do ſomething he *may not do*, or not to do ſomething he *ought to do.* He is now engaged in a ſin: the Devil hath got *this tye* upon him. And though his *Conſcience* tell him he cannot proceed without *ſin*; yet becauſe of his *vow*, or his *oath*, he is wilful, and muſt on. It was *Herods* Caſe; for taking off the *Baptiſts head.* It was againſt his *Conſcience* to do it, for he knew he had *not deſerved* it: Yea, and it was againſt his mind too to do it, for the Text ſaith he *was exceeding ſorry* that his Niece ſhould put him upon it. But ſaith the Story withal, *for his oaths ſake*, and becauſe the great ones about him ſhould not ſay but the King would be as big as his *word*, he reſolved it ſhould be done, and gave *commandment* accordingly to have it done. This I call a *Verbal Engagement.*

Mat. 6. 20. ——26.

41. There is a *Real* one too, as ill as this. For example. A man heareth of a bargain which he apprehendeth will be for his *profit*; or ſpieth out a likely way for his *advancement:* and being unwilling to loſe the opportunity, perhaps diſburſeth ſome *moneys*, or putteth his great *friends* upon it to further his deſign. It may be afterwards, upon better conſideration, he eſpieth a *flaw* in it, which he ſaw not before: or ſome intervening accident, which he could not probably foreſee, hath caſt ſuch a *rub* in his way, that he cannot go on fairly, as at firſt he hoped, but he muſt ſtrain his *conſcience* a little to remove that *rub.* This he knoweth he ſhould not do: but alas, he is now engaged. The Devil hath *this tye* upon him; It would not be for *his eaſe* to loſe ſo much *money*, as he is out of purſe already in the adventure: And he ſhall hazard the loſs of his great *friends* hereafter, if having put them upon a buſineſs, ſhould now relinquiſh it:

it: And ſo he reſolveth to go on. It was *Amaziah*'s Caſe in part, when to aid him againſt the *Edomites* he had *hired a hundred thouſand men of Iſrael for an hundred talents of ſilver.* A Prophet cometh to him, and telleth him it was the Lords pleaſure he ſhould *diſmiſs the Souldiers* he had hired; for *God would not be with them*: and if he did employ them, *he ſhould not proſper.* The King was troubled at it not a little. He might fear leſt the *caſhiered Souldiers* ſhould do him ſome *diſpleaſure* as they returned back: and ſo they did, and that a *ſhrewd diſpleaſure* too; but the thing he ſtuck at moſt, was the *moneys* he was out, (*What ſhall we do*, ſaith he, *for the hundred talents, which I have given to the Army of Iſrael?*) He thought it went hard to part with ſuch a *round ſum* for nothing. Indeed the Prophet put him into the right way; even to give it for loſt, and to reſt upon the goodneſs of God, *who was able to give him much more than that.* And the King did very well and wiſely, to hearken to the counſel of *the Prophet*, and to be content to ſit down with the *loſs*: And ſo he *came well off* at the laſt, though he was dangerouſly engaged onward. 2 Chron. 25. 6. —13. —9.

42. Beſides that Verbal, and this *Real*, there is yet a third, which I call a *ſinful Engagement*, (becauſe it is ſuch *originally*, and *à principio*; for the two former alſo are ſinful *à termino*, and in the *Event*:) far worſe than either of both. And that is, when a man hath already done *ſome evil*, from which he cannot handſomly acquit himſelf, but to his *loſs or ſhame*, or other *puniſhment*; unleſs he either *cover it*, or *maintain it*, or ſome other way help himſelf, by laying (*a*) another *ſin* upon it: as untoward *Children* and naughty *Servants* are wont, when they have done a *fault*, and yet would ſhun the *blame*, to ſhift it off with a *lie.* This is (*b*) the moſt dangerous *tye* of all other: and there is nothing that ſo deſperately caſteth a man upon a *wilful reſolution* of ſinning, as when the committing of one Sin bringeth with it a *ſeeming neceſſity* of doing another. This makes men like the *Giants* in the Poets, *imponere Pelion Oſſæ*, to *heap ſin upon ſin*, to pile up tranſgreſſions one upon another, and to add *thirſt to drunkenneſs.* It was *Davids* very caſe in *the matter of Uriah* "He had never proceeded to "ſuch black thoughts, as to *plot the murther* of a perſon ſo *worthy* and ſo *innocent* in ſo baſe a manner, and with ſo much palpable *hypocriſie*; had he not been "deeply ingaged before by another *diſhoneſt act* already by him committed. He had lain with *the wife*, ſhe proving with child, and all his *other ſhifts*, whereby he had attempted to cloak it, taking no effect; the thing was like to come to publick knowledge to his everlaſting *diſgrace*, if not alſo to the great *reproach of Religion.* No way now to help it, but to take the *husband* out of the way, and to marry the widow. He reſolveth upon it therefore: (*c*) ſo it muſt be, come what will come on it, *Jacta eſt alea*: *David* was already in, and now no remedy but he muſt on.

a *Scelera ſceleribus tuenda ſunt.* Senec. de clem. 1. 13.
b *Quid eo infelicius cui jam eſſe malo neceſſe eſt?* Ibid. Iſa. 30. 1. Deut. 29. 19.
c πολλᾶν ἀναγκη κἂν τύχω, κἂν μὴ τύχω. Eurip. Hecuba act. 4.

43. Theſe be fearful things. Therefore as *wary men* in the world love to keep themſelves out of *bonds*, ſo do thou beware of theſe *Engagements.* Seldom doth a man fall into a *Preſumptuous Sin*, but where the Devil hath got ſuch a *hank* over him, as one of *theſe three*, I have now mentioned. But he that hath ſuffered himſelf to be thus *enſnared*, hath this only way left for his *eſcape*, even to *diſengage* himſelf out of hand, by *breaking through* the ſnare, if he cannot fairly *unty* it: as *Alexander* cut the *great knot* in pieces with his ſword, which he could elſe never have unlooſed. Know that neither *Oath*, *Vow*, nor other *tye* whatſoever is allowed by Almighty God to be *Vinculum iniquitatis*, to bind thee to any ſinful inconvenience. Whatſoever *ſeeming neceſſity* there is of doing evil; conſider it groweth but by a *latter contract*: but God is able to plead a *precontract*; be vertue whereof there lieth upon thee an *abſolute neceſſity* of obedience. Oppoſe then, againſt all thy *raſh promiſes* and *vows*, that *ſolemn promiſe and vow*, thou madeſt unto God in the face of the Congregation, and tookeſt the *holy Sacrament* upon it in thy *Baptiſm*, to *keep his holy Commandments, and to continue his faithful* Curt. lib. 3.

faithful ſervant and ſouldier unto thy lives end. Let *Equity* teach thee, that the *firſt bond* ſhould be firſt *diſcharged*: and *Reaſon*, that if an *Oath* or *Vow* muſt ſtand, the *firſt* ſhould rather. That is the *Third Preſervative.*

44. Laſtly, and in a word: "*Obdura*, Harden thy ſelf with a holy obſtinacy "and *wilfulneſs*; and *Obtura*, ſtop thy ears, *like the deaf Adder*, againſt all the "inchantments of *Satan* and his *inſtruments*, when they would by any cunning "inticement charm thee into any kind of *Sin.* It is *Solomons* receipt, and a ſure one; no antidote like it: *My Son, if Sinners entice thee; conſent thou not.* Yet even from *theſe Sinners* thou mayeſt learn this point of *Wiſdom*: behold how reſolute and wilful they are in their courſes. Diſſwade them therefrom with the beſt art you can deviſe: they will, it may be, give you the hearing; perhaps confeſs you ſpeak *reaſon.* But they hold the *Concluſion* ſtill, in deſpite of all *Premiſſes*: when you have ſaid what you can, they will do what they liſt. Why canſt thou not be as obſtinately good, as they are obſtinately evil; And notwithſtanding all the ſophiſms of *Satan*, perſwaſions of *carnal Reaſon*, allurements or diſcouragements in the *world*, ſay and hold; that thou wilt not for all that depart from the obedience of thy Maker. *Away from me ye wicked, for I will keep the Commandments of my God*; ſaith *David*, *Pſal.* 119. As if he had ſaid, Talk no more of it; ſave your breath; I am reſolved of my courſe, *I have ſworn and am ſtedfaſtly purpoſed to keep the Commandments* of my God: with Gods help there will *I hold me*: and all the world ſhall not *wreſt me* from it.

Prov. 1. 10.

Pſal 119. 115. —— 106.

45, The Divel is an *errand Sophiſter*; and will not take an *anſwer*, though never ſo reaſonable and ſatisfactory, but will ever have ſomewhat or other to *reply.* So long as we hold us but to *Ob.* and *Sol.* to *argument* and *anſwer*; he will never out: but wrangle *in infinitum.* You may ſee it in *Mat.* 4. how ready he was with his *Replies*, even upon our bleſſed Saviour himſelf; and that with *Scriptum eſt* too: as if he meant to *drop quotations* with him. But as there Chriſts ὕπαγε Σατανᾶ, Avoid *Satan*, non-pluſt the *Tempter*, beyond all the *Reaſons* and *Authorities* that could be produced: ſo the ſafeſt way for us to come off clear from him, is to give him a *flat denial* without further reaſon, and let him take that for an *anſwer*, if he will any. Thus to be *Wilful*, is a *bleſſed wilfulneſs*; a reſolution well becoming the ſervant and child of God, and a ſtrong preſervative againſt *wilful Preſumption.* "*The fort*, is as good as half loſt (having to "treat with ſuch a cunning enemy) if you do but once admit of a *Treaty*: "therefore *ſtand off.*

Mat. 4. 6.

——10.

ἀ ῥεπὶ δ' ἐδὲν φέρει Βεβτοῖσιν, εἰ μὴ τὸν Θεὸν χθίζοντ' ἄχει. Eurip. Supplic. Act. 2.

46. But when we have done *all*, we muſt begin again. When we have *reſolved* and *endeavoured* what we can, unleſs (*a*) the Lord be pleaſed to ſet his *Fiat* unto it, and to confirm it with his *royal aſſent*, all our labour is but loſt. As he is the *Alpha*, ſo is he to be the *Omega* too: and therefore we muſt ſet him at *both ends.* And as we were to *begin* with him, ſo we are to *conclude* with him: *Pray firſt, pray laſt*: *Pray before all*, that we may have *grace* to do our Endeavours; *Pray after all*, that he would give a *bleſſing* to our endeavours. That ſo when *Satan*, the *World*, and our own *Fleſh* ſhall all conſpire againſt us to *drive us forward* to the works of ſin, we may by his *grace* and *bleſſing he kept back* therefrom, and enabled to perſevere in true *faith* and *holineſs* all the days of our lives. Which God our *heavenly Father* grant us for his mercies ſake, and for the merits of *Jeſus Chriſt* his only Son our Lord: to whom both with *the Holy Ghoſt*, &c

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AULAM.

The Fifth Sermon.

GREENWICH, JULY, 1637.

Philip. 4. 11.

Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.

1. SAint *Paul* found much *kindneſs* from theſe *Philippians*; and took much *comfort* in it: And becauſe it was more than *ordinary*, and beyond the kindneſs of *other Churches*, he doth therefore ſometimes *remember* it with much *thankfulneſs* both to God and them. "Even *in the beginning of* Ver. 15.
"*the Goſpel*; that is preſently after his firſt preaching it a-
"mong them, (the ſtory whereof is laid down, *Acts* 16.) Acts 16. 1.
"when having paſſed through *Amphipolis* and *Apollonia*, he came and preached
"at *Theſſalonica*, which was another principal City of *Macedonia*: theſe *Phi-* 2 Theſ. 3. 7, 9.
"*lippians* hearing belike that the Apoſtle had little other means for his *mainte-* —8.
"*nance* there, than what he got by his *hand-labour* (wherein both for *Examples*
"ſake, and becauſe he would *not be chargeable* to the *Theſſalonians*, he employed
himſelf diligently *both day and night*;) they ſent over, and ſo did *no other Church*
but they, and that *once and again*, to ſupply his neceſſities there. Ver. 15. 16.

2. And as they *began*, it ſeemeth they *continued* to ſhew forth the truth of their *Faith*, and to adorn their *Chriſtian Profeſſion*, by their chearfulneſs and liberality, in *contributing* to the neceſſities of their *brethren* upon every good oc- Acts 18. 11.
caſion. "For at *Corinth* alſo the year following, where for the ſpace of a *year and* 1 Cor. 9. 12.
"*half* together he did for good conſiderations forbear (as he had before done 15.
"at *Theſſalonica*) to challenge that *Maintenance* from the people which by
"*Gods Ordinance* he had a right unto: the *ſupplies* he had, he acknowledgeth —14.
to have come *from the brethren of Macedonia*; As if he had even *robbed the Phi-* 2 Cor. 11. 9.
lippians (it is his own word) in *taking wages of them* for the ſervice done to *other* —8.
Churches.

Rom. 15. 26. 2 Cor. 8. 3. 3. Not to ſpeak of their *great bounty* ſome three or four years after that, towards the relief of the *poor brethren* that dwelt in *Judea*; wherein they were *willing of themſelves* without any great ſolicitation, and *liberal* (not only to the utmoſt of, but) even ſomewhat *beyond their power:* Now alſo again, after ſome three or four years more, St. *Paul* being at durance in *Rome*, their former *charitable care* over him (which had not of a good while ſhewn it ſelf forth for lack of *opportunity*) began to *re-flouriſh*, and to put forth with a *freſh Verdure*, as a Tree doth at the approach of Summer. For they ſent him a large benevolence to *Rome* by *Epaphroditus*, of the receipt whereof he now certifieth them by the ſame *Epaphroditus* at his return; expreſſing the great joy and comfort he took in thoſe gracious Evidences of their pious Affections, to *the Goſpel* firſt, and then *to him.* He highly commendeth their *Charity* in it: and he earneſtly beſeecheth God to *reward* them for it.

ἀνεθάλετε. Verſ. 10. —18. —18. —19.

2 Cor. 12. 16. —18. 4. Yet leſt this *juſt commendation* of their beneficence, ſhould through any mans uncharitableneſs (whereunto corrupt Nature is too prone) raiſe *an unjuſt opinion* of him, as if he ſought theirs more than *them*, or *being crafty, had caught them with guile*, to make a *Prey* or a *Gain* of them; ſo ſiniſterly interpreting his *extolling* of their *Charity* for the time paſt, as if it were but an artificial *kind of begging* for the time to come: He thought it needful for him by way of *Prolepſis* to prevent whatſoever might be ſurmiſed in that kind, which he beginneth to do in the words of the *Text*, to this effect.

V. 10. —19. 5. True it is, nor will I diſſemble it, when I received from *Epaphroditus the things that were ſent from you:* it was no ſmall *rejoycing* to my heart, to ſee *your care of me* (after ſome years intermiſſion) to *flouriſh again:* And I cannot but give an *Euge* to your Charity: for truly you have *done well to communicate with my Afflictions.* Yea, I ſhould derogate from the *Grace of God*, which he hath beſtowed upon you, and worketh in you, if I ſhould not both *acknowledg* your free benevolence towards me, and *approve* it as *an odour of a ſweet ſmell, a ſacrifice acceptable, and well-pleaſing to God.* Which I ſpeak not out of a greedy mind to make a gain of you, nor *for a cloak of covetouſneſs* (*God is my witneſs*) nor any other way ſo much in reference to my own *private intereſt*, as for the glory of God, and to the comfort of your conſciences. In as much as *this fruit* of your *Faith* thus working by *Love*, doth redound to the honour of the *Goſpel* in the mean time, and ſhall in the end *abound to your account in the day of the Lord Jeſus.* Otherwiſe as to my own particular, although my wants were *ſupplied*, and my bowels refreſhed through your *liberality*, (which, in the condition I was in, was ſome comfort to me:) yet if that had been all I had looked after; the want of the things you ſent me, could not have much afflicted me. *The* Lord whom I ſerve is *God All-ſufficient*: and *his Grace* had been ſufficient for me, though *your ſupplies* had never come. He that *enableth* me, (howſoever of my ſelf *unable* to do any thing, yet) to *do all things through Chriſt that ſtrengthneth me*, hath framed my heart by his Holy Spirit, and trained me up hereunto in the School of *Experience* and *Afflictions*; to *reſt my ſelf contented* with his allotment whatſoever it be, and to have a *ſufficiency* within my ſelf, though in never ſo great a *deficiency* of outward things. [*Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.*]

6. The words contain a *Proteſtation*, and the *Reaſon* of it. *Firſt*, becauſe his commendation of their *Charity* to him might be obnoxious to *miſ-conſtruction*, as if he had ſome low covetous end therein: to prevent all evil ſuſpicion that way, he *diſavoweth* it utterly by *proteſting* the contrary, in the former part of the Verſe, [*Not that I ſpeak in reſpect of want.*] And then to make that *Proteſtation* the more credible, he aſſigneth as the *Reaſon* thereof the *contentedneſs* of his mind [*For I have learned*, ſaith he, *in whatſoever ſtate I am, therewith to be content.*]

content.] Concerning which *Contentedneſs* in the latter part of the Verſe, he giveth a touch what a manner of thing it was; and withal acquainteth us how he came by it: giving us ſome hint, in that, of the *Nature*; in this, of the *Art* of true *Contentment*. Which are the *two things* indeed mainly to be inſiſted upon from the *Text*. Yet would not the *Proteſtation* be wholly ſlipt over: ſith from it alſo may be deduced ſundry profitable *Inferences*. Some of which I ſhall firſt mind you of, with convenient brevity: and then paſs on to the main. Οὐχ ὅτι καθ' ὑστέρησιν. Not that I ſpeak *in reſpect of want*.

7. Hence learn *firſt*, what a baſe and unworthy thing it is, indeed for *any man*, for a *Chriſtian man* much more; moſt of all for a *Church-man*, to be covetouſly minded. Would our Apoſtle be ſo careful, to quit himſelf but of the *ſuſpicion*, if the *crime* it ſelf were any whit tolerable? Nor doth he it here only; but upon every needful occaſion otherwhere alſo, uſing the like preventions and proteſtations. To the Epheſians: *I have coveted no mans Silver, or Gold, or Apparel.* Acts 20. 33. To the Corinthians: *I have not written theſe things, that it ſhould be ſo done to me.* I was not, neither *will I be burthenſome to you, for I ſeek not yours, but you.* 1 Cor. 9. 15. 2 Cor. 12. 14. To the Theſſalonians: *Neither at any time uſed we a cloak of covetouſneſs, God is witneſs.* 1 Theſ. 2. 5. He calleth *God* to be his *Compurgator*: which ſure he would not do, *niſi dignus vindice nodus*; if it did not much concern him to *ſtand clear* in the Eye of the world in that behalf. And he ſpeaketh there of a *cloak of covetouſneſs* too: for who indeed ſhameth not to wear it outwardly? No man will *profeſs* himſelf covetous, be he never ſo wretchedly *ſordid within*: but he will for very ſhame caſt as handſome a *cloak* as he can over it (*Frugality*, (a) *good Husbandry*, *Providence*, ſome *cloak* or other) to hide the *filthineſs* of it from the ſight of others. But *filthy* it is ſtill; be it *cloaked* never ſo honeſtly. Still *God abhorreth it*, as a filthy thing: [*He ſpeaketh well of the covetous, whom God abhorreth.*] "To it in a "more peculiar manner hath the very name of *Sordidneſs* been appropriated of "old, and ſtill is in every mans mouth. Our Apoſtle hath ſet a brand of *Filthineſs* upon it more than once (αἰσχροκερδῆ) calling it *filthy lucre*. Yea, ſo unfit he holdeth it to be found among the *Prieſts*, that he would not have it (if it were poſſible) ſo much as once (*b*) *named* (at leaſt not with allowance, not without ſome *ſtigma* upon it) *among the Saints*.

a *Nec debitè tanquam frugi audatur avarus.* Juvenal. Satyr. 14. Pſal. 10. 3. 1 Tim. 3. 3, 8. Tit. 1. 7.

b Eph. 5. 3. if that be the meaning of πλεονεξία there, as tranſlators have commonly rendred it.

8. There is an honeſt *care* to be had, I confeſs, of *providing* for a mans ſelf, and thoſe that depend upon him: no leſs requiſite in a *Church-man* than in every other man; if not (in ſome reſpects) even much more: and verily he wanteth either *Wit*, or *Grace*, or both, whoever *neglecteth it*. Yea, further, ſith God hath aſſigned ((a) *by his own Ordinance*) *wages* to him that *laboureth* in his work, (and if he be a *faithful Labourer* he is well worthy of it:) he may without injuſtice not only *expect it*, but even *exact it*, of thoſe that would unconſcionably *defraud* him therein. But why may not all this be done, and that effectually too, without either bearing *inwardly*, or betraying *outwardly*, a greedy and covetous mind. Whether then we provide for our own, by well husbanding what we have; or whether we *look for* our own, by requiring our dues from others: ſtill, ſtill *let our Converſation be without covetouſneſs. Take heed and beware of covetouſneſs*, ſaith our Saviour: doubling his *charge*, that we ſhould double our *circumſpection*. Which if we do not, and that with more than ordinary heedfulneſs; *the love of the World* will creep upon us, and by little and little get within us, and *ſteal away* our hearts ere we can think it. *Take heed and beware of covetouſneſs*. It is an evil *ſpirit*, but withal a *ſubtil*: and can ſlyly wind it ſelf in at a little hole; but having once made *entrance*, and gotten *poſſeſſion*, it is not ſo eaſily *outed* again. Rather it will quickly ſet open a wide door to *ſeven more*, and in time to a *whole legion* of other evil ſpirits (I cannot ſay, *worſe* than it ſelf, for there are not many ſuch: but certainly *bad* enough) to render the *end of that man* much *worſe than the beginning*. For *the love of Money is the root of* (very many,

a ἄτοπον γὰρ ὁ κλέπτης καὶ διάτυξις. 1 Cor. 9. 14.

Heb. 13. 5. Luke 12. 15.

1 Tim. 6. 10.

many, and even almoſt of) *all evil: which while ſome have coveted after, they have erred from the faith*; made ſhipwrack of their *Conſciences*, and entangled themſelves in a world of *piercing cares and ſorrows. But thou, O man of God, fly* —11. *from theſe things:* fly covetouſneſs. Obſerve how careful the Apoſtle is every where to *diſclaim* it: and be thou as careful evermore to *avoid* it.

9. Obſerve hence *ſecondly*, what an *aptneſs* there may be even in very *good men* (through the remainders of Natural Corruption) to *miſ-interpret* the ſpeeches and actions of their *ſpiritual Fathers*: as if in much of what they *ſaid* or *did*, they aimed moſt at their own ſecular advantage. That theſe *Philippians* had *charitable hearts*, if there were no other proof, their *great bounty*, both to our Apoſtles and others ſo often by him *remembred*, were evidence enough. Yet ſurely, if he had not withal known thoſe dregs of *Uncharitableneſs*, that (as *the ſediments* of depraved Nature) lurk in the hearts of the *moſt charitable* men: he might have ſaved the labour, that ſometimes he is put upon, of his *own purgation*. Hard the mean while is the *ſtrait*, men of *our cloth* are often put unto. If we let all go, and permit it to mens Conſciences how they will deal with us, reſolving to *ſuffer* and *ſay nothing*: beſides that we expoſe our ſelves both to loſs and ſcorn; we alſo betray *Gods* and the *Churches* right; and we are alſo unLev. 19. 17. faithful in the *work* of our Calling, in *ſuffering ſin upon our Neighbour* for want of a *rebuke*. But if we look better about us, and *require* what of right *belongeth to us*: then do men ſet their mouths wide open againſt us ſtraight; And covetous are we, if we do but *ſpeak* for our own, (that is the leaſt and beſt they can ſay:) but if *ſue* for it, then not covetous only, but *contentious* alſo. Yea, and this is often done with ſuch palpable *iniquity*, that there lieth many times *a deeper imputation* upon us, for but ſeeking to *right our ſelves*, than upon thoſe who by doing us *manifeſt wrong* enforce us thereunto. Alas! is this the *double honour* you 1 Tim. 5. 17. would beſtow upon thoſe *that labour in the Word*: firſt to rob them of their *Maintenance*, and then to rob them of their *good Names*? Do you thus reward 1 Cor. 9. 9. the Oxen that *tread out the corn* for you: Firſt, to *muzzle* them up, that they *cannot eat*; and then to thruſt another *muzzle* upon them, that they *may not complain*.

10. "This is hard, you will ſay. It is ſo: but no more than (ſo long as there "is ſuch a *proneneſs* in moſt men, to *miſ-judg* and *miſ-aſperſe* thoſe that are ſet o-"ver them, eſpecially if they once grow to differ about *meum* and *tuum*) we "may expect from the men of this Generation, and ſhould prepare for before "we *put our hand to the plow*. It ſhould not therefore much diſcourage us (St. 1 Cor. 4. 3. *Paul* counted it but a *very ſmall thing*) ſo long as *we know nothing by our ſelves*, and do but what we *may* and *ought*: if we ſhall find our ſelves wrongfully and upon light ſurmiſes taxed of *Covetouſneſs*, of *Ambition*, of *Time-ſerving*, which are the Crimes uſually laid in our diſh, not only by the *ſcum of the people*, men of lower rank and repute, but ſometimes even by *perſons of quality*, yea, ſuch as pretend moſt to *Religion*. Since holy *Paul*, than whom never man lived freer from ſuch vicious affections, could not without ſo many *Proteſtations* ſecure himſelf from (a) *the ſiniſter jealouſies* and *cenſures* of thoſe from whom he received *maintenance*. Rather ſhould their *forwardneſs* to judg thus *uncharitably* of us, make us to walk the more *warily* and *wiſely*, not to give them cauſe, but to be ſure in our whole courſe to have both the *warrant* for what we are *to do*, and for what we *have done*, the *Teſtimony of a good Conſcience*. That if yet they will 1 Pet 3. 16. needs *ſpeak evil of us, as of evil doers*, they may do it *gratis*, and to their *own ſhame*, and not *ours*.

a *Ne admittam culpam ego meo ſum promus pectori: Suſpicio eſt in pectore alieno ſita* Plaut. in Trinum. 1. 2.

11. Obſerve hence *thirdly*, with what *great caution* the Apoſtle here ſpeaketh; and whereſoever elſe he is occaſioned to ſpeak of *himſelf*, or his *own Affairs*. It were certainly good for us (in the publick exerciſe of our *Miniſtry* at leaſt,) where we may avoid it, not to meddle at all with *perſonal* and *particular* things, that

that concern either *our ſelves* or others. Both becauſe the more we deſcend to *particulars*, the more ſubject we are to *miſtakings*, (for *deſcendendo contingit errare*;) and the leaven of a little *Error* or *Indiſcretion* in the Pulpit, will ſower a great lump of *Truth* and of *Wholſom Doctrine*: As alſo becauſe *perſonal matters* can hardly be ſo dealt in, (eſpecially in publick) but that, through *prejudices* and the *partiality* of mens *Affections*, offence and diſtaſt will be taken thereat by ſome or other. It were beſt for us therefore, (that we either do not *miſtake*, or be not *miſtaken*) to hold us to *general Truths*, forbearing *perſonal matters*, as much as may be. But where a *Neceſſity* lieth upon us, not with conveniency to be avoided (as ſo the *Caſe* may be) to ſpeak of our own or other mens *particular concernments*: it ſhould be our great care by our bleſſed Apoſtles example, to ballance well every word we ſpeak, and to uſe ſuch *caution* and *diſcretion* therein, that we leave nothing (as far as is poſſible) ſubject to *miſconſtruction*; neither *inject ſcruples* into the heads and minds of our Hearers, which we ſhall not withal have ſufficiently removed: and not only to be ſure to avoid the *juſt giving*, but to uſe our beſt diligence alſo to prevent the *unjuſt taking*, of Offence at any thing we ſhall deliver.

12. Obſerve *Fourthly*, how ready the Apoſtle is upon every needful occaſion, as to keep himſelf from the *Crime*, ſo to clear himſelf from (a) *the ſuſpicion* of evil. He that is wanting to his own *juſt defence*, tranſgreſſeth the *Law of God*, *and the Rule of Charity*, in bearing *falſe witneſs* againſt himſelf. And it is not only *cruelty*, but *ſtupidity* too, for a man wholly to diſ-regard what *others think* of him; Eſpecially *pernicious*, when their miſ-conceits of the *Perſon* may draw pre- "judice upon *his Doctrine*, and conſequently bring ſcandal unto the *Goſpel* of "Jeſus Chriſt. It carrieth with it ever a ſtrong preſumption of *Guilt*, but an infallible argument it is of *Vanity* howſoever: When a man ſweareth to put away a *Crime* from him, before it be *laid* to him; and laboureth (as a woman in travel) to be delivered of an *Excuſe*, ere any body have *accuſed* him. But, for to ſtop the mouth of *Calumny* upon a falſe charge, or to prevent *miſpriſions* where they are likely to enſue, and may do harm if they ſhould enſue: there to *juſtifie* our ſelves, and by publick *manifeſto* (as it were) to *diſclaim* what we might be wrongfully charged withal, is many times *expedient*, and ſometimes *neceſſary*. *I am become a fool in glorying*, ſaith our Apoſtle, *but ye have compelled me.* As who ſay; your undervaluing of me, to the great prejudice of the *Goſpel*, but advantage of *falſe Teachers*, hath made that glorying now neceſſary for me, which had been otherwiſe but *Vanity* and *Folly*. When his caſe falleth to be ours; we may then do, as he now doth; *purge our ſelves* from falſe *Crimes* and *Suſpicions*, and *maintain* our own *Innocency*. Only be we firſt ſure, that our *Conſciences* ſtand clear in the *ſight of God*, before we endeavour to clear our *Credits* before the *faces of men*. Leſt by juſtifying our ſelves before them, we contract a *new Guilt* before him: and ſo become indeed *worſe* than *we were*, by ſtriving to ſeem *better* than *we are*.

(a) *Omnes bonos, bonasq; accuratè adde rei. Suſpicionem & culpam ut ab ſe ſegregent.* Plaut. in Trinum. 1. 2.

2 Cor. 12. 11.

All theſe from the *proteſtation* in the former part of the Verſe, Οὐχ ὅτι, &c. *not that I ſpeak in reſpect of want.*

13. But the *main* of our buſineſs is (as I ſaid) in the latter part of the verſe: concerning the *Nature* and the *Art of Contentment*. All *Arts* have their *Præcognita*: ſo hath this. "The firſt and chiefeſt whereof is (as in all other *Arts* "and *Sciences*) to underſtand, *Quid ſit*, *Qua de re agitur*, what it is that we are "to treat of as the *ſubject-matter* of the whole diſcourſe: as whereunto all the "*Precepts*, *Rules*, and *Concluſions* therein contained must relate. We ſhall never learn the *Art*, unleſs we firſt know the *Nature* of *Contentment*. Of that therefore *firſt*, from theſe words (very few in the Original) ἐν οἷς εἰμι, *In whatſoever ſtate I am.*

14. Wherein the *Nature* of true *Contentment* is (by intimation) diſcovered from

from *the Object* thereof in *three particulars*: partly *limited* and partly *unlimited*. Limited *firſt*, in reſpect of the *Perſon*: it muſt be a mans *own Eſtate*. The Verb here is in the *firſt Perſon*, εἰμὶ *I am*. Limited *ſecondly*, in reſpect of the *time*: it muſt be a mans *preſent Eſtate*. The Verb here is of the *Preſent Tenſe*, εἰμὶ, *I AM*. But *thirdly*, for the *Kind* (high or low;) for the *Quantity* (great or ſmall;) for the *Quality* (convenient or inconvenient;) and in every other reſpect, altogether indifferent and *unlimited*. So it be a mans *own*, and *preſent* eſtate, it mattereth not elſe what it be; ἐν οἷς indefinite, *In whatſoever eſtate*. In theſe *Three* joyntly conſiſteth the *Nature* of Contentment: in any of which whoever faileth, is ſhort of St. *Paul*'s learning. That man only *hath learned to be content*, that can ſuffice himſelf with *his own* eſtate, with the *preſent* eſtate, with *any* eſtate. Of theſe *Three* therefore in their order. And firſt of the *Limitation* in reſpect of the *perſon*, that a man reſt ſatisfied with *his own eſtate*.

15. The very thing (to my ſeeming) principally intended in the *laſt Commandment* of the *Decalogue*, Οὐκ ἐπιθυμήσεις. which forbiddeth expreſly the coveting of our *Neighbours Houſe*, *his Wife*, *his Cattel*: and proportionably, the coveting of his *Farm*, his *Office*, his *Honour*, his *Kingdom*: and generally the coveting of any thing *that is anothers*. "Which is as much in effect, as to require "every man to reſt *fully ſatisfied* with that portion of *outward things*, which "God hath been pleaſed by fair and juſtifiable ways, in his good providence to "derive upon him, without a greedy *deſire* of that which is *anothers*. They who conceit, the thing in that *Commandment* properly forbidden, to be the *Primi motus*, thoſe *firſt motions* or ſtirrings of ſin, which we call *Concupiſcence*, ariſing in the *ſenſual Appetite* ("corrupted through *Adam*'s fall, as all other facul-"ties of the ſoul are) before any actual deliberation of the *underſtanding* thereabout, or actual conſent of the *Will* thereunto: I muſt confeſs do not ſatisfie me. For thoſe motions or ſtirrings (ſuppoſing them *ſinful*) are according to their *ſeveral objects* (ſo far as they can be ſuppoſed *ſinful*) forbidden in every of the *Ten Commandments* reſpectively: even as the *Acts* are, to which they *refer*; and from which they *differ*, not ſo much *in kind*, as *in degree*. I much rather incline to their judgment, who think the thing properly and principally there forbidden, to be *an inordinate deſire* after that, which by right or property is *Anothers*, and not *Ours*.

16. And then theſe words of the *Apoſtle*, Heb. 13. may ſerve for a (ſhort, but full) Commentary upon *that laſt Commandment*: both in the *Negative*, and in the *Affirmative* part thereof. *Let your Converſation be without Covetouſneſs*, the Negative: *and be content with ſuch things as ye have*, the Affirmative. When we endeavour or deſire to get from another that which is his, by any *fraudulent*, *oppreſſive*, or other *unjuſt* courſe; we are then within the compaſs of the *Eighth Commandment*, *Thou ſhalt not ſteal*: "as is evident from the Analogy of our "Saviours Expoſitions upon the other *Commandments*, wherein *Murther* and "*Adultery* are forbidden, *Mat.* 5. But the laſt Commandment, *Thou ſhalt not Covet*, cometh more within us: condemning every inordinate deſire of what is not ours, albeit we have no *actual intention* to make it ours, by any unlawful (either violent or fraudulent) means. The bare (a) *wiſhing* in our hearts, that what is our Neighbours were *Ours*; *his Wife*, *Houſe*, *Servant*, *Beaſt*, or his *any thing* Ours; without conſidering whether he be *willing* to part with it or no, or whether it be *meet for him* ſo to do or no: is a curſed fruit of corrupt *ſelf-love*, a direct breach of the holy *Law of God* in that laſt *Commandment*, and flatly oppoſite to that αὐτάρκεια or *ſelf-ſufficiency*, wherein true contentment conſiſteth.

Heb. 13. 5.

a — μή σ' ἔχει τὰ πλησίον. Eurip. Hecub. Act. 5.

17. *Ahab*'s ſin was this, when firſt his teeth began to water after *Naboth*'s *Vineyard*. He went indeed afterwards a great deal farther. He brake *the Eighth* Commandment, *Thou ſhalt not ſteal*; and he brake *the Sixth* Commandment alſo

1 King. 21. 1, &c.

alſo, *Thou ſhalt not kill*: when he took *Naboth*'s both *Life* and *Vineyard* from him by a moſt unjuſt and cruel oppreſſion. All this came on afterwards. But his *firſt ſin* was meerly againſt the *laſt Commandment*: in that he could not reſt himſelf *ſatisfied* with all his own *Abundance*, but his mind was ſet on *Naboth*'s plat; and unleſs he might have that too (lying ſo conveniently for him) to lay (a) to his *demeſnes*, he could not be at quiet. He had not as yet (for any thing appeareth in the Story) any ſetled *purpoſe*, any reſolved *deſign*, to wreſt it from the owner by *Violence*, or to weary him out of it with *injuſt Vexations*: So he might but have it upon any *fair terms*; ("either by way of *Sale*, he would "give him full as much for it as it could be worth of any mans money; or by "way of *Exchange*, he would give him for it a better plat of ground than it "was; either way ſhould ſerve his turn:) *Naboth* ſhould but ſpeak his own *Conditions*, and they ſhould be *performed*. Many a *petty Lord of a Hamlet* with us, would think himſelf diſparaged in a Treaty of *Encloſure*, to deſcend to ſuch *low Capitulations* with one of his poor *Neighbours*, as the great *King of Iſrael* then did with one of his *Subjects*, and to ſin but as *modeſtly* as *Ahab* yet did. Here was neither *Fraud* nor *Violence*, nor ſo much as *Threatning* uſed: but the whole *carriage outwardly* ſquare enough, and the *propoſals* not unreaſonable. All the fault (as yet) was *within*. The thing that made *Ahab* even then *guilty* in the ſight of God, was the *inordinacy* of his deſire after that Vineyard, being *not his own*: which Inordinacy, upon *Naboth*'s refuſal of the offered Conditions, he farther *bewrayed* by many ſigns, the effects of a *diſcontented mind*. For in he cometh, heavy and diſpleaſed; taketh *pet*, and his *bed*; looketh at no body, and out of ſullenneſs forſaketh his *meat*. Had he well learned this piece of the leſſon in the Text, to have contented himſelf *with his own*, both *his body* had been in better *temper*, and *his mind* at better *quiet*, and *his conſcience* at better *peace* than now they were.

a——*ô ſi angulus ille Proximus accedat; qui nunc denumerat agellum!* Horat. 2. ſatyr. 6.

18. *Abraham* it ſeemeth had learnt it. Who was ſo far from all *baſe deſire* of enriching himſelf with *the King of Sodom's Goods*, that he utterly *refuſed* them, when he might have taken them, and *held* them without any injuſtice at all. He had, or might have had, *a double Title* to them. They were his (a) *Jure belli*, by *the Law of Arms* and of *Nations*; having *won* them in the field, and in a *juſt war*: and they might have been his *jure donationis*, by the Kings free donation [*Give me the Perſons, take the Goods to thy ſelf*] if he had been minded to *accept* the offer. But *Abraham* would none: *contenting* himſelf with what the Lord had bleſſed him withal, he did not *deſire*, neither would he *take from a thread or a ſhooe-latchet*, of any thing that appertained to the King of *Sodom*.

Gen. 14. 21, &c.

a τὰ χρήματα πολέμου κρατοῦμενα δίκαια τῷ κρατοῦντι εἶναί φασι. Ariſt. 1. Polit.

19. But what need we ſeek any other (indeed where can we find a better) *Example* to inſtance in, as to the matter we now treat of, than this *our Apoſtle*: if we do but recall to mind that *Proteſtation* of his once before mentioned, made before the *Clergy* of *Aſia* in his *Viſitation* at *Miletum*, Acts 20. [*I have coveted no mans Silver, or Gold, or Apparel.*] Brave and noble was the challenge, that *Samuel* made in a full Aſſembly of the whole people of *Iſrael*, [*Behold here I am, witneſs againſt me before the Lord, and before his Anointed. Whoſe Oxe have I taken, or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hands have I received a Bribe?*] Poſſibly there are *Judges* and *Officers* in the World, that would be loth to make ſo bold a *Challenge*, and venture a *fair trial* upon it. Yet cometh *that Challenge* far ſhort of *this Proteſtation*: *Samuel* ſpeaketh only of *not taking*; St. *Paul* alſo of *not coveting*: according to the expreſs letter of the prohibition in the *Decalogue*. Οὐκ ἐπιθυμήσεις, *Thou ſhalt not covet*, ſaith the Law: his Conſcience anſwereth, οὐκ ἐπεθύμησα, *I have not coveted*. So good a Proficient was he, ſo perfect a Scholar in this *holy learning*, that he con'd it *Verbatim*. Ἄριστον might he well ſay and truly: for he had *indeed learned* to be content with his own.

Acts 20. 33.

1 Sam. 13.

20. And

20. And might not we *learn* it too, think ye, as well as he? Sure we might: for what ſhould hinder? Only if we would but tie our ſelves ſtrictly to thoſe *Rules* (thoſe I mean of *Juſtice* and *Charity*) which are the *firſt Elements* of this learning. For *Juſtice* firſt: the Rule is, *Suum cuique*, That every man have what of right to him appertaineth. "Now every mans *right* unto any of the things "of this World ariſeth from Gods diſpoſal thereof by ſuch ways and means "(ordinarily) as by the *general Law*, and common conſent of all civil Nations, "or by the *poſitive Laws* of particular Kingdoms and Common-wealths (not "repugnant thereunto) are allowed for that end: as *Deſcent*, *Gift*, *Purchaſe*, "*Induſtry*, &c. Whoſe *diſtributions*, however *unequal* they may ſeem to us, are "yet evermore *juſt* in themſelves, and as they come from him. So that every "man is by us to be accounted the juſt owner and proprietary of that whereof "he is the *legal poſſeſſor*: yea, though it do appear to us to have been very *un-* "*juſtly gotten*, either by himſelf, or by any of thoſe from whom he had it. His "very *poſſeſſion* I ſay, although without a *juſtifiable Title*, is yet ſufficient to make "it his, as to the *intendment of the Law* in that behalf; that is to ſay, ſo far "forth as to render our *deſiring* of it from him unlawful *in foro interno:* unleſs "in that one Caſe only, when the *right* is in us, though he be in *poſſeſſion*. In all "other Caſes *poſſeſſion* is a good plea: the *Title of Poſſeſſion* being in all reaſon to "be eſteemed *good* againſt him, that is not able to ſhew a *better*.

21. "If then we be at any time carried with a reſtleſs and *immoderate deſire* "after that, which the hand of *Providence* hath been pleaſed to diſpoſe other- "where, (and our ſelves have *no Antecedent* right, whereby to entitle it *Ours:*) "do we not take upon us (after a ſort) to controll the holy and wiſe Appoint- "ments of our good God? For if it were indeed fitter for us than him, and not "in opinion only: could not the Lord by his *Almighty power*, and would he not "in the diſpenſation of his *good providence*, have by ſome honeſt means or other "*diſpoſed* it upon us rather than upon him? By this extreme *partiality* to our ſelves we become *unjuſt Judges of evil thoughts:* in ſetling that upon our *ſelves* in our own *thoughts*, as fitteſt for us, which God hath thought fit to ſettle ra- ther upon *another*. The Story in *Xenophon*, how young *Cyrus* was corrected by his *Tutor*, for beſtowing the *Two Coats* upon Two of his School-fellows, accor- ding to the *fitneſs* thereof to their Two Bodies in his own diſcretion; without enquiring firſt (as he ſhould have done) who was the *right owner* of either; is ſo well known, and withall pertinent to our preſent purpoſe, that I ſhall not need either to *relate* it, or *apply* it. When Almighty God then, by *diſpoſing* of theſe outward things, hath manifeſted his pleaſure to give our neighbour a *pro- perty* in them: it is an *unjuſt deſire* in us to *covet* them from him, and to *wiſh* them transferred upon our ſelves.

Lib. 1. Κυείς παιδείας.

22. *The other Rule* I told you of, is that of *Charity*. "Which binding us to "*love our neighbour as our ſelves*, muſt needs bind us conſequently to rejoyce "*in his good*, as *in our own*; and not wiſh any thing to his *prejudice*, no more "than *to our own:* and conſequently to theſe, to *be content* that he ſhould enjoy that which God hath allotted him *with our good wills*, as we deſire to hold that which is in like manner allotted us *with his good will*. There is no ſuch Enemy to *Brotherly love* as is *Self-love*. For look how much we beſtow upon *our ſelves* more than we ſhould, we muſt needs leave *to our brother* ſo much leſs than we ſhould. And it is nothing but this overmuch *love of our ſelves*, that maketh us ſo much covet to have *to our ſelves*, that which belongeth not to us. *If ye fulfil the Royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf*, ye do well, ſaith St. *James:* Very well this. *But if ye have reſpect to Perſons*, (eſpecially if ye become partial once to your own perſons;) that is not well: then *you commit ſin*, ſaith he, and are *convinced of the Law as tranſgreſſors*.

Jam. 2. 8.

——9.

23. But

23. But this is *Durus ſermo*, may ſome ſay. It were hard ſo to *confine* mens minds to that which is *their own*, as not to allow any deſire at all of that which is *anothers*. If we ſhould conceive the *Law* thus ſtrict: it would deſtroy, not only *all Humane Ordinances*, that concern Trading and Commerce, as *buying, ſelling, exchanging*, &c. (without which publick Societies cannot ſubſiſt;) but even *the Divine Ordinance* alſo, of earning our livings by *labour* and *induſtry*. Then might no man endeavour by honourable and vertuous atchievements to raiſe himſelf a *fortune*, or make way for his future *advancement*, or do any thing whatſoever, whereby to acquire or derive upon himſelf a *property* in any thing that were not his own already: Since none of all this can be done without a deſire (in ſome degree or other) of that which is *anothers*.

24. This *Objection* need not much trouble us. Nor *juſtice*, nor *Charity*, nor the holy *Law of God*, which giveth rules to both, condemn *all deſire* of that which is *anothers*: but an *inordinate deſire* only: that which is *orderly* and rightly qualified, they all allow. All the difficulty in this matter will be, (and that will make us ſome buſineſs) how to diſcern between an *orderly*, and an *inordinate deſire*: that ſo we may be able to judge rightly concerning our own *deſires* at all times; whether they be ſuch as are allowed, and may conſiſt with *contentment*, or ſuch as are *forbiden*, and cannot conſiſt therewith. Which is to be done by duly conſidering of thoſe *three* eſpecial *Qualifications*, which are all requiſite (the concurrence, I mean, of *the whole three*) to the making up of an *orderly deſire*: in any of which if there be a failure, *the deſire* becometh *inordinate* and ſinful. Theſe *three* are in reſpect; First, of *the Object*; Secondly, of the *Act*; Thirdly, of *the Effect* of the deſire.

25. For the *Object* firſt. If I deſire but that from my neighbour (ſay it be his *Houſe, Land, Beaſt*, or other *Commodity*) which I find him willing, or may reaſonably preſume he will not be *unwilling* (for that I ſee no cauſe why he ſhould be ſo) to part withal; eſpecially if the *having thereof* be viſibly ſo much greater *advantage* or *convenience* to me, than the *parting therewith* could be loſs or inconvenience to him, that I ſhould be as ready to pleaſure him with mine, were my caſe his, as I am now *deſirous* he ſhould pleaſure me with his: If all this be done and meant by me *bonâ fide*, and that I am willing withal to make him a *valuable compenſation* to the full, for whatſoever loſs or inconvenience he ſhall ſuſtain thereby, and according to the worth of the thing: my deſire is thus far regular. In this manner *Abraham* deſired of *Ephron the Hittite*, a ſpare portion in one end of his field for a burying-place for *Sarah*: when as, being a *ſtranger*, he had no *poſſeſſion* among them wherein *to bury his dead*, Gen. 23. Gen. 23.4,&c.

26. But if I ſhould deſire to have that from him, which probably is as *uſeful* and expedient for him, as it can be for me, or which he taketh ſome *pleaſure* or *content* in, or is very *unwilling* howſoever ("though for no great reaſon per-" haps, but for his *minds ſake* only) to part withal; or which (if it were mine own caſe) I ſhould be loth to forego to another, that ſhould in the like kind deſire it from me: If yet, when all this appeareth to me, I perſiſt in my former deſire notwithſtanding, and thirſt after it ſtill; this is an *uncharitable*, and ſo an *inordinate deſire* in me. *Ahabs deſire* was ſuch. After he ſaw *Naboths heart* ſo ſet upon his *ancient inheritance*, that he would not part with it upon any terms; For he had given him a *flat denial*, and rejected all Motions for an *alienation* with an *Abſit* (*the Lord forbid it me, that I ſhould part with the Inheritance of my Anceſtors*;) yet he muſt have it tho; nothing will content him without it. That for the *Object*. 1 King. 21. 3.

27. *Secondly*, For the *Act*, or more imediate Effect of the *Deſire*. If I *deſire* any thing that is my neighbours with a *moderate* and ſober deſire; ſo as I can ſet my *heart* at reſt, fall out as it will, and compoſe *my affections* to an indifferent

temper whether I obtain my desire or no, ("If I may have it well and good; "if not, no great harm done, I am but where I was:) my *desire* is also thus far *regular*, and hindreth not but that I may be well enough *content* notwithstanding.

28. But if my *desire* raise *mud* and *perturbations* in me, and breed troubled and confused *thoughts*, so as to disquiet me in my *sleep*, distract me in my *devotions*, disturb me that I cannot walk in the ways of my *Calling*, or perform the *common offices* of life with any chearfulness, or any other way *distemper* the calm *tranquility* of my mind and soul: then is my *desire* so far forth an *inordinate* and *covetous* desire, and inconsistent with true *Contentation*. And such again
1 King. 21. 4. was *Ahabs*. When he could not have his longing, *Nec manus, nec pes*; He could neither *eat*, nor *drink*, nor *sleep*, nor enjoy any thing he had, nor do any thing he should for thinking of it: nothing but *lowre*, and *tumble*, and *fret* for grief and despight: have it he must, or he should never be well.

29. There are thousands, that would loth be reputed *Covetous*, yet have a grudging of his disease: and *it is an evil disease*. For tell me (to close a little with thee, thou that scorneſt the name of *Covetous*) whence is it, that thou either *pinest away* with envy at the *Greatness* of thy neighbours, or *repinest* with murmuring at the *scantness* of thy own portion? These are parlous *symptoms*. Why art thou ever and anon maundering that his (a) *Farm* is better than thine, his *Meadows greener* than thine, his *Corn ranker* than thine, his *cattle fatter* than thine, his *Ware-house fuller* than thine, his *Office gainfuller* than thine, his *service better rewarded* than thine, his *trading quicker* than thine; and I know not how many things more;

a——*major-que videtur Et melior, vicina seges.* Juv. sat. 14.

Hor. 1. Serm. 1.

Quodque capella aliena gerat distentius uber
Tabescas?——

Must thine *eyes* needs be *evil* towards him because the *hand* of God hath been *good* to him? *Tolle quod tuum, & vade.* Take that is thine, and go thy way, and *rest* quiet with it. Be *thankful* to him that gave it, (it was more, I ween, then he owed thee:) and in Gods name make the best of it (*Spartam quam nactus es, hanc orna.*) "But do not *desire* that *inordinately*, which thou canst not compass "*honestly*, and which (if *dishonestly* gotten) thou shouldest have little joy of, "when thou hadst it. Say *thy lot* be not all out as thou couldst *wish* (indeed what mans almost is so?) yet take comfort in it onward, *till better* come. *Better* may come, when God seeth thee *fit for better*: but *fit* thou art not, so long as thou art not *contented* with what thou hast.

30. Lastly, for the *consequents*, or remoter effects of the *Desire*. "*Desire* "looketh ever at the *end*, carrying the mind and thoughts thither with some "eagerness: and therefore stirreth *endeavour* in the use of such *means* as are "likely to bring men to the *desired end* the soonest, and so putteth them upon "*Action*. Whence commonly such as the *desire* is, such is *the endeavour* also: and that, both for *Quantity* and *Quality*. According to the strength of *the desire* is the bent also of the *endeavour*: and according as the *Desire* is qualified (*Morally* qualified, I mean, that is, either *good* or *bad*;) *the endeavour* also is conditioned much what like it. If then I can so bound *my desire* of something which another hath, as to resolve and hold, not at any hand to attempt the *obtaining* thereof by any other than by fair, and warrantable, and conscionable means:
1 Sam. 24. 4. & 26. 8. my *desire* is also thus far a *regular and lawful desire*. "So *David*, though he could "not but *desire* the accomplishment of Gods gracious promise of advancing "him to the *Kingdom*, which was *not his* yet (otherwise than in Gods designa-
1 Sam. 24. 6. & 26. 11. "tion) but *anothers*: yet when he was urged by his followers, to lay hold of "a fair opportunity, which (as they thought) God had *put into his hand* for

"the

"the effecting thereof: his ſoul did ſo much abhor the very mention of ſuch a fact, that at two ſeveral times, he would not ſo much as take the advice into the leaſt deliberation, but rejected it with an *Abſit* too. Shall I lay theſe hands upon the *Lords Anointed*? *God forbid.* No ſaith he, I will not do it *for a Kingdom.* Such *wicked facts* I leave for wicked *men* to act. God can and will I know in his due time make good *his own promiſe* without my *ſin.* I ſhall be content to *wait his leiſure*, and to remain in the ſad condition I am now in, till it ſhall pleaſe him to bring me out of it, rather than clog my *conſcience* with the guilt of ſuch a horrid crime. 1 Sam. 24. 13.

31. But if my *deſire* ſhall prompt me to that reſolution ſo common in the World, *(rem ſi poſſis, rectè; ſi non, quocunque modo rem)* I would rather have it fairly, if it might be; but if it will not come ſo, yet would I have it *howſoever*: my *deſire* becometh an unjuſt and *inordinate deſire.* Such was *Ahabs* ſtill: his example, you ſee, furniſheth us at every turn. He muſt have the *Vineyard*: yea, that he muſt. Hor. 1. Ep. 1. *Unde habeat quærit nemo, ſed oportet habere.* Juven. ſat. 14.

Cujus ſi dominus pretio non vincitur ullo, &c. Juven. ibid.

If *money* will fetch it, *Naboth* ſhall have his own asking: But if that will not do the deed, ſomething elſe muſt. *Letters* ſhall be written, *Witneſſes* ſuborned, "*Judges* awed, *Juſtice* perverted, and an innocent *perſon* (If *the ſituation if his* "*Vineyard* had not made him *guilty)* in a goodly formal pageant of *a legal pro-*"*ceeding* with much baſe hypocriſie, and in a moſt undue unworthy manner, "*accuſed, condemned, executed. Quid non mortalia pectora cogis?* Stand amazed, "and conſider, what a maſs of ſin and miſchief, the leaſt indulgence to a vici-"ous *inordinate deſire* may lead you to at the laſt, more than perhaps you could "at the firſt ſuſpect your ſelf capable to fall into.

32. What ſhould I ſay then, Brethren? Even what our Lord hath ſaid before me, *Take heed and beware of Covetouſneſs*; "Look upon all *(a) the frauds* "that are practiſed every where among the ſons of men; take a ſurvey of all "the oppreſſions, the greater and leſſer oppreſſions, that are done under the Sun: "you ſhall find the moſt of them to owe both their *firſt-birth* and *after-growth* "to this curſed *root of Covetouſneſs. Extortion, Bribery, Flattery, Calumny*, "*Perjury, Simony, Sacriledge, unjuſt Wars and Suits*: Do they not all come from hence? *Falſe weights and meaſures* in the Markets; *falſe lights and wares* in the Shops; *falſe Pleas and Oaths* in the Courts; exhauſting of *Fees*, trucking for *Expedition*, racking of *Rents*, cracking of *Bankrupts*, depopulating of *Towns*, projecting of *Monopolies*, and God knoweth how many more, (my breath would fail me, and the time, but to name them) are they not all from hence? And doth not the riſeneſs of them abroad in the World, unanſwerably convince the men of this Generation of much injuſtice and uncharitableneſs, in coveting other mens goods, and not being *content with their own*? a *Inde fere ſcelerum cauſæ: nec plura quam ſæva cupido Immodici cenſus.* Juv. ſat. 14. 1 Tim. 6. 10.

33. Upon this *firſt point* I have ſtood the longer, being the Principal of *the three*, and the foundation of the other *two.* That now ſetled, we ſhall be like to come off with quicker diſpatch in the reſt. *The object of Contentment*, as it is limited in reſpect of *the Perſon*; It muſt be a mans *own eſtate* (of which hitherto:) ſo is it limited in reſpect of the *Time*; It muſt be a mans *preſent Eſtate*, (of which next.) The Text hath not ἐν οἷς ἤμην in the *preter*, In what ſtate I *have been*; nor ἐν οἷς ἔσομαι in *the future*, In what ſtate *I ſhall be*: but in *the preſent* ἐν οἷς εἰμι, In whatſoever ſtate *I am.* Look what *God* (who is *Lord* of all, and diſpenſeth to every man ſeverally as he will) diſpoſeth upon him for the *preſent*; although perhaps far ſhort of what he may have had in ſome times *heretofore*, or of what he may probably have in poſſibilities and reverſions *hereafter*: he that hath *a contented mind* doth not afflict himſelf, either with *penſive*

thoughts, at *the remembrance* of what he *hath been* or with *ſuſpenceful* thoughts, in forecaſting both his *hopes* and *fears* what he *may be*: But he giveth himſelf up to the Lords *preſent diſpoſal*, and reſteth ſatisfied with the portion that is *before him*. Ἀρκούμενοι παροῦσι, ſaith the Apoſtle expreſly. *Heb.* 13. being content (*a*) *with the preſent things*: and elſewhere, *Having food and Rayment* (ἔχοντες in the preſent tenſe ſtill) *let us be therewith content.*

Heb. 13. 5.

a —— ἐξαρκεῖν τοῖς παροῦσι. Iſocrat. orat. de pace.

1 Tim. 6. 8.

34. Grant but *the former part*, already made good, That we are to be content with *our own*; and this will follow of it ſelf, That we are to be content with *the preſent*: becauſe nothing can be truly ſaid to be *our own*, but *the preſent*. What is paſt and gone, perhaps it *was ours*; but we cannot ſay, *It is ours* now: and what is *future*, and to come, perhaps it may *be ours*, (and perhaps it *may not too*;) but we cannot ſay, *It is ours* yet. *Panem noſtrum quotidianum*, our daily bread; or (as ſome tranſlate it) *hodiernum*, our this days bread: ſo we are taught to *ſtile* it, when we *beg* it. *Noſtrum* and *Hodiernum* may be well put together: for it is only *this days bread* that is *our bread*. Another *days* bread may be another *mans* bread, for ought we know.

Horat. 2. ſat. 2.

Nam propriæ telluris herum natura, nec illum,
Nec me nec quenquam fecit——

All theſe things paſs to and fro in the world from one hand to another, and ſo to another, and another, ever and anon, upon ſome *caſualty* or other, many times (*a*) *in a moment*, ſhifting *Maſters*; and ſeldom ſtay long in a place. When one would think we had them faſt, either *they take them wings and flye away*, and leave us behind; or *our thread is cut*, and we *drop away*, and leave them behind. And how ſuddenly this may be done, who knoweth? Perhaps before to morrow, (*ſtulte, hac nocte*:) and then what was ours goeth another way, who knoweth whither? Perhaps to a meer ſtranger (*cujus erunt?*) *Thou fool, this night thy Soul ſhall be required of thee: then whoſe ſhall theſe things be*, thou now calleſt *thine*? Nothing is certainly *ours*, but *the preſent*: and of that we have no farther *certainty* than *the preſent*. So that unleſs we can frame our minds to be content with the *preſent*, we ſhall never be able to find any *certainty* whereon to reſt.

a —— *tanquam Sit proprium cuiquam, puncto quod mobilis horæ Permutet dominos & cedat in altera jura.* Horat. 2. Epiſt. 2. Prov. 23. 5. Luke. 12. 20.

35. Add hereunto *ſecondly*, that all ſolicitous looking forward and beyond the *preſent*, doth *ipſo facto* and of it ſelf take off ſo much from our *content*. It raiſeth up many foggy miſts of *hopes* and *fears*, and other *perturbations*, that diſquiet the mind wonderfully, and torture it with ſuſpencefulneſs and anxiety. *Spemq; metumq; inter dubii.* Whilſt men, through the *deſire* of having, hang in ſuſpence betwixt the hope of getting, and the fear of miſſing; they cannot chuſe but *pierce themſelves through with many ſorrows*, and create themſelves much unreſt.

1 Tim. 6. 10.

Hor. 2. Carm. 16.

Lætus in præſens animus, quod ultra eſt
Oderet curare;

And again,

——3. Carm. 8.

Dona præſentis cape lætus horæ, &
Linque futura.

a —— τὸ ἐμμελὲς βίον ἕλκειν. Anthol. 2. Epigr. 47. —— *Ille potens ſui, Lætuſque vivet, cui licet, In diem dixiſſe vixi.* Horat. 3. od. 29.

"These and ſundry other like paſſages we meet with in the *Poets*, together with "thoſe *phraſes* ſo uſual with them,

"(*a*) *In diem vivere*, &c.——

"would be good meditations for us: if we ſhould underſtand them in that "*Chriſtian ſence*, whereto we now *apply* them, and which the words themſelves "will

"will bear; and not in the *Epicures ſence*, wherein for the moſt part they that "uſed them *meant* them. But I rather give it you in our Saviours words; *Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf, ſufficient unto the day is the evil thereof*, Mat. 6. Mat. 6. 34.

36. A *third conſideration* there is, nothing leſs available than either of the former, but rather much more, to them that can lay hold of it ("for it is above "the reach of *Poets* and *Philoſophers*, and beyond the ken even of profeſſed "*Chriſtians* that want the *eye of Faith*) to frame us to contentment with *the preſent*, ariſing from the contemplation of the infinite *love* of our gracious Lord God, joyntly with his infinite *wiſdom*. By theſe, as many as are truly *the Children of God* (by *faith*, and not *titulo tenùs* only) are aſſured of this moſt certain truth; That whatſoever their *heavenly Father* in his wiſdom ſeeth *beſt* for them, that evermore in his *love* he provideth for them: From which *Principle* every man that truly feareth God, and hath fixed his hope there, may draw this infallible *concluſion* demonſtratively, and by the Laws of good diſcourſe, (*per viam regreſſus.*) This my good God hath *preſently ordered* for me: and therefore it muſt needs be he ſaw it *preſently beſt* for me. Thus may we *ſugere mel de petra*; gather grapes of *thorns*, and figs of *thiſtles*, and ſatisfie our ſelves with *the honey* of comfort out of the *ſtony rock* of barrenneſs and adverſity.

37. Where are they then, that will tell you, On the one ſide, what jolly men *they have been*: But *miſerum eſt fuiſſe*. Having been born and bred to *better fortunes*, their ſpirits are too great to ſtoop to ſo *low a condition* as now they are in. If it were with them, as in ſome *former times*, no men ſhould lead more *contented* lives than they ſhould do. Or that will tell you on the other ſide, what jolly men *they ſhall be*: when ſuch fortunes as they have *in chaſe* or *in expectation* ſhall fall into their hands; they doubt not, but they ſhall live as *contentedly* as the beſt. Little do the one ſort, or the other, know *the falſeneſs* of their own unthankful and rebellious *hearts*. If with *diſcontent* they repine at what *they are*; I ſhall *doubt* they were never *truly content* with what *they were*, and I ſhall *fear* (unleſs God change their hearts) that they will never be *well content* with what *they ſhall be*. He that is indeed content when *the Lord giveth*, can be content alſo when *the Lord taketh away*; and with *Job* bleſs the holy Name of God for both. "He had a mind contented in *as good* (though perhaps not in "*ſo high*) a meaſure, when he ſate *upon the dunghil*, ſcraping himſelf with a pot-"ſheard, in the midſt of his incompaſſionate friends; as he had when he ſate "*in the gate*, judging the people in the midſt of the Princes and Elders of the "Land. Job 1. 21.

38. It were certainly therefore beſt for us to *frame our minds* now the beſt we can to *our preſent eſtate*, be it better or worſe: that whether it ſhall be better or worſe with us hereafter, we may the better *frame* our minds to it then alſo. We ſhould all do in this caſe, (*a*) following *the Lord* which way ſoever he leadeth us, as *the Iſraelites* followed the guidance of *the cloudy-fiery-pillar*. When it went, they went; when it ſtood, they ſtood: and look which way it went to *the North*, or to the *South*, the ſame way they took: and whether it moved *ſwiftly* or *ſlowly*, they alſo framed *their pace* accordingly. We are in like ſort to frame our ſelves and wills to a holy *ſubmiſſion*, to whatſoever *the preſent* good pleaſure of his will and providence ſhall *ſhare out* for us. (*a*) ἕπου θεῷ. Plato. Num. 9. 15. &c.

39. Which yet let no man ſo deſperately miſ-underſtand, as to pleaſe himſelf hereupon in his own *ſloth* and ſupinity, with *Solomons ſluggard*, (whom that wiſe man cenſureth as a *fool* for it) who *foldeth his hands together*; and letteth the world wag as it will, without any care at all what ſhall become of him and his another day. "And yet, as if he were the only wiſe man (*Sapientum octa-"vus*, wiſer *than ſeven men that can render a reaſon*) he ſpeaketh Sentences, (but it is like a *Parable in a fools mouth*, a ſpeech full of *reaſon* in it ſelf, but by him Eccl. 4. 5.—6. Prov. 26. 16. —7.

him witleſly *applied*) and telleth you, that *Better is a handful with quietneſs, than both the hands full with travel and vexation of ſpirit.* "Would you not "think him the moſt contented ſoul that lives? But there is no ſuch matter. "He is as deſiring, and as craving, as the moſt covetous wretch that never "ceaſeth toyling and moyling to get more, if he might but have it, and never "ſweat for it.

40. Nor yet *Secondly* ſo, as to paſs *cenſure* upon his brethren, as if it were nothing but *Covetouſneſs* or *Ambition*, when he ſhall obſerve any of them by their *providence*, *induſtry*, and good *endeavours* in a fair and honeſt courſe, to lay a foundation for their future better fortunes: as the *curriſh Philoſopher* ſnarled at his fellow.

Hor. 1. Ep. 17. *Si pranderet olus ſapienter, regibus uti*
Nollet Ariſtippus———

For ſo long as *the ways* we go are juſt and ſtraight, and *the care* we take *moderate*, and neither the things we look after *unmeet* for us, nor the *event* of our endeavours *improbable*; if withal the *minds* we bear be tempered with ſuch an *evenneſs*, as to expect the iſſue with patience, and neither be puft up beyond meaſure with *the good ſucceſs* of our affairs, nor *caſt down* beyond meaſure if they hap to miſcarry: it hindereth not, but we may at once both be well *(a) contented with the Preſent*, and yet induſtriouſly provident for the future. The ſame Poet hath meetly well expreſſed it there, ſpeaking again of the ſame perſon, *Omnis Ariſtippum decuit color, & ſtatus, & res. Tentantem majora, ferè præſentibus æquum.* It is a point of *wiſdom*, not a fruit of diſcontent, when God openeth to a man a fair opportunity of advancing his eſtate to *an higher* or *fuller* condition than now he is in, to embrace the opportunity, and to uſe all meet *diligence* in the purſuit, for the obtaining of his lawful deſires. Rather it is a fruit either of *Pride*, or *Sloth*, or both, to *neglect* it, though upon the pretence of being *content with the preſent.*

(a) μεγάλοισι χαίρειν σμικρὰ δ' ἥδεως ἔχειν. Eurip. in Jon. act. 2.

41. Paſs we now on from this *Second*, to *the Third* and laſt points obſerved concerning the *object* of true Contentment: which was the *Indifference* of it, as it ſtandeth in the Text, for *the kind, quantity, quality*, and every other reſpect (except the before excepted) altogether *unlimited.* Ἐν οἷς, indifferently. Be it *high* or *low*, *rich* or *poor*, *baſe* or *honourable*, *eaſie* or *painful*, *proſperous* or *troublous*; all is a point: all that God ſendeth is welcom. He that hath *learned* St. *Pauls Leſſon*, can make a ſhift with *any ſtate*, and reſt ſatisfied therewithall. The Apoſtle a little enlargeth himſelf in the next verſe: ſhewing that in *the change* of *outward things*, his *mind* yet continued unchanged, and was ſtill the ſame under the greateſt contrarieties of events. *I know both how to be abaſed, and I know how to abound: every where and in all things I am inſtructed both to be full and to be hungry, both to abound and to ſuffer need.* And elſewhere he ſaith of himſelf and his fellow-labourers in the Goſpel, *that in all things* they 2 Cor. 6. 4. 7, &c. had been careful to approve themſelves *as the Miniſters of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report*, &c. As indeed it is a point of the ſame skill, to know how *to abound*, and how *to want*: and equally hard to bear *proſperity* without Prov. 30. 8. inſolence, and *adverſity* without impatience. The wiſe Son of *Agur* was therefore *equally* afraid of both, when he prayed that God would neither give him exceſſive *Riches*, nor extreme *Poverty*; As one that well knew, there was great and *equal danger* in *the one Extreme*, as well as in *the other*; if God ſhould leave us to wreſtle with the *temptations*, that may ariſe from either of them, by our own ſtrength alone without the aidance of his grace. But he whoſe heart is eſtabliſhed with grace, can ſort his mind to *any eſtate*, and find content in any. He can *ſleep*, both ſecurely in a *Palace*, and thankfully in a *Cottage.*

42. *Reaſons*

42. *Reaſons* are: for I muſt haſten. *Firſt*, Contentment cometh from *the mind within*, not from *the things without*. —*Non res præſtat, ſed animus*, If *the things* themſelves were enough to afford *content*, or breed *diſcontent*: then ſhould all men that *enjoy them* alike, be alike *contented* therewith; and all men that *want them* alike, be alike *diſcontented* thereat. Whereof daily experience ſheweth the contrary. It is therefore from the different furniture of *the mind*, that men are differently affected both with *plenty* and *want*. Now the *mind* of a godly man, being ſetled upon God by a holy dependance upon his providence: hence it is, that neither *height* nor *depth*, neither *want* nor *abundance*, neither *things preſent*, nor *things to come*, nor any worldly accident can drive him from that hold. *He ſhall not be moved for ever*, neither ſhall be daunted with *any evil tydings*, becauſe his *heart is fixed*, and his *truſt is in the Lord*, Pſal. 112. Seneca. Pſal. 112.6,7.

Si fractus illabatur orbis
Impavidum ferient ruinæ. Hor. 3 Carm 3.

43. *Secondly*, ſuch a vaſt *diſproportion* there is between the *reaſonable ſoul* of man, and the *ſublunary Creatures*, that the *appetite* of that cannot be *filled* with any of theſe. *Capacem Dei non implet niſi Deus.* The ſoul being capable of *a Communion* with God by *grace*, and *the fruition* of him in *glory*, cannot be ſatisfied with any thing that is leſs than *God*; nor therefore with any thing but *God*. At the laſt day, when the *Saints* ſhall enjoy fulneſs of glory in the preſence of God, their ſouls ſhall be compleatly *ſatiated* with joy and happineſs to their utmoſt capacity (*Satiabor cum apparuerit gloria*, *When I awake, I ſhall be ſatisfied with thy likeneſs*, Pſal. 17.) In the mean time they are *ſatisfied* with a kind of *fulneſs*, according to the meaſure of their preſent capacity: "ſuch a *fulneſs* as ſufficeth "for the ſuſtaining of their Souls with patience and comfort, (*Sufficet tibi gratia*: "Till that *ſatiety of Glory* come, my *grace is ſufficient* for thee onward.) Hence groweth another *difference* between the godly, and the worldly man. The one *is content with nothing*: becauſe for want of *Grace* he hath not *a ſufficiency within*, to quiet *the deſires* of his ſoul, not to be ſatisfied with *outward things*. The other is *content with any thing*: becauſe he hath a *ſufficiency of grace* within him, whereof (ſo long as he perſiſteth in that ſtate, and but by his own default) *no creature* in the world can deprive him. Pſal. 17. 15. 2 Cor. 12. 9.

44. Again, *thirdly*, the encreaſe of *outward things* rather *provoketh* the appetites of the ſoul, than *ſtilleth them*: and by that means rather putteth a man further off from *content*, than he was before.

Et minus hæc optat, qui non habet. Juven. ſat. 14.

He that loveth ſilver, ſaith *Solomon*, *ſhall not be ſatisfied with ſilver: nor he that loveth abundance with encreaſe*. As a *River*, the greater it groweth by receiving in little brooks, the *wider* and the *deeper* it weareth the *channel*: ſo all *outward things*, the more they *encreaſe*, the more they enlarge the *deſires*, ſtill to their own proportion. Was ever *Voluptuous*, or *Ambitious*, or *Covetous*, or *Malicious* man ſo glutted either with *pleaſures*, or *preferments*, or *riches*, or *revenge*, as not to deſire more? Only the Godly mans *hopes* are not ſo nipt with the *decay*, nor his deſires ſo extended upon the *encreaſe* of theſe *outward things*; as to hinder his *content*. Becauſe neither his *hopes*, nor *deſires* are ſet upon the *world*, or the things of the world: but upon *God*, and his *Chriſt*, and his *Spirit*, and his *Promiſes*. Eccl. 5. 10.

45. *Firſt*, then (to infer ſomewhat, briefly) why ſhouldſt thou that liveſt in a low and *mean eſtate*, *envy* him that hath a far greater: which yet is as far from giving him content, as thine would be if it were his? *When riches encreaſe, they are encreaſed that eat them: and what profit* (or pleaſure either) *is there to the owner thereof, ſave the beholding them with his eyes*? All the advantage he hath is but Eccl. 5. 11.

but this: that he can ſay, *All this is mine.* The Sun is as *warm* to thee as to him: the air as *ſweet.* Thy fare, though not ſo *coſtly*, yet as *ſavoury*: thy body as *healthy*, thy mind as *free*, as his: thy ſleep as *ſoft*, though upon a *harder bed*: thy reſt as *ſafe*, though under *a meaner roof.* If there be any difference, here it is. That as his *eſtate* is greater; ſo his *charge* is greater; and his *cares* greater, and his *fears* greater; and his *troubles* greater: and at the laſt great day, his *reckoning* ſhall be greater. Therefore *envy* him not.

46. *Secondly,* In this, as in moſt other things, moſt of us (God help us) make our ſelves a great deal of work more than needs, becauſe we go the *wrong way* to work. For the bringing of *our minds* and *our eſtates* together, (for that is in a manner the whole buſineſs: till they *meet*, there can be no true *Contentment*:) we commonly begin at the *wrong end*, and ſo loſe our labour. We ſtrive to *fit all things to our minds*: which (ſo long as our *deſires* are vaſt and boundleſs) is a *tedious* and *bootleſs* work.

Horace. ——*Non ſi te ruperis* ——

We may *tug* hard at it; *ſweat* till our hearts ake: but it will not be. Why do we not rather begin at the *other end*? Do that rather, which is not only *poſſible*, but (the grace of God aſſiſting) *eaſie* alſo? In ſtriving to fit *our minds to the things. Non angendæ res, ſed minuendæ cupiditates*: that is the way. To work our own *Contentment*, we ſhould not labour ſo much (a) *to encreaſe our ſubſtance* (that is a prepoſterous courſe;) as to *moderate our deſires*: which is the right way, and the more feaſible. *Jacob* did not propoſe to himſelf any great matters; fat revenues, and large poſſeſſions: but only *bread to eat, and rayment to put on*, Gen. 28. No matter of what courſe *grain*, ſo it were but *bread* to give nouriſhment, and maintain life. No matter for the *ſtuff*, or *faſhion*, ſo it were but *raiment* to cover nakedneſs, and to keep off heat and cold. Neither doth St. *Paul* ſpeak of any choicer or coſtlier matters. *Having food and raiment*, ſaith he, *let us be therewith content.* 1 Tim. 6. He ſaith not τρυφὴ, delicates; but τροφὴ, διαίτας, *food*: nor κοσμήματα, ornaments; but σκεπάσματα *raiment*, coverings. Any *filling* for the belly, any *hilling* for the back, would ſerve his turn.

Seneca.

(a) ὐ τὴν οὐσίαν πλείω ποιεῖν, ἀλλὰ τὴν ἐπιθυμίαν ἐλάττω. Plaut. 7. de legib.

Gen. 28. 20.

1 Tim. 6. 8.

47. *Thirdly,* ſince it is a point of the *ſame skill* to do both, to *want*, and to *abound*; we ſhould do well, whilſt the Lord lendeth us *peace* and *plenty*, to exerciſe our ſelves duly in the *Art of abounding*; that we be the better able to manage the *Art of wanting*, if ever it ſhall pleaſe him to put us to it. For therefore eſpecially are we ſo much to ſeek, and ſo puzled, that we know not which way to turn us, when *want* or *afflictions* come upon us: becauſe we will not keep within any reaſonable compaſs, nor frame our ſelves to *induſtrious*, *thrifty*, and *charitable* courſes, when we enjoy *abundance.* It is our extreme *inſolency* and *unthankfulneſs* when we are *full*, that maketh our *impatience* and *diſcontentedneſs* break forth with the greater extremity, when the Lord beginneth to *empty us.*

Horat. 1. Epiſt. 18.

Quem res plus nimio delectavere ſecundæ,
Mutatæ quatient.

As in a Feaver, he that *burneth* moſt in his *hot fit ſhaketh* moſt in his *cold*: ſo no man beareth *want* with leſs *patience*, than he that beareth *plenty* with leaſt *moderation*; if we would once perfectly learn to abound, and not *riot*, we ſhould the ſooner learn to want, and not *repine.*

48. But how am I on the ſudden, whilſt I am diſcourſing of the *Nature*, fallen upon ſome of the *Rules* of the *Art of Contentment*? And yet not beſides the *Text* neither: the word ἔμαθον containeth that too. Yet becauſe to lay down the *grounds* and *method* of that *Art*, and to do it to purpoſe, another hours work would be but little enough: I ſhall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghoſt, &c.

AD

AD AULAM.

The Sixth Sermon.

OTELANDS, July, 1637.

Philip. 4. 11.

—for I have learned in whatsoever state I am, therewith to be content.

1. O omit what was obſerved from the Apoſtles *Proteſtation* in thoſe firſt words of the verſe [*not that I ſpeak in reſpect of want:*] from theſe words in the latter part of the verſe we have propoſed formerly to ſpeak of *two things* concerning *Chriſtian Contentment*: firſt *of the Nature* of it, and wherein it *conſiſteth*; and then of the Art of it, and how it may be *attained*. The *Nature* of it hath been not long ſince ſomewhat opened, according to *the intimations* given in the Text, in *three particulars*. Wherein was ſhewn, that man only liveth truly *contented*, that can ſuffice himſelf *firſt*, with *his own* eſtate; *ſecondly*, with *the preſent* eſtate; *thirdly*, (being his own and the preſent) with any *eſtate*, ἐν οἷς εἶμι, ---- *in whatſoever ſtate I am, therewith to be content.*] I am now by the Laws of good *Order*, and the tie of a former *promiſe*, to proceed to the like diſcovery of *the Art of contentment*: by occaſion of this word μεμύημαι, [*I have learned, in whatſoever ſtate I am, to be therewith content.*]

2. St. *Paul* was not framed unto it by the common inſtinct of *nature*: neither had he hammered it out by his own induſtry, or by any wiſe *improvement* of nature from the Precepts of *Philoſophy* and *Morality*: nor did it ſpring from the abundance of *outward things*, as either an *effect*, or an *appurtenance* thereof. It was *the Lord* alone, that had *wrought* it in his heart by his ſaving and ſanctifying *Spirit*, and *trained* him up thereunto in the School of *Experience* and *Afflictions*. The ſum is, that *true contentedneſs of mind is a point of high and holy learning: whereunto no man can attain, unleſs it be taught him from above.* What the Apoſtle ſaith of *Faith*, is true alſo generally of every other *Grace*; and of this in particular, as an eſpecial and infallible effect of *Faith*: [*Not of your ſelves, it is the gift of God.*] And of this in particular the Preacher ſo affirmeth Eph. 2. 8.

but this: that he can ſay, *All this is mine.* The Sun is as *warm* to thee as to him: the air as *ſweet.* Thy fare, though not ſo *coſtly*, yet as *ſavoury*: thy body as *healthy*, thy mind as *free*, as his: thy ſleep as *ſoft*, though upon a *harder bed*: thy reſt as *ſafe*, though under *a meaner roof.* If there be any difference, here it is. That as his *eſtate* is greater; ſo his *charge* is greater; and his *cares* greater, and his *fears* greater; and his *troubles* greater: and at the laſt great day, his *reckoning* ſhall be greater. Therefore *envy* him not.

46. *Secondly*, In this, as in moſt other things, moſt of us (God help us) make our ſelves a great deal of work more than needs, becauſe we go the *wrong way* to work. For the bringing of *our minds* and *our eſtates* together, (for that is in a manner the whole buſineſs: till they *meet*, there can be no true *Contentment*:) we commonly begin at the *wrong end*, and ſo loſe our labour. We ſtrive to *fit all things to our minds*: which (ſo long as our *deſires* are vaſt and boundleſs) is a *tedious* and *bootleſs* work.

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We may *tug* hard at it; *ſweat* till our hearts ake: but it will not be. Why do we not rather begin at the *other end*? Do that rather, which is not only *poſſible*, but (the grace of God aſſiſting) *eaſie* alſo? In ſtriving to fit *our minds to the things. Non augendæ res, ſed minuendæ cupiditates*: that is the way. To work our own *Contentment*, we ſhould not labour ſo much (a) *to encreaſe our ſubſtance* (that is a prepoſterous courſe;) as to *moderate our deſires*: which is the right way, and the more feaſible. *Jacob* did not propoſe to himſelf any great matters; fat revenues, and large poſſeſſions: but only *bread to eat, and rayment to put on*, Gen. 28. No matter of what courſe *grain*, ſo it were but *bread* to give nouriſhment, and maintain life. No matter for the *ſtuff*, or *faſhion*, ſo it were but *raiment* to cover nakedneſs, and to keep off heat and cold. Neither doth St. *Paul* ſpeak of any choicer or coſtlier matters. *Having food and raiment*, ſaith he, *let us be therewith content.* 1 Tim. 6. He ſaith not τρυφὴ, delicates; but τροφὴ, διαίτας, *food*: nor κοσμήματα, ornaments; but σκεπάσματα *raiment*, coverings. Any *filling* for the belly, any *hilling* for the back, would ſerve his turn.

Seneca.

a ὁ τὴν οὐσίαν πλείω ποιῶν, ἀλλὰ τὴν ἐπιθυμίαν ἐλάττω. Plaut. 7. de legib. Gen. 28. 20.

1 Tim. 6. 8.

47. *Thirdly*, ſince it is a point of the *ſame skill* to do both, to *want*, and to *abound*; we ſhould do well, whilſt the Lord lendeth us *peace* and *plenty*, to exerciſe our ſelves duly in the *Art of abounding*; that we be the better able to manage the *Art of wanting*, if ever it ſhall pleaſe him to put us to it. For therefore eſpecially are we ſo much to ſeek, and ſo puzled, that we know not which way to turn us, when *want* or *afflictions* come upon us: becauſe we will not keep within any reaſonable compaſs, nor frame our ſelves to *induſtrious*, *thrifty*, and *charitable* courſes, when we enjoy *abundance*. It is our extreme *inſolency* and *unthankfulneſs* when we are *full*, that maketh our *impatience* and *diſcontentedneſs* break forth with the greater extremity, when the Lord beginneth to *empty us.*

Horat. 1. Epiſt. 10. *Quem res plus nimio delectavere ſecundæ,*
Mutatæ quatient.

As in a Feaver, he that *burneth* moſt in his *hot fit ſhaketh* moſt in his *cold*: ſo no man beareth *want* with leſs *patience*, than he that beareth *plenty* with leaſt *moderation*; if we would once perfectly learn to abound, and not *riot*, we ſhould the ſooner learn to want, and not *repine.*

48. But how am I on the ſudden, whilſt I am diſcourſing of the *Nature*, fallen upon ſome of the *Rules* of the *Art of Contentment*? And yet not belides the *Text* neither: the word ἐμαθον containeth that too. Yet becauſe to lay down the *grounds* and *method* of that *Art*, and to do it to purpoſe, another hours work would be but little enough: I ſhall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghoſt, *&c.*

AD

AD AULAM.

The Sixth Sermon.

OTELANDS, July, 1637.

Philip. 4. 11.

—— for I have learned in whatsoever state I am, therewith to be content.

1. TO omit what was observed from the Apostles *Protestation* in those first words of the verse [*not that I speak in respect of want:*] from these words in the latter part of the verse we have proposed formerly to speak of *two things* concerning *Christian Contentment*: first *of the Nature* of it, and wherein it *consisteth*; and then of the Art of it, and how it may be *attained*. The *Nature* of it hath been not long since somewhat opened, according to *the intimations* given in the Text, in *three particulars*. Wherein was shewn, that man only liveth truly *contented*, that can suffice himself *first*, with *his own* estate; *secondly*, with *the present* estate; *thirdly*, (being his own and the present) with any *estate*, ἐν οἷς εἰμι, ---- *in whatsoever state I am, therewith to be content.*] I am now by the Laws of good *Order*, and the tie of a former *promise*, to proceed to the like discovery of *the Art of contentment*: by occasion of this word μεμαθηκα, [*I have learned, in whatsoever state I am, to be therewith content.*]

2. St. *Paul* was not framed unto it by the common instinct of *nature*: neither had he hammered it out by his own industry, or by any wise *improvement* of nature from the Precepts of *Philosophy* and *Morality*: nor did it spring from the abundance of *outward things*, as either an *effect*, or an *appurtenance* thereof. It was *the Lord* alone, that had *wrought* it in his heart by his saving and sanctifying *Spirit*, and *trained* him up thereunto in the School of *Experience* and *Afflictions*. The sum is, that *true contentedness of mind is a point of high and holy learning: whereunto no man can attain, unless it be taught him from above.* What the Apostle saith of *Faith*, is true also generally of every other *Grace*; and of this in particular, as an especial and infallible effect of *Faith*: [*Not of your selves, it is the gift of God.*] And of this in particular the Preacher so affirmeth Eph. 2. 8.

Eccleſ. 5. 19. in *Eccleſ.* 5, [*Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*]

Mat. 5. 46. Luke. 6. 35. 3. Neither is it a *common gift*, like that of the *Rain* and *Sun*, the comforts whereof are indifferently afforded to *good and bad*, to the *thankleſs* as well as the *thankful*: but it is a *ſpecial favour* which God vouchſafeth to none, but to thoſe that are his *ſpecial favorites*, his beloved ones; [——*he giveth his beloved* Pſal. 127. 3. *ſleep*, *Pſal.* 127.] whiles others *riſe* up early, and go *to bed late*, and *eat* the bread of ſorrows; reſtleſly wearing out their *bodies* with *toyl*, and their *minds* with *care*: they lay them down in *peace*, and their minds are at reſt. They *ſleep*: But it is the *Lord* only that maketh their *reſt* ſo ſoft and ſafe: *he giveth* them ſleep. And the beſtowing of ſuch a gift is an argument of his *ſpecial love* towards them that partake it; He giveth his *beloved ſleep*. It is indeed Gods *good bleſſing*, if he give to any man bare riches: but if he be pleaſed to ſecond that *common bleſſing* with a farther bleſſing, and to give *contentment* withal; then it is to be acknowledged a ſingular and moſt excellent *bleſſing*; as *Solomon* ſaith, Prov. 10. 21. [*The bleſſing of the Lord, it maketh rich; and he addeth no ſorrow with it.*] In Eccleſ. 2. 26. *Eccleſ.* 2. the ſame *Solomon* telleth us, that contentment cometh *from none* but *God*, and is given *to none* but *the Godly*: For, ſaith he, *God giveth to a man that is good in his ſight*, and (that is *the godly* only) *wiſdom, and knowledge, and joy.* But as for the *ſinner*, none of all this is given to him. What is his portion then? Even as it there followeth, [*But to the ſinner he giveth travel to gather, and to heap up.*] *The ſinner* poſſibly may *gather* as much together as the godly, or more; and *raiſe* to himſelf more and greater *heaps* of worldly treaſure: but when he hath done, he hath but his *travel* for his pains. He hath not *wiſdom* and *knowledge* to underſtand *the juſt valuation* and *the right uſe* of that which he hath *gathered together*: he taketh no joy; *he* taketh no comfort in thoſe *heaps*; he findeth nothing in them but cares, and diſquietneſs, and vexation of ſpirit; [*All his days* ——23. *are ſorrows, and his travel grief, yet his heart taketh not reſt in the night.*] It is not therefore without cauſe, that our Apoſtle ſo ſpeaketh of *contentment*, as of the 1 Tim. 6. 6. handmaid unto godlineſs; [*But Godlineſs with contentment is great Gain*] 1 Tim. 6.

4. The *truth* whereof will yet farther appear unto us, if we ſhall conſider of theſe *two grounds*: *Firſt*, that in all other things there is an *inſufficiency*; and *Secondly*, that there is a *ſufficiency* in the grace of God to work *Contentment*. We cannot conceive any *other things*, beſides *the Grace of God*, from which *Contentment* can be ſuppoſed to ſpring, but theſe three; *Nature*, *Morality*, and *Outward things*. All which in the Trial will appear to be altogether inſufficient to work this effect. Firſt, *Nature* (as it is now *corrupt*) inclineth our hearts and affections ſtrongly to *the world*: the inordinate love whereof, firſt *breedeth*, and then *cheriſheth* our diſcontent. Whiles between the *deſire* of having, and the *fear* 1 Tim. 6. 10. of wanting, we continually *pierce our ſelves through* with a thouſand cares and ſor- Prov. 30. 15. rows. Our luſts are *vaſt*, as the Sea; and *reſtleſs*, as the Sea; and, as the Sea, will *not be bounded* but by an Almighty Power. *The horſeleech hath but two daughters*, but we have I know not how many *craving luſts*, no leſs importunately *clamorous* than they: Till they be ſerved, inceſſantly crying, *Give, Give*, but much more *unſatisfied* than they; for they will be *filled* in time, and when they are *full* they tumble off, and there's an end: But our *luſts* will never be ſatisfied; Gen. 41. 21. like *Pharoahs thin kine*, when they have eaten up all *the fat ones*, they are ſtill as *hungry* and as *whining* as they were before. We are by nature *infinitely covetous*; we never think our ſelves *rich* enough, but ſtill *wiſh* more: and we are by nature *infinitely timorous*; we never think our ſelves ſafe enough, but ſtill *fear* want. (*a*) Neither of both which alone (much leſs both together) can ſtand with true *Contentment*. This *flower* then groweth not in the garden of (*corrupt*) *Nature*, which is ſo rankly over-grown with ſo many, and ſuch peſtilent and noyſome weeds.

a —— *Nam qui cupiet, metuet quoque; qui metuens vivit, liber mihi non erit unquam.* Hor. 1. Epiſt. 1.

5. But

5. But perhaps *the ſoil* may be ſo improved by *the culture of Philoſophy*, and the malignity of it ſo corrected by *moral inſtitution*; as that *Contentment* may grow and thrive in it. No: that will not do the deed neither. True it is, that there are to be found in the Writings of Heathen *Orators*, *Poets*, and *Philoſophers*, many excellent and acute *Sentences* and *Precepts* tending this way: and very worthy to be taken notice of by us *Chriſtians*, both to our *wonder* and ſhame. To our *wonder*, that they could eſpy ſo much *light* as they did, at ſo little *a peep-hole*: but to our *ſhame* withal, who enjoying the benefit of *divine revelation*, and living in the open Sun-ſhine of *the glorious Goſpel* of truth, have profited thereby in ſo ſmall a proportion beyond them. But all their Sentences and Precepts fall ſhort of the mark: they could never reach that ſolid *Contentment* they levelled at.

Sunt verba & voces,—— Hor. 1. Epiſt. 1.

As he ſaid: and he ſaid truer than he was aware of; for they are *but words* indeed, empty of truth and reality. The *ſhadow* of contentment they might catch at: but when they came to graſp *the ſubſtance*, *Nubem pro Junone*; they ever found themſelves deluded. As the *blinded Sodomites* that beſet *Lots* houſe, they *fumbled* about the door, perhaps ſometimes *ſtumbled* at the threſhold: but could not for their lives either *find* or *make* themſelves a way into the inner Rooms. The greateſt *Contentments* their ſpeculations could perform unto them, were but *ægri ſomnia*; Not a calm and ſoft *ſleep*, like that which our God giveth his *beloved ones*; but as the *ſlumbering dorms* of a ſick man; very ſhort, and thoſe alſo interrupted with a medley of croſs and *confuſed fancies*. Which poſſibly may be ſome ſmall *refreſhing* to them amidſt their long *weary ſins*: but cannot well be called *Reſt*. Now the very true reaſon of this unſufficiency in what ſoever *Precepts of morality* unto true *Contentment*, is, becauſe *the Topicks* from whence they draw their perſwaſions are of too *flat* and *low* an elevation. As being taken from the dignity of *man*, from the baſeneſs of *outward things*, from the mutability of *Fortune*, from the ſhortneſs and uncertainty of *life*, and ſuch like other *conſiderations*, as come within their own ſphere; *Uſeful* indeed in their kind, but *unable* to bear ſuch a pile and *roof* as they would build thereupon. Gen. 19. 11. Hor. de. Art. But as for the *true grounds* of ſound *Contentment*, which are the *perſwaſions* of the *ſpecial providence* of God over his Children, as of a *wiſe* and *loving Father*, whereby he *diſpoſeth* all things unto them *for the beſt*; and a *lively faith* reſting upon the rich and *precious Promiſes* of God revealed in his holy word: they were things quite out of their *element*, and ſuch as they were wholly ignorant of. And therefore no marvel if they were ſo far to ſeek in this high and *holy learning*.

6. But might there not in *the third place* be ſhaped, at leaſt might there not be imagined, a fitneſs and competency of *outward things*, in ſuch a mediocrity of *proportion* every way unto a mans *hopes and deſires*; as that *contentment* would ariſe from it of it ſelf, and that the party could not chuſe but *reſt ſatisfied* therewithal? Nothing leſs. For *firſt*, experience ſheweth us, that *contentment* ariſeth not from *the things*, but from *the mind*; even by this, that diſcontents take both *ſooneſt* and ſoreſt of the greateſt and *wealthieſt* men. Which would not be, if *greatneſs* or *wealth* were the main things required to breed *Contentment*. *Secondly*, thoſe men that could not frame their hearts to *contentment*, when they had *leſs*, will be as far from it, if ever they ſhall have *more*. For their *deſires*, and *the things*, will ſtill keep at a diſtance; becauſe as the things come on, ſo their deſires come on too. As in a *Coach*, though it hurry away never ſo faſt, yet the *hinder wheels* will ſtill be behind the former, as much as they were before. And therefore our Apoſtle in the next verſe maketh it a point

of *equal skill*, and of *like deep learning*, to know how to be *full*, as well as how to be *hungry*; and how to *abound*, as well as how to *suffer need*. *Thirdly*, it is impossible that *Contentment* should arise from these things; because *contentment* supposeth a *sufficiency* (αὐτάρκεια supposeth τὸ ἀρκετὸν) whereas there is ever some *deficiency* or other in *the things* desired. What man had ever *all things* so sortable to his *desires*, but he could espy something or other *wanting*.

Hor. 3. Od. 23. ——*tamen Curtæ nescio quid semper abest rei.*

And many times, *all* he hath doth him not so much pleasure, as the want of that
Esther 5. 13. *one thing* tortureth him. As all *Haman's wealth*, and *honours*, and *favour* with the King, and *power* in the Court, availed him nothing, for want of *Mordecai's*
1 King. 21. 4. *knee*. And *Ahab* could not be merry, nor sleep, nor eat bread, though he swayed the Scepter of a mighty Kingdom, for want of *Naboth's Vineyard*. Or if we could suppose Contentment should arise from *the things*; yet *fourthly*, it could have no stability nor certainty of *continuance*: because the things themselves are subject to *casualties* and *vicissitudes*. And the mind of a man that should repose upon such things, must needs (*a*) *rise* and *fall*, *ebb* and *flow*, just as the *things* themselves do. Which is contrary to the state of a true *contented mind*; which still remaineth *the same* and *unchanged*, notwithstanding whatsoever *changes* and *chances* happen in these *outward* and mutable things.

(*a*) *Gaudium in materiâ convertibili, mutari necesse est, re mutatâ.* Bern. serm. 1. de diversis.

7. We see now the unsufficiency of *Nature*, of *Morality*, of *Outward things*, to bring *Contentment*. It remaineth then, that it must spring from *Religion*, and from *the Grace of God*, seated in the heart of every godly man: which casteth him into a new mould, and frameth the heart to a blessed *calm within*, whatsoever *storms* are abroad, and *without*. And in this *Grace* there is no *defect*. As the Lord sometimes answered our Apostle, when he was importunate with him for that which he thought not fit at that time to grant; *sufficit tibi gratia, My*
2 Cor. 12. 9. *Grace is sufficient for thee*. He then that would attain to St. *Pauls learning*, must repair to the same *School*, where St. *Paul* got his learning, and he must apply himself to the same *Tutor* that St. *Paul* had. He must not languish *in Porticu*, or *in Lycæo*; at the feet of *Plato* or *Seneca*: but he must get him into *the Sanctuary of God*, and there become θεοδίδακτος, he must *be taught of God*, and *by the a-*
1 Joh. 2. 27. *nointing* of his holy Spirit of grace; which *anointing teacheth us all things*, 1 *Joh.* 2. All other Masters are either *Ignorant*, or *Envious*, or *Idle*. Some things they are *not able* to teach us, though they *would*: some things they are *not willing* to teach us, though they might: but this *Anointing* is every way a most compleat *Tutor*, able, and loving, and active: this *anointing teacheth us all things*, and amongst other things this *Art of Contentation also*.

8. Now as for *the means*, whereby the Lord traineth us up by his holy grace unto this learning: they are especially these *three*. *First*, *by his spirit* he worketh this *perswasion* in our hearts; that whatsoever he *disposeth* unto us at any time *for the present*, that is evermore the *fittest* and *best* for us at that time. He giveth us to see, that all things are guided and ordered by a most *just*, and *wise*, and *powerful providence*. And although it be not fit for us to be acquainted with the *particular Reasons* of such his wise and gracious *dispensations*: yet we are assured
Rom. 8. 28. in the *general*, that all *things work together for the best to those that love God*: That he is a loving and careful Father of his children, and will neither bring any thing upon them, nor keep back any thing from them, but for *their Good*; That he is a most skilful and compassionate *Physician*, such an one as at all times, and perfectly, understandeth *the true state* and temper of our hearts and affections, and accordingly *ordereth* us, and *dieteth* us as he seeth it most behooveful for us (in that present state) for the *preservation* or *recovery* of our spiritual strength, or for *the prevention* of future maladies. And this *perswasion* is one special

ſpecial means, whereby the Lord teacheth us *Contentment* with whatſoever he ſendeth.

9. *Secondly*, whereas there are in *the word* ſcattered every where, many gracious and *precious promiſes*, not only concerning the *life to come*, but alſo concerning *this preſent life*: the ſpirit of grace in the heart of the Godly, teacheth them by faith *to gather up* all thoſe *ſcattered* Promiſes, and *to apply them* for their own comfort upon every needful occaſion. They hear by the *outward preaching* of the Word, and are aſſured of the truth thereof by the *inward teaching* of the Spirit, That God *will never fail them nor forſake them*; That he is *their ſhepherd, and therefore they ſhall not want*, but his *goodneſs* and *mercy* ſhall follow them all the days of their lives; That *his eye is upon them that fear him, to deliver their ſouls from death, and to feed them in the time of dearth*; That he will *give grace and Worſhip, and with-hold no good thing from them that live a godly life*; That though the *Lions* (the great and greedy Oppreſſours of the world) *may lack and ſuffer hunger, yet they which ſeek the Lord ſhall want no manner of thing that is good*: and a thouſand other ſuch like *Promiſes* they hear and believe. The aſſurance whereof is another *ſpecial means*, by which the Lord teacheth his children to repoſe themſelves in a *quiet content*, without fear of *want*, or too much thoughtfulneſs for *the future*.

Heb. 13. 5. Pſal. 23. 1. &c. Pſal. 33. 18, 9. Pſal. 84. 11. Pſal. 34. 11.

10. *Thirdly*, for our better learning, beſides theſe *Lectures* of his *Providence* and *Promiſes*, he doth alſo both appoint us *Exerciſes*, and diſcipline us with his *Rod*: By ſending changes and afflictions, in our *bodies*, and in our *names*, in our *friends*, in our *eſtates*, in the *ſucceſs* of our affairs, and many other ways; but always *for our profit*. And this his wiſe teaching of us bringeth on *our learning* wonderfully. As for thoſe, whoſe *houſes are ſafe from fear, neither is the Rod of God upon them* (as *Job* ſpeaketh,) that are never emptied nor *poured from veſſel to veſſel*: they *ſettle upon their own dregs*, and grow *muddy* and *muſty* with long eaſe, and their *proſperity befooleth* them to their own deſtruction. When theſe come once to *ſtirring*, and trouble over-taketh them, (as ſooner or later they muſt look for it:) then the *grumbles* and *mud* of their impatience and *diſcontent* beginneth to appear, and becometh unſavoury both to God and man. But as for thoſe, whom the Lord hath taken into his own tuition and nurturing; he will not ſuffer them either to wax wanton with too long *eaſe*, nor to be *depreſſed* with too heavy *troubles*: but by frequent (*a*) changes he exerciſeth them and inureth them to all *eſtates*. As a good Captain traineth his Souldiers, and putteth them out of one poſture into another, that they may be expert in all: ſo *the Lord of hoſts* traineth up his Souldiers by *the armour of righteouſnes on the right hand and on the left, by honour and diſhonour, by evil Report and good Report*; by health and ſickneſs; by ſometimes *raiſing* new friends, and ſometimes *taking away* the old; by ſometimes ſuffering their enemies to *get the upper hand*, and ſometimes *bringing them under* again; by ſometimes *giving ſucceſs* to their affairs, even beyond their expectation, and ſometimes *daſhing their hopes* when they were almoſt come to full ripeneſs. He turneth them this way, and that way, and every way, till they know all their poſtures, and can readily caſt themſelves into any *form* that he ſhall appoint. They are often *abaſed*, and often *exalted*; now *full*, and anon *hungry*: one while they *abound*, and they *ſuffer need* another while. Till, with our *Apoſtle*, they *know both how to be abaſed, and how to abound*: Till *every where and in all things they be inſtructed both to be full and to be hungry, both to abound and to ſuffer need*: Till they can (at leaſt in ſome weak, yet comfortable meaſure) *do all things through Chriſt that ſtrengtheneth them*. Theſe (*b*) *exerciſes* are indeed the *moſt unpleaſing* part of this holy *learning*, eſpecially to a *young Novice* in the School of Chriſt (the Apoſtle ſaith truly of it, *Heb.* 12. that *for the preſent it is not joyous, but grievous*;) But yet it is a *very neceſſary* part of the learning, and marvellouſly *profitable* after a time: for (as

ἐπὶ τὸ συμφέρον. Heb. 12. 10. Job 21. 9. Jer 48. 11. Prov. 1. 32.

(*a*) ἀπὸ τῶν πάντων, καὶ διὰ πάντων, καὶ διὰ πάντων τὸ πλέκειν τὰς χεῖρας τὰς ἐναντίας δεῖ. Nazian Carm. de vita ſua. 1 Cor. 6. 7, &c.

Verſ. 12.

13.

(*b*) Meditationes militares. γυμνάσια. Heb. 12. 11.

if

it there alſo followeth) *Nevertheleſs afterwards it yieldeth the quiet and peaceable fruit of righteouſneſs* (*c*) *unto them which are exerciſed thereby.*

(*c*) γεγυμνασμένοις αὐτῆς.

11. We have hitherto ſeen the point opened and proved, that true *Chriſtian contentment* ſpringeth not firſt from *Nature*, nor ſecondly from *Morality*, nor thirdly from *Outward things*: but is taught only *by God* himſelf. Who firſt perſwadeth the hearts of his Children, out of the acknowledgment of his *fatherly providence*, that that eſtate is ever preſently beſt for them which they have for the preſent: and aſſureth them *ſecondly*, by faith in his *Temporal Promiſes*, that they ſhall never want any thing that may be good for them for the time to come; and *thirdly*, exerciſeth and inureth them, by *frequent interchanging* of proſperity and adverſity, and *ſanctifying* both eſtates unto them, both to *glorifie* him, and to *ſatisfie* themſelves by, and with either. ἔμαθον here, and in the next verſe μεμύημαι, *I have learned, and have been* thereunto *inſtructed*, and as it were *initiated* into it as into an art or myſtery; *in whatſoever ſtate I am, therewithal to be content.* Now for the *Uſes* and *Inferences* hence.

12. *Firſt*, St. *Pauls* ἔμαθον here notably diſcovereth, both the *vanity* of thoſe men, who *boaſt* as if they had minds richly *content*, when as yet they never knew what *grace* and *godlineſs* meant: and withal the *folly* of thoſe men, that *ſeek for*, or promiſe to themſelves *contentment*, but ſeek for it other where than where alone it is to be found; that is to ſay, in the School of *Chriſt*, and of his *Holy ſpirit*. In all learnings it is a point of ſpecial conſequence to get a *good Maſter*. He hath half done his work, that hath made a happy choice that way: And the *more needful* the learning is, the *greater care* ſhould be had in the choice. Here is a piece of *excellent learning* every man will confeſs. Why ſhould any of us then trifle away our time to no purpoſe, and put our ſelves to a great deal of fruitleſs pains, *to learn contentment* from thoſe that *cannot teach it*? Yet ſuch is the folly of moſt of us: we ſeldom look *farther* than *our ſelves*; ſeldom *higher* than theſe *ſublunary things* for this learning. It is one of *our Vanities*, that we love to be αὐτοδίδακτοι, and we glory not a little in that knowledge, which we have hammered out by *our own induſtry* without a Teacher. But that which we uſe to ſay in other *learnings*, is indeed moſt true in this; (*a*) *He that ſcorneth to be taught by any but himſelf, ſhall be ſure to have a fool to his Tutor. Cato*, and *Seneca*, and other the wiſeſt and learnedſt among *Philoſophers*, ever ſhrunk when they came to the trial: and by their timorouſneſs and diſcontentedneſs ſufficiently diſcovered the *unuſefulneſs* (or at leaſt the *unſufficiency*) of their beſt *Precepts*, to effect that bleſſed *tranquillity of mind* which they promiſed. *Profeſſing themſelves* (in their ſpeculations) *to be wiſe* (in their practice) *they became fools*; and were *confounded* in the vanity of *their own imaginations.* It was a vain brag of him that ſaid it,

(*a*) *Qui ſibi magiſtrum ſe conſtituit, ſtulto ſe diſcipulum ſubdit.* Bern. Epiſt. 87.

φάσκοντες εἶναι σοφοί. Rom. 1. 22.

Hoc ſatis eſt orare Jovem, qui donat, & aufert,
Det vitam, det opes: animum mî æquum ipſe parabo.

Horat. 1. Epiſt. 8.

He would pray to *Jupiter* to give him *health*, and to give him *wealth*: but as for *Contentment*, he would never put him to trouble for that. If he might have *health* and *wealth*, he doubted not but he could carve out his own *contentment* well enough without any of *Jupiters* help. Little did he know the curſed corruption of his own heart: and that he ſtood rather in more need of God for this than for thoſe other things. A far wiſer man than he hath told us from his own experience and obſervation, and that not in one or two, or a few particulars, but he ſaith, *It is a common evil among men; A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet giveth him not power to eat thereof*, Eccleſ. 6. 1, 2. But admit his brag had been as *true*, as it was *vain*; and that he could indeed have wrought his

his own *contentment* if *Jupiter* ſhould give him the things he required: yet ſtill he had come far ſhort of St. *Pauls learning* in the Text. For even by his own confeſſion, he could not raiſe himſelf *a contentment* out of *nothing*. He muſt have *wealth* and *health* to work upon, or elſe he could do nothing. He had not yet attained to that high pitch of learning, as *in whatſoever ſtate he ſhould be, to be therewith content*. Which yet every poor ſimple *Chriſtian*, that truly feareth God, hath in ſome meaſure attained unto: who can find *contentment* alſo in *ſickneſs* and in *poverty*, if the Lord be pleaſed to ſend them, as well as in *health* and *plenty*; and bleſs his Name for both in the words of holy *Job*, (*The Lord hath given, the Lord hath taken, bleſſed be the name of the Lord.*) Job 21.

13. *Secondly*, ſince *Contentment* is a point of *learning* as we ſee, and we know alſo *where* it is to be learned, or not at all: it were well we would all of us be perſwaded in the next place to be *willing* to *learn* it. St. *Paul* had never had it, if he had never *learned* it: and you ſee what uſe he had of it, and how mightily it did beſtead him the whole courſe of his life, after he had *learned* it. And the more to quicken you hereunto, take into your conſideration amongſt other theſe *inducements*. Conſider *firſt*, the *excellency* and *difficulty* of this *learning*. Moſt Scholars will not ſatisfie themſelves with the knowledge of *ordinary and obvious things*, but are deſirous to learn things that are beyond the reach of the vulgar. Lo now, here is a Leſſon worthy the ambition of every *Diſciple* in the School of Jeſus Chriſt: ſuch a Leſſon as none of the *Princes* or *Philoſophers* of the World, by all their *power* or *wiſdom*, could ever attain unto. But that the *difficulty* diſcourage you not; Conſider *ſecondly*, that (as we uſe to ſay, ſo indeed) *there is nothing hard to a willing mind.* (*a*) Ἐὰν ἦσι φιλομαθὴς, you know. But here is the miſery of it, that as boys love *play*, ſo we love the *world*: and this maketh us, as that doth them, *truants* in our *learning*. And ſo we are long about a little, becauſe we cannot abide to ply it. But if we would once ſet our ſelves to this *ſpiritual learning* with all our might, and *buckle* cloſe to it, certainly we ſhould in ſhort time find our ſelves to have *profited* in it wondefully. Conſider *thirdly*, how *willing* our *Maſter* is to teach us; (*Come ye children, I will teach you the fear of the Lord:*) and let that provoke in us the like *willingneſs* to learn; (*ſpeak Lord, for thy ſervant heareth.*) Conſider *Fourthly*, the *uſefulneſs* of this learning. We deſire all of us (and good reaſon we have) to learn perfectly the *Myſteries* of thoſe *Trades* and *Profeſſions* which we intend to exerciſe as our *particular Callings*, becauſe thereof we ſhall have *continual uſe*, in the whole courſe of our lives. This *learning* we now ſpeak of, is a *holy myſtery*; (μυστήριον is the Apoſtles word for it in the next verſe:) and it is a moſt *uſeful* and *behooſeful*, and *neceſſary myſtery* for us all in the whole practice of *Chriſtianity*: there is indeed no good to be done in our *Chriſtian Profeſſion* without it. See ſome benefits of it, and then judge if it be not worth the learning. It ſweetneth all the bitterneſs of this preſent life. *To labour and to be content with that a man hath is a ſweet life*, ſaith the Son of *Sirac*, in his 40th Chapter. It keepeth the mind in a conſtant *equal tranquillity*, amidſt all the changes and chances of this mortal life. It maketh us *rich* in deſpite of the world: for what *riches* is like this, for a man *to want nothing?* He may *be without* many things that others have, but he *wanteth* them not: even as *the Angels* in heaven, that have neither *meat*, nor *drink*, nor *cloaths*, nor *houſes*, nor *lands*, nor any of thoſe bodily things, yet *want* none of them; becauſe they are well enough without them: And ſo the contented man, though *having nothing*, yet is in *the ſelf-ſufficiency* of his mind as if he *poſſeſſed all things*. It giveth a *wonderful improvement* unto the meaneſt of theſe *outward things*; and by diſeſteeming them, ſetteth a better value upon them. For he that hath once well *learned this Art*, is able by his learning to make *a dinner of green herbs* as ſerviceable, as a *ſtall-fed Ox*; and a little *Pulſe and water* as comfortable and ſavoury, as all *the delicacies*

a Iſocr. ad Demon.

Pſal. 34. 11.
1 Sam. 3. 9.

Sirac 40. 18.

2 Cor. 6. 10.

Prov. 15. 17.

Dan. 1.12,&c. *delicacies in the Kingdom of Babylon.* How ſhould the conſideration of theſe things whet our *deſires* and *reſolutions*, not to ſuffer our eye to ſleep, till we had made ſome *entrance* into, and ſome fair *proceedings* in this ſo excellent and profitable a *learning*?

14. A needful *Exhortation*, may ſome ſay, for thoſe that are yet *to learn*: but as for us, we have been long acquainted with it, and have as *contented minds*, as any man would deſire. The happier men they, if it prove ſo: but the heart of man is very *wicked and deceitful*; and it were good for us not to think well of our ſelves *above* what we *ought to think*. Sure I am, that in all *Secular learnings* the old ſaying is moſt true, ὅσοις περιουσίᾳ ἐγκοπή. There is no greater hinderance unto *proficiency*, than is an (*a*) *over-weening conceit* in any man of that *learning* he hath already. And not unlikely but in this *ſpiritual learning* alſo, that man that (*b*) wanteth *skill* the moſt, may ſee his own *want* the leaſt. That therefore we may deal ſoundly in *the trial* of our own hearts, and not *deceive our ſelves* herein upon falſe grounds, as we may ſoon do, and as too many do: it will be expedient in *the third* place to lay down ſome *rules* for the examination of our *proficiency*, if not rather for the conviction of our *non-proficiency* in this kind of *learning*.

Jer. 17. 9.
Rom. 12. 3.
a τὸ οἴεσθαι τὰ εἶναι πλεῖον ἀφαιρεῖται. Naz. Orat. 1.
b ὃδε αὐτὸ τοῦτό ἐστι σοφοὶ, πλὴν ἑαυτῶν μηδέποτε ἀπιστῆσαι. Ibid.

15. And *firſt*, if a man have once attained to a good mediocrity in *this Art*, it will not ſuffer him to tranſgreſs the bounds of *Juſtice* and *Charity*, for the getting of the things of this life. He knoweth very well, according to *the Principles* he hath been taught: That *a little with righteouſneſs* is better than *great revenues* of the ungodly; That the *treaſures of wickedneſs* will do a man *little profit* in the evil day, nor yield him any comfort (when he will moſt of all ſtand in need thereof) upon his death-bed; *That though an inheritance may be gotten haſtily at the beginning, yet the end thereof ſhall not be bleſſed*; And that *bread* gotten by *deceit*, however it may be *ſweet* in the mouth, will turn to *gravel* in the belly. *Abraham* would not take to himſelf of *the ſpoils of Sodom* to the value of *a ſhoo latchet*; that it might never be ſaid in after-times, that *the King of Sodom had made Abraham rich*. So neither will any godly man, that hath learned *the Art of Contentation*, ſuffer a penny of *the gain of Ungodlineſs* to mingle with the reſt of his eſtate; that *the Devil* may not be able to *upbraid* him with it afterwards to his *ſhame*, as if he had contributed ſomething towards the increaſing thereof. Try thy ſelf now by this *firſt Rule*, thou that boaſteſt thy ſelf ſo much of thy *contented mind*; but ſheweſt not thy ſelf over-ſcrupulous, where *gain* is before thee. If thy reſolutions have been, or are, according to the common guiſe of the World, (*a*) *Quocunque modo rem*, to gain and gather treaſure, and to *feather thy neſt* whether by right or wrong; If thou haſt adventured to encreaſe thy ſubſtance by *bribery*, or *forgery*, by *uſury* and *extortion*, by *ſacrilegiouſly* detaining or invading the Churches Patrimony, by griping and wringing *exceſſive fees* from poor men, by *delays* of juſtice, by *racking of Rents* to an unreaſonable proportion, by *falſe weights* and *meaſures*, and *lies*, and *oaths*; If thou canſt diſpenſe with thy conſcience, ſo as to *take advantage* of thy neighbours *poverty* or *ſimplicity*, or to *make advantage* of thy own either *power* to oppreſs him, or *cunning* to circumvent him: be not too confident of thy *learning* in this *Art*. *Injuſtice* and *Contentment* cannot certainly ſtand together

Prov. 16. 8.
——10. 2.
——20. 21.
——20. 17.
Gen. 14. 23.
a Hor. 1. Ep. 1. *Unde habeat quærit nemo, ſed oportet habere.* Juvenal. Sat. 14. ex Ennio.

16. Neither *ſecondly* hath he attained to any good degree of *knowledge* herein, whoſe *thoughts* are too intent upon, and whoſe *deſires* too eager after the things of this earth: although he ſhould not attempt the compaſſing thereof by any other than *lawful means* only. A *greedy eye*, and a *craving heart*, importunately (*a*) *hungring and thirſting* after the Mammon of unrighteouſneſs, (whereas the hunger and thirſt of *a through Chriſtian* ſhould be after *Chriſt* and the *righteouſneſs* of his Kingdom) is a certain ſymptome of a mind *not truly contented.*

a —— *argenti ſitis importuna famesque.* Hor. 1. Epiſt. 18.
Mat. 5. 6.

contented. And ſo are thoſe carking and diſquieting *cares* likewiſe, which our Saviour ſo much condemneth, *Mat.* 6. The Apoſtle therefore ſo ſpeaketh of *Covetouſneſs* and *Contentment*, as of things that ſtand in direct *oppoſition* either to other: *Let your converſation be without covetouſneſs*, ſaith he, *and be content with ſuch things as ye have*, Heb. 13. Heb. 13. 5. περιστα and ἐπιμέλεια, *a ſtudious care* to walk faithfully and diligently in the duties of our Vocations; and a *moderate deſire* of bettering our Eſtates by our providence in a fair way without the injuring of others: are not only lawful and expedient in themſelves, but are alſo *good ſigns of a contented mind*, yea, and *good helps* withal to the attainment of a farther degree of *Contentment*. μέριμνα and ἐπιθυμία, *a deſire* that will not be confined within reaſonable bounds; and a *ſolicitous anxious care*, whereby we create to our ſelves a great deal of vexation to very little purpoſe, with taking thought for the ſucceſs of our affairs: are the rank weeds of an *earthly mind*, and evident ſigns of the want of *true Contentment*.

17. And ſo is alſo *thirdly*, that pinching and *penurious humor*; which becauſe it is an Evidence of a heart wretchedly ſet upon the World, we commonly call *Miſerableneſs*, and the perſons ſo affected *Miſers*. When a man cannot find in his heart to take part of that which God ſendeth, for his own moderate comfort, and for the convenient ſuſtenance of *his Family*, and of thoſe that belong to him, in ſome meaſure of proportion, ſutably both to his *Eſtate* and *Rank*.

Servorum ventres modio caſtigat iniquo,
Ipſe quoque eſuriens——— Juv. ſatyr. 14.

For whereas the *contented man*, that which he hath not he *wanteth not*; becauſe he can live *without it*: this wretch on the contrary *wanteth* even that which he hath; becauſe he liveth *beſide it*. He that is truly *contented* with what God hath lent him for his portion, can be alſo well content *to uſe it* as becometh him, and as his occaſions require: becauſe that which God intended it for, when he lent it him, was (a) the *uſe*, not the bare *poſſeſſion*. Not that the *owner* ſhould *behold it with his Eyes*, and then neither *receive* farther good from it, not *do* farther good with it: but that it ſhould be uſed and employed to the glory of the *Giver*, and the comfort of the *Receiver*, and others, with all *Thankfulneſs*, and *Sobriety*, and *Charity*.

Avaro tàm deeſt quod habet, quàm quod non habet.

a χρῆσις γὰρ πλέον τιμᾷ τινα. Anthol. 2. 50. Eccleſ. 5. 11.

18. And do we not alſo *fourthly* too often and too evidently bewray the *diſcontentedneſs* of our minds, by our *murmuring* and *repining* at the ways of *Gods providence* in the diſpenſation of theſe outward things, when at any time they fall out croſs to our deſires and expectations. The *Iſraelites* of old were much to blame this way, and the Lord often plagued them for it: inſomuch that the Apoſtle propoſeth their puniſhment as a monitory Example for all others to take warning by, 1 Cor. 10. *Neither murmur ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* In *Ægypt*, where they had *meat* enough, they murmured for want of *liberty*: and in the wilderneſs, where they had *liberty* enough, they murmured for want of *meat*. There, by reaſon of the *hard bondage* they were in under *Pharaoh*, and his cruel Officers, they would have exchanged their very *Lives* (had it been poſſible) for a little *Liberty*. Here, when they wanted either *bread*, or *water*, or *fleſh*, they would have exchanged their *liberty* again for the *Onions*, and *Garlick*, and *fleſh-pots of Ægypt*. Like *wayward children*, that are never well, *full nor faſting*, but always *wrangling*; ſo were they. And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind: and all for want of this *holy learning*. Whereas he that is well verſed in this *Art of Contentation*, is ever like himſelf; the ſame *full* and *faſting*: always *quiet*, and always *thankful*.

1 Cor. 10. 10. Exod. 1. 14. —16. 3. and Num. 11. 5.—

19. Yea, and *charitable* too, in the diſpenſation of the *temporals* God hath beſtowed upon him, for the comfortable relief of the poor diſtreſſed members of Jeſus Chriſt: which is another good ſign of a *Contented mind.* For what ſhould make him *ſparing* to them, who feareth *no want* for himſelf? As the godly man is deſcribed in Pſal 112. *His heart is fixed,* and *eſtabliſhed,* and *his truſt is in the Lord*: and thence it is that he is ſo chearfully diſpoſed *to diſperſe abroad, and to give to the poor.* Some boaſt of their *Contentedneſs,* as other ſome do of their *Religiouſneſs:* and both upon much like ſlender grounds. *They,* becauſe they *live of their own,* and do no man wrong: *theſe,* becauſe they frequent the houſe of God, and the holy Aſſemblies. Good things they are both, none doubteth; and *neceſſary Appendices* (reſpectively) of thoſe two great *Vertues:* for certainly that man cannot be, either truly *Contented,* that doth not the one, or truly *Religious,* that neglecteth the other. But yet, as certain it is, that no man hath either more *Contentment,* or more *Religion,* than he hath *Charity.* You then that would be thought either *contented* or *religious*; now, if ever, ſhew the truth of your *Contentation,* and the power of your *Religion,* by the works of *Mercy* and *Compaſſion.* The times are hard, by the juſt judgment of God upon a *thankleſs* Nation: and thouſands now are pinched with *famine* and *want,* who were able in ſome meaſure, and in their low condition, to ſuſtain themſelves heretofore. By this *opportunity* which he hath put into your hands, the Lord hath put you to the *Teſt* and to the *Trial:* and he now expecteth (and ſo doth the World too) that if you have either of thoſe *Graces* in you, which you pretend to, you ſhould manifeſt the *fruits* of them, by refreſhing the bowels of the needy. If now you draw back, and do not (according to your *Abilities* and the *Neceſſities* of the times) ſeriouſly and ſeaſonably *bring forth* out of your treaſures, and *diſpence* out of your abundance, and that with more than ordinary *liberality,* ſomewhat for the ſuccour of thoſe that ſtand in extreme need: *how dwelleth the love of God in you?* How dare you talk of *Contentedneſs,* or make ſemblance of *Religion? Pure Religion, and undefiled before God and the Father is this; to viſit the fatherleſs and widows in their Afflictions, and to keep ones ſelf unſpotted of the world.* The ſame will ſerve as one good *neighbour* among others, whereby to make trial of the truth of our *Contentedneſs* alſo.

Pſal. 112. 7, 8. —9.

Jam. 1. 27.

20. Laſtly, it is a good ſign of *Contentedneſs,* when a man that hath any while *enjoyed* Gods bleſſings *with comfort,* can be content to *part with* them quietly and *with patience,* when the Lord calleth for them back again. The things we have, are not (properly) *data,* but *commodata.* When God lent us the *uſe* of them, he had no meaning to forgo the *property* too: and therefore they are *his Goods* ſtill, and he may require them at our hands, or take them from us when he will, and diſpoſe of them as he pleaſeth. *I will return, and take away my corn and my wine in the ſeaſon thereof, and will recover my wooll and my flax* Oſea 2. What we have, we hold of him as our *Creditor:* and when he committed theſe things to our truſt, they were not made over to us by covenant for any *fixed term.* Whenſoever therefore he ſhall think good *to call* in his debts; it is our part to *return* them: with *patience* ſhall I ſay? yea, and with *thankfulneſs* too, that he hath ſuffered us to enjoy them ſo long; but without the leaſt grudging or repining (as too often we do) that we may not hold them longer. *Non contriſtor, quòd recepiſti: ago gratias, quòd dediſti.* Thus did *Job:* when all was taken from him, he bleſſed the *Name of the Lord* ſtill; and to his Wife tempting him to *impatience,* gave a ſharp, but withal a moſt reaſonable and religious anſwer, *Thou ſpeakeſt like a fooliſh woman: Shall we receive good things at the hand of God, and ſhall we not receive evil alſo?* As who ſay, ſhall we make earneſt ſuit to him when we would *borrow:* and be offended with him when we are called on to *pay again?* We account him (and ſo he is) an ill and unthankful *debtor,* from whom the *lender* cannot ask *his own,* but he ſhall be like to *loſe*

Oſea 2. 9.

Job 1. 21.

—2. 10.

a friend by it. And yet how *impatiently* oftentimes do we take it at our Lords hand, when he requireth from us but ſome *ſmall part* of that which he hath ſo *freely*, and ſo *long* lent us?

21. Try thy ſelf then, Brother, by theſe and the like *ſigns*: and accordingly judge what *progreſs* thou haſt made, in this ſo high and uſeful a part of *Chriſtian learning*. 1. If thou ſcorneſt to *gain* by any *unlawful* or *unworthy* means; 2. If thy *deſires* and *cares* for the things of this life be *regular* and *moderate*; 3. If thou canſt find in thy heart *to take thy portion*, and to beſtow thereof for thine *own comfort*; 4. And to diſpenſe (though but) the *ſuperfluities* for the charitable relief of thy *poor Neighbour*; 5. If thou canſt *want* what thou deſireſt without *murmuring*; 6. And *loſe* what thou poſſeſſeſt without *impatience*: then mayeſt thou with ſome confidence ſay with our Apoſtle in the Text, ἔμαθον, *I have learned in whatſoever ſtate I am, therewith to be content.* But if any one of theſe particular ſigns be wholly wanting in thee, thou art then but a truant in *this learning*: and it will concern thee to ſet ſo much the harder to it, and to apply thy ſelf more ſeriouſly and diligently to *this ſtudy* hereafter, than hitherto thou haſt done.

22. Wherein for the better guiding of thoſe that are deſirous of this *Learning*; either to *make entrance* thereinto, if they be yet altogether *to learn*, which may be the caſe of ſome of us; or to *proceed farther* therein, if they be *already entred*, as the beſt-skilled of us all had need to do: (for ſo long as we are *in the fleſh*, and live *in the world*, the luſts both of *fleſh* and *world* will mingle with our beſt *Graces*, and hinder them from growing to a *fulneſs of perfection*:) I ſhall crave leave, towards the cloſe of this diſcourſe, to commend to the conſideration and practice of all, whether *Novices* or *Proficients* in this *Art of Contentation*, ſome uſeful Rules that may ſerve as ſo many helps for their better attaining to ſome reaſonable abilities therein. The *general means* for the obtaining of this, as of every other *particular grace*, we all know are fervent *Prayer*, and the ſincere *love of God* and goodneſs. Which becauſe they are *general*, we will not now *particularly* inſiſt upon: it ſhall ſuffice, without farther opening, barely to have mentioned them.

23. But for the more *ſpecial means*; the firſt thing to be done is to labour for a true and *lively faith*. For *Faith* is the very *baſis*, *the foundation*, whereupon our hearts and all our hearts-contents muſt reſt: the whole frame of our contentment, riſing higher or lower, weaker or ſtronger, in proportion to that foundation. And this *Faith*, as to our preſent purpoſe, hath a double *Object*, (as before was touched:) to wit, the *Goodneſs* of God, and the *Truth* of God. His *Goodneſs*, in the diſpenſation of his *ſpecial providence* for the preſent: and his *Truth*, in the performance of his *Temporal Promiſes* for the future. *Firſt* then, labour to have thy heart throughly perſwaded of the *goodneſs of God* towards thee; That he is *thy Father*, and that whether he frown upon thee, or correct thee, or howſoever otherwiſe he ſeem to deal with thee, he ſtill beareth a *Fatherly Affection* towards thee; That what he *giveth* thee, he giveth in *love*, becauſe he ſeeth it beſt for thee *to have it*; and what he *denieth* thee, he denieth in *love*, becauſe he ſeeth it beſt for thee *to want it*. A ſick man in the extremity of his diſtemper, deſireth ſome of thoſe that are about him, and ſit at his bed-ſide, *as they love him*, to give him a draught of *cold water* to allay his thirſt: but cannot obtain it from his deareſt Wife that lieth in his Boſome, nor from his neareſt *Friend* that loveth him as his own ſoul. They conſider, that if they ſhould ſatisfie his deſire, they ſhould deſtroy his life: they will therefore rather *urge* him, and even *compel* him, to take what the Doctor hath preſcribed, how unpleaſant and diſtaſteful ſoever it may ſeem unto him. And then if pain and the impotency of his deſire will but permit him the uſe of his *reaſon*; he yieldeth to their perſwaſions: for then he conſidereth, that all this is done *out of their love* to him,

ὑπόστασις. Heb. 11. 1.

and *for his good*, both when he is *denied* what he moſt *deſireth*, and when he is *preſſed to take* what he vehemently *abhorreth*. Perſwade thy ſelf in like ſort of all the Lords dealings with thee. If at any time he do not anſwer thee in *the deſire* of thy heart: conclude, there is either ſome unworthineſs in *thy perſon*, or ſome inordinacy in *thy deſire*, or ſome unfitneſs or unſeaſonableneſs in *the thing deſired*; ſomething or other not right *on thy part*; but be ſure not to impute it to any *defect of love* in him.

24. And as thou art ſtedfaſtly to believe *his goodneſs and love*, in ordering all things in ſuch ſort as he doth *for the Preſent*: ſo oughteſt thou with like ſtedfaſtneſs to reſt upon *his truth and faithfulneſs*, for the making good of all thoſe *gracious Promiſes* that he hath made in his Word, concerning thy *temporal* proviſion and preſervation *for the future*. "Only underſtand thoſe *promiſes* rightly, "with their due *conditions* and *limitations*, and in that ſence wherein *he intended* "them, when he made them: and then never doubt *the performance*. For ſay in good ſooth, art thou able to charge him with any *breach of promiſe* hitherto? Haſt thou ever found, that he hath dealt *unfaithfully* with thee? Or didſt thou ever hear that he hath dealt *unfaithfully* with any other? There is no want of *Power* in him, that he ſhould not be *as big as his word*; there is no want of *love* in him, that he ſhould not be *as good as his word*. He is not as *man that he ſhould repent*, or as the Son of man, that he ſhould *call back* his word. There is no *lightneſs* or inconſtancy in him, that there ſhould be *Yea and Nay* in his Promiſes; but they are all *Yea and Amen*. Thy heart can tell thee, thou haſt often broken *Vow* and *Promiſe* with him, and dealt *unfaithfully* in his Covenant: but do not offer him that indignity, in addition to all thy other injuries, as to meaſure him by thy ſelf, to judge of his dealings by thine, and to think him *altogether ſuch a one as thy ſelf*, ſo falſe, ſo fickle, ſo uncertain, as thou art. Far be all ſuch Thoughts from every one of us. Though we *deny him*; yet *he abideth faithful, and* will not, *cannot deny himſelf*. We are fleeting and mutable, off and on, *to day* not the ſame we were *yeſterday*, and *to morrow* perhaps like neither of the former days: yet (*Ego Deus & non mutor*,) he continueth *yeſterday, to day, and the ſame for ever*. Roll thy ſelf then upon *his providence*, and repoſe thy ſelf with aſſured confidence upon *his Promiſes*: and *Contentment* will follow. "Upon this *baſe* the Apoſtle hath bottomed *Contentation*, Heb. 13. *Be content with ſuch things as ye have*: for he hath ſaid, *I will never leave thee nor forſake thee*.

Num. 23. 9.
1 Cor. 1. 19, 20.
Pſal. 50. 21.
2 Tim. 2. 12. 13.
Mal. 3. 9.
Heb. 13. 8.
Heb. 13. 5.

25. The next thing we are to look after in this buſineſs, is *Humility*, and *Poverty of Spirit*. It is *our pride* moſt that undoeth us: much of our *diſcontent* ſpringeth from it. We think *highly* of our ſelves: thence our *Envy*, fretting and pining away, when we ſee others, who we think *deſerve* not much *better* than we do, to *have* yet much *more* than we have; *Wealth, Honour, Power, Eaſe, Reputation*, any thing. *Pride* and *Beggary* ſort ill together; even in our own judgments; ſo hateful a thing is a *proud beggar* in the Opinion of the World, that *Proverbs* have grown from it. We think he better deſerveth *the Stocks* or *the Whip*, than an Alms, that *beggeth* at our doors, and yet taketh *ſcornfully* what is given him, if it be not of the beſt in the houſe. Can we hate this *in others* towards *our ſelves*, and yet be ſo blinded with *Pride* and *Self-love*, as not to diſcern the ſame hateful diſpoſition *in our ſelves* towards *our good God*? Extremely *beggarly* we are. *Annon mendicus, qui panem petis?* Are we not very *beggars*, that came *naked into the world*, and muſt *go naked out of it*? That brought *nothing along with us* at our coming, and it is certain we ſhall carry *nothing away with us* at our departure? Are we not *errant beggars*, that muſt beg, and that *daily*, for *our daily bread*? And yet are we alſo extremely *Proud*: and take the *Alms*, that God thinketh fit to *beſtow* upon us, in great *ſnuff*, if it be not every way to our liking. Alas! what could we look for, if God ſhould give us but what we *deſerve*?

Job 1. 21.
1 Tim. 6. 7.
Mat. 6. 11.

deſerve? Did we but well conſider our own *unworthineſs*; it would enforce an acknowledgment from us, like that of *Jacob*, That we are far leſs *than the leaſt* Gen. 32. 10. *of his mercies*, &c. We are not worthy ſo much as to *gather the crums* under his Table, as *our dogs* do under ours; who far better deſerve it at our hands, than we do at his. Our *hands* did not make them nor faſhion them: yet they *love* us, and *follow* us, and guard our Houſes, and do us *pleaſures* and *ſervices* many other ways. But we, although we are *his creatures*, and the workmanſhip of his *hands*, yet do nothing (as of our ſelves) but *hate* him, and *diſhonour* him, and *rebel* againſt him, and by moſt unworthy *provocations* daily and minutely tempt his patience. And what *good thing* then can we deſerve at his hands. Rather what *evil thing* do we *not deſerve*, if he ſhould render to us according as we deal with him? Why ſhould we then be diſpleaſed with any of his *diſpenſations?* Having *deſerved nothing*, we may very well hold our ſelves *content with any thing.*

26. A *Third help* unto Contentation is, to ſet a *juſt Valuation* upon *the things we have.* We commonly have our Eye upon *thoſe things which we deſire*, and ſet ſo great a price upon them; that the over-valuing of what we have in chaſe and *expectation*, maketh us as much under-value what we have in preſent *poſſeſſion.* An Infirmity, to which the beſt of the faithful *(the Father of the faithful* not Gen. 15. 2. excepted*)* are ſubject. It was the ſpeech of no worſe a man than *Abraham*, *O Lord*, ſaith he, *what wilt thou give me, ſeeing I go childleſs?* As if he had ſaid, "All this great increaſe of *Cattel*, and abundance of *Treaſure* which thou haſt "given me, avail me nothing, ſo long as I have never a *Child* to leave it to. It differeth not much you ſee from the ſpeech of diſcontented *Haman*, *All this a-* Eſther 5. 13. *vaileth me nothing, ſo long as I ſee Mordecai*, &c. ſave that *Abraham*'s ſpeech proceeded from the weakneſs of *his Faith* at that time, and under that *temptation*; and *Haman*'s from *habitual infidelity*, and a heart totally *carnal.* It is the admirable goodneſs of a gracious God, that he *accepteth the faith*, of his poor ſervants, be it never ſo ſmall; and *paſſeth by the defects* thereof, be they never ſo *great:* Only it ſhould be our care, not to flatter our ſelves ſo far, as to *cheriſh* thoſe *infirmities*, or *allow* our ſelves therein; but rather to *ſtrive* againſt them with our utmoſt ſtrength, that we may overcome the *Temptation.* And that is beſt done, by caſting our Eye, as well upon *what we have*, and could not well be without; as upon *what we fain would have*, but might want. The things the Lord hath already lent thee: conſider how uſeful they are to thee; how *beneficial*, how *comfortable*; how ill thou couldſt ſpare them; how much worſe thou ſhouldſt be than now thou art without them; how many men in the world that want what thou *enjoyeſt*, would be glad with all their hearts to *exchange* for it that which thou ſo much *deſireſt.* And let theſe Conſiderations prevail with thee, both to be *thankful* for what God hath been pleaſed already *to give* thee, and to be *content* to want what it is his pleaſure yet *to with-hold* from thee.

27. Another help for the ſame purpoſe *fourthly* is, *to compare* our ſelves and our Eſtates rather with thoſe that are *below us*, than with thoſe that are *above us.* We love *Compariſons* but too well, unleſs we could make better uſe of them. We run over *all our Neighbours* in our Thoughts: and when we have ſo done, we make our *Compariſons* ſo untowardly, that there is no *Neighbour* we have, but (as we handle the matter) we are *the worſe* for him: We find in him ſomething or other, that ſerveth as fewel either to our *Pride*, or *Uncharitableneſs*, or other corrupt *luſts.* We look at our *poorer Neighbour*: and becauſe we are *richer* than he, we caſt a *ſcornful Eye* upon him, and in the pride of our hearts *deſpiſe* him. We look at our *richer Neighbour*: and becauſe we are not *ſo full* as he, we caſt *an Envious Eye* at him, and out of the uncharitableneſs of our hearts *malice* him. Thus unhappily do we *miſplace* our Thoughts, or *miſapply* them; and whatſo-

ever

ever the *promiſes are*, draw wretched *concluſions* from them: as the *Spider* is ſaid to ſuck poyſon out of every *flower*. Whereas *ſanctified wiſdom*, if it might be heard, would rather teach us to make a holy advantage of ſuch like *compariſons*, for the increaſe of ſome precious *Graces* in us; and namely theſe Two of *Thankfulneſs* and *Contentedneſs*: as the *Bee* gathereth honey out of *every weed*. And the courſe is this. Obſerve thy *preſent corruption*, whatever it be, when it beginneth to ſtir within thee; and then make the *compariſon* ſo, as may beſt ſerve to weaken the Temptation ariſing from that *Luſt*. As for Example: When thou findeſt thy ſelf apt to magnifie and exalt thy ſelf in thine own greatneſs, and puſt up with the conceit of ſome Excellency (whether real or but imaginary) in thy ſelf, to *ſwell* above thy meaner brethren: then *look upwards*, and thou ſhalt ſee perhaps *hundreds above* thee, that have ſomewhat that thou haſt not. It may be, the *comparing* of thy ſelf with them may help to allay the *ſwelling*, and reduce thee to a more *ſober* and *humble* temper. But when on the other ſide, thou findeſt thy ſelf apt to grudge at the proſperity of others, and to murmur at the ſcantneſs of thine own portion: then *look downwards*, and thou ſhalt ſee perhaps (a) *thouſands below* thee, that want ſomething that thou haſt. It may be, the *comparing* thy ſelf with them, may help to ſilence all thoſe *repining thoughts* and obmurmurations againſt the wiſe diſpenſations of Almighty God. For tell me, why ſhould one or *two richer* neighbours be ſuch a grievous eye-ſore to thee, to provoke thy *diſcontent*: rather than *ten* or *twenty* poorer ones a ſpur to quicken thee to *Thankfulneſs*? If *Reaſon* by the inſtigation of *corrupt Nature* can teach thee to argue thus, My houſe, my farm, my ſtock, my whole condition is *naught*; many a man hath *better*: why ſhould not *Reaſon* heightened by *Gods Grace* teach thee as well to argue thus, Mine are good enough; many a good man hath worſe?

(a) *neq; ſe majori pauperiorum Turbæ comparet: hunc atq; hunc ſuperare laboret.* Hor. 1. Ser. 1.

28. *Fifthly*, for the getting of *Contentment*, it would not a little avail us, to conſider the *unſufficiency* of thoſe things, the want whereof now *diſcontenteth* us, to give us *content* if we ſhould obtain them. Not only for that *Reaſon*, that as the things increaſe, our deſires alſo increaſe with them; (which yet is moſt true, and of very important conſideration too; as *Solomon* ſaith, *He that loveth ſilver, ſhall not be ſatisfied with ſilver*:) but for a farther *Reaſon* alſo, becauſe with the beſt *Conveniencies* of this life, there are interwoven ſundry *inconveniencies* withal; which for the moſt part, the eagerneſs of our *deſires* will not ſuffer us to foreſee, whilſt we have them in *chaſe*, but we ſhall be ſure to find them at length in *the poſſeſſion* and uſe. Whilſt we are in the *purſuit* of any thing, we think over and over how *beneficial* it may be to us, and we *promiſe to our ſelves* much good from it: and our thoughts are ſo taken up with ſuch meditations, that we conſider it abſtractedly from thoſe diſcommodiouſneſſes and incumbrances, which yet inſeparably cleave thereunto. But when we have *gotten* what we ſo importunately *deſired*, and think to enter upon the *Enjoyment*; we then begin to find thoſe diſcommodiouſneſſes and incumbrances which before we never thought of, as well as thoſe *ſervices* and *advantages* which we expected from it. Now if we could be ſo wiſe and provident before-hand, as to forethink and forecaſt *the inconveniences* as well as *the uſefulneſs* of thoſe things we ſeek after: it would certainly bring our *deſires* to better *moderation*; work in us a juſt *diſ-eſtimation* of theſe earthly things which we uſually *over-prize*; and make us the better *contented*, if we go without them, *O miſerum pannum!* As he ſaid of his Diadem. "What "a glorious luſtre doth the *Imperial Crown* make, to dazle the eyes of the be- "holders, and to tempt *ambition* to wade even through a *ſea of blood*, and ſtretch "it ſelf beyond all the lines of Juſtice and Religion to get within the reach of it? "Yet did a man but know what *legions of fears and cares*, like ſo many reſtleſs "*ſpirits* are incircled within that narrow round: he could not be excuſed from "the Extremity of *Madneſs*, if he ſhould much *envy* him that wore it; much "leſs if he ſhould by villany or blood-ſhed *aſpire* to it. When *Damocles* had

(a) the

(*a*) the ſword hanging over his head in a *twine-thred*, he had little ſtomach to eat of thoſe *delicacies* that ſtood before him upon the board, which a little before he deemed (*b*) the *greateſt happineſs* the world could afford. There is nothing *under the Sun*, but is full, not of *Vanity* only, but alſo of *Vexation*. Why then ſhould we not be *well content* to be without that thing (if it be the Lords will we ſhould *want* it) which we cannot have without much *Vanity*, and ſome *Vexation withal*?

a—*fulgentem gladium ſetâ equinâ appenſum* Cic. 5. Tuſc. quæſt.
b—*negaretque unquam quenquam beatiorem fuiſſe* ibid.

29. In the *ſixth place*, a notable help to *Contentment* is *Sobriety*: under which Name I comprehend both *Frugality* and *Temperance*. *Frugality* is of very ſerviceable uſe, partly to the *acquiring*, partly to the *exerciſing*, of every mans graces and vertues; as *Magnificence*, *Juſtice*, *Liberality*, *Thankfulneſs*, &c. and this of *Contentation* among the reſt. "Hardly can that man be, either truly thankful "unto God, or much *helpful* to his friends, or do any great matters in the way "of charity and to pious uſes, or keep touch in his promiſes, and pay every man "his own, (as every honeſt man ſhould do) nor live a *contented life*, that is not "*frugal*. We all cry out againſt *Covetouſneſs* (and that juſtly) as a *baſe ſin*; the cauſe of many evils and miſchiefs, and a main oppoſite to *Contentment*. But truly, if things be rightly conſidered, we ſhall find *Prodigality* to match it as in ſundry other reſpects, ſo particularly for the oppoſition it hath to *Contentedneſs*. For *Contentedneſs* (as the very name giveth it, αὐτάρκεια, *a ſelf-ſufficiency*) conſiſteth in the mutual and relative Sufficiency, of the things unto the mind, and of the mind unto the things. "Where *Covetouſneſs* reigneth in the heart, the mind "is too narrow for the things: and where the eſtate is profuſely waſted, the "things muſt needs be too ſcant for the mind. So that (a) the *diſproportion* is ſtill "the ſame, though it ariſe not from the ſame principle. As in many other things "we may obſerve an unhappy *coincidence of Extreams*: *contrary cauſes*, for dif-"ferent reaſons, producing one and the ſame evil effect. (*b*) *Extreme cold* parch-"eth the graſs, as well as *Extreme Heat*: and *Lines* drawn from the *oppoſite parts* "of the Circumference meet in the *Center*. Although the *prodigal man* therefore utterly diſclaim *Covetouſneſs*, and profeſs to hate it: yet doth he indeed by his *waſtfulneſs* pull upon himſelf a neceſſity of being *Covetous*; and tranſgreſſeth the Commandment, which ſaith, *Thou ſhalt not covet*, as much as the moſt covetous wretch in the whole world doth. "The difference is but this: the one "*coveteth*, that he may *have it*; the other *coveteth*, that he may *ſpend it*; as St. "*James* ſaith, He coveteth *that he may conſume it upon his luſts*. He that will fare deliciouſly every day; or carry a *great part* in the world, and maintain a *numerous family* of idle and unneceſſary dependents; or adventure great ſums in *gaming* or upon *matches*; or bring up his children too highly; or any other way ſtretch himſelf in his expences beyond the proportion of his revenues: it is impoſſible but he ſhould deſire means, wherewithal to maintain the charges he muſt be at for the aforeſaid ends. Which ſince his *proper revenues* (according to our ſuppoſition) will not reach to do: his wits are ſet on work how to compaſs ſupplies, and to make it out, out of *other mens Eſtates*. Hence he is driven to ſuccour himſelf by *frauds* and *oppreſſions*, and all thoſe other evils that ſpring from *the root of Covetouſneſs*. "And when theſe alſo fail (as hold they cannot long;) "there is then no remedy, but he muſt live the remainder of his days upon *bor-"rowing* and *ſhifting*: whereby he caſteth himſelf into *debts* and *dangers*, loſeth "his *Credit*, or *Liberty*, or both, and createth to him a world of *diſcontents*. He that would live a *contented life*, and bear a *contented mind*, it ſtandeth him upon to be *Frugal*.

a—*ille ſiniſtrorſum, hic dextrorſum abit: unus utriq; Error, ſed variis illudit partibus.* Horat. 2. ſatyr. 3.
b—*brumæ penetrabile frigus adurit.* Virg. 1. Georg.
Jam. 4. 3.
1 Tim. 6. 10.

30. *Temperance* alſo is of right good uſe to the ſame end: that is to ſay, a *moderate uſe* at all times, and now and then a *voluntary forbearance* of, and abſtinence from the Creatures, when we might lawfully uſe them. If we would ſometimes *deny* our appetites in the uſe of *meats*, and *drinks*, and *ſleep*, and *ſports*, and

and other comforts and refreshments of this life; and *exercise* our selves some-
1 Cor. 9. 27. times to *fastings* and *wantings*, and other *hardnesses* and *austerities* (St. *Paul* ὑπω-
1 Tim. 4. 8. πιάζω, and γυμνασία σωματικὴ,) we should be the better able sure to *undergo* them stoutly, and grudg and *shrink* less under them, if at any time hereafter by any accident or affliction we should be hard put to it. We should, in all likelihood, be the better *content to want* many things when we cannot have them: if we would now and then inure our selves, to be as if *we wanted* them, whilest *we have them.*

31. Lastly, (for I may not enlarge) that *meditation*, which was so frequent with the godly *Fathers* under both *Testaments*, (and whereof the more sober
Heb. 13. 14. sort among the *Heathens* had some glimmering light:) That *we have here no a-*
1 Pet. 2. 11. *biding City, but seek one to come*; That we are here but *as strangers and pilgrims* in a foreign land, *heaven* being our *home*; and that our continuance in this *world*, is but as the lodging of a Traveller in an *Inn* for a night: this *meditation*, I say, if followed home, would much further us in the present *learning*. The Apostle
1 Tim. 6. 7, 8. seemeth to make use of it for this very purpose, 1 Tim. 6. *We brought nothing into this world, and it is certain we can carry nothing out*: and thence inferreth in the very next words, *Having food and raiment let us be therewith content.* We forget our selves very much, when we fancy to our selves a kind of perpetuity
Psal. 49 11. here, as if our *houses should continue for ever, and our dwelling places should remain from one Generation to another.* We think it good being here; here we would *build us Tabernacles*, set up our rest here. And that is it, that maketh us so greedy after the things that belong *hither*, and so sullen and *discomposed*, when our *Endeavours*, in the pursuit of them, prove *successless*. Whereas if we would rightly inform our selves, and seriously think of it, what the world is, and what our selves are; the *World*, but an *Inn*, and *our selves* but *passengers*: it would fashion us to more *moderate desires*, and better composed affections. In our *Inns* we would be glad to have wholsom *diet*, clean lodging, diligent attendance, and all other things with convenience, and to our liking. But yet we will be wary what we call for; that we exceed not too much, lest the Reckoning prove too sharp afterwards: and if such things as we are to make use of there, we find not altogether as we would wish, we do not much trouble our selves at it, but pass it over; chearing our selves with these thoughts, that our stay is but for a night; we shall be able sure to make shift with mean accommodations for one night; we shall be at home ere it be long, where we can mend our selves, and have things more to our own hearts content. *Satiabor cum apparuerit Gloria.* The *plenteousness* of that house, when we shall arrive at our own home, will *fully satiate* our largest desires. In the mean time let the expectation of that *fulness*, and the approach of our departure out of this sorry *Inn*, sustain our souls with comfort against all the *Emptiness* of this world, and whatsoever we meet with in our passage through it, that is any way apt to breed us *vexation* or *discontent*; that we may *learn* with St. Paul, *in whatsoever estate we are, to be therewith content.* God vouchsafe this to us all for his Dear Sons sake Jesus Christ, *&c.*

AD

AD AULAM.

The Seventh Sermon.

GREENWICH, July, 1638.

Iſaiah 52. 3.

For thus ſaith the Lord; Ye have ſold your ſelves for nought: and ye ſhall be redeemed without Money.

1. THe Speaker is *God*: that is plain (*For thus ſaith the Lord.*) And he ſpeaketh to *us*: Not to *the Jews only* (as ſome perhaps might imagine) but to *all Mankind*; And ſo to us, as well as them: if not in the *Literal and immediate ſence* (which to me ſeemeth ſo probable, that I make little doubt of it;) yet at leaſtwiſe (which I find not gainſaid by any) in the *Analogical*, and *Spiritual Sence*. The Speech it ſelf preſenteth to our view a *Sale*, and a *Redemption*: and under thoſe *Metaphors*, repreſenteth to our thoughts *Man's inexcuſable* baſeneſs and Folly in *the Sale*, *Gods* admirable power and goodneſs in *the Redemption*. The moſt wretched *Sale* that ever was; all paſſed away, and *nothing coming in*: But the moſt bleſſed *Redemption* that ever was; all fetch'd back again, and *nothing laid out*. A *Sale*, without any *profit* to us; it *got us nought*: in the former part of the verſe, (*you have ſold your ſelves for nought.*) A *Redemption* without any charge to us; it *coſt us nought*: in the latter part, (*ye ſhall be redeemed without money.*) Theſe are the *two Points* we are to hold us to at this time: the *Sale* firſt, by *Sin*; and then the *Redemption*, *by Chriſt*.

2. *You have ſold your ſelves for nought.*] Words not many in our Tranſlations; but in *the Original* (as alſo in *the Greek*) as few as can be to be a number, but *two*: Yet do they fairly yield us theſe four particulars. 1. *The Act*: and that is a bargain of Sale (*ye have ſold.*) 2. *The Object* of that Act; the *Commodity*, or thing ſold, and that is themſelves, (*ſold your ſelves.*) 3. *The conſideration*, or *Price*; (if you will allow that name to a thing of no *price*;) and that is *nothing*, or as good as nothing, (*ſold for nought.*) 4. *The Agent*, the Merchant or Saleſman; and that is themſelves too, (*Ye have ſold your ſelves.*) *To ſell*, and that *themſelves*, and that *for nought*; and to do all this *themſelves*: of theſe in order.

3. The *Act* is first; it is a *Bargain of Sale*: (*Ye have sold your selves.*) If we had but *deposited* our selves with Satan, being so *perfidious as he is*; it had been hazard enough, and but too much: for even among Men, if the party that is *trusted* have but the *Conscience* to deny the trust, and the *face* to forswear it: he that trusteth him may soon come to lose all. But yet in point of *right* and *to common intendment*, he that *depositeth* any thing in the hand of another, doth only commit it to his custody: both (*a*) *property* and *use* still reserved to himself. 2. In a *Demise* a man parteth with more of his interest; he transmitteth together with the possession, the *use* also or *fruit*, of the thing letten or demised, so as the *usu fructuarius* or *tenant* may during his Term *use* it at his pleasure, and (so far as he is not limited *by special Covenant*) make benefit of it to his own most advantage. But here is yet no *Alienation*: it is but *jus utendi salvâ substantiâ*. Still the *Property* remaineth where it was: and *the Possession* too after a time, and when the term is expired, *reverteth* to the first owner. 3. *A mortgage* indeed hath in it something of the Nature of an *Alienation*: inasmuch as it passeth over (*b*) *Dominium*, as well as *Rem*, and *Usumfructum*; that is *property*, and (as you would say) *Ownership*, as well as *Possession*, *Use*, and *Benefit*. Yet not absolutely any of these, but with a *defeisance*, and under a *Condition* performable by himself, so as the *Mortgager* is upon the point, the *proprietary* still, if he will himself: because it is in his own power by performing the *condition* to make a defeisance of his *former act*, and consequently to make the *alienation* void, and then he is *in statu quo*.

a *Rei depositæ proprietas apud deponentem manet.* l. 17. F. depositi. vel contra.

b *Alienatio est omnis actus, per quam dominium transfertur.*

4. But in a *Bargain of Sale* there is a great deal more than in all these. There (*a*) the *Alienation* is absolute, and the contract Peremptory: Wherein *the Seller* transferreth and maketh over to the *Buyer*, together with the *Possession*, *Use*, and *Profits*, the very *property* also of the thing sold; with all his right, title, claim, and interest therein for ever, without power of *revocation*, or any other *reservation* whatsoever. And this is our Case: this the *fact*, whereof we stand indicted in the *Text*. What the Scripture chargeth upon *Ahab* for his particular, that he had *sold himself to work wickedness*: is (though not in the same *height* of sence, yet) in some *degree*, more or less chargeable upon *all Mankind*. We have all *sold our selves* to Sin and Satan. *Venundati sub peccato*, saith St. *Paul*; and he seemeth to speak it of the better sort of men too (in the judgment of many good Interpreters) *Rom.* 7. And then how much more is it true of the rest? That they are *Carnal*, *sold under sin*.

a *Venditio alienatio est rei suæ, jurisque in eâ sui in alium translatio.* Senec. 5. de benef. 10. τὸ πεπραμένον, πάντη καὶ πάντως ἀπόβλητον. Suid. in πεπράσθαι.

1 King. 21. 25.

Rom. 7. 14.

5. The greater is our *Misery*, and the more our *Presumption*: which are the *two Inferences* hence. Our *Misery* first, For by *selling our selves* over to *Sin* and *Satan*, we have put our selves out of *our own*, into *their Dominion*: and (during that state) remain wholly to be disposed at their pleasure. They are now become our *Lords*; and it is not for us to refuse any *drudgery*, be it never so *toylsom* or *irksom*, whereabout they shall list to imploy us. How should it else be possible for men endowed with reason, some to *melt* themselves away in Luxury and brutish Sensuality, as the *Voluptuous*; otherwhile to *pine* themselves lean with looking at the fatness of anothers portion, as *the Envious*; otherwhile to run themselves out of breath, sometimes till they burst in the pursuit either of shadows, as the *Ambitious*; or of smoak, as *the Popular* or *vain-glorious*; otherwhile, like those that in old time were *damnati ad Metalla*, to moil perpetually in lading themselves with *thick clay*, whereof it *would grieve* them to think that ever they should have *use*, as the *Covetous*? Were it not that they are put upon such *drudgeries*, by their imperious Masters; *Sin* who reigneth like a Tyrant in their Mortal Bodies, and will have all his *lust obeyed*: and *Satan* who grown great by this new Purchase (for by it it is, that he claimeth to *be Prince of the World*) sitteth in the *hearts* of ungodly men, as in his *Throne*, and there commandeth like an *Emperour*: and who may be so bold as to contradict,

Rom. 6. 12.

Joh. 11. 16.

or

or but to ſay, *Domine cur ita facis? Acti agimus*, is a true ſaying, in this ſence howſoever. *He muſt needs go*, we ſay, *whom the Devil driveth*: and St. *Paul* ſaith, *he is the ſpirit that worketh in the Children of diſobedience.* It is but an empty flouriſh then, that *licentious men* ſometimes ſtand ſo much upon their *liberty*; ſaying with them, *Joh.* 8. we were always free, and *were never in bondage unto any*; or with them in *Pſal.* 12. *Our lips are our own, who is Lord over us?* Who is Lord over you, do you ſay? No hard matter to tell you that: Even *Satan*. Your *lips* and your *tongues* are his; your *hearts* and your *hands* his; your *bodies* and your *ſouls* his; all you have, all you are, wholly and entirely *his*. You have *ſold your ſelves* to him, and *Emptum cedit in jus emptoris*. He hath *bought* you, and his you are, *to have and to hold*: he may now do *what he will* with you, (if (*a*) God ſuffer him) and you muſt abide it. This being the caſe of us all by reaſon of *Sin* (till we be reſtored by *Grace*) I need ſay no more to let us ſee, what *miſery* we have pulled upon our ſelves *by this Sale*.

Eph. 2. 1.

Joh. 8. 33.

Pſal. 12. 4.

a *Non mi or quod Diabolus iſtud potuit: ſed quod Deus permiſit.* Bern. Epiſt. 141.

6. But there is another thing too in this *Sale*, beſides our *Miſery*, meet for us to take knowledge of: and that is our high and intolerable *Preſumption*, joyned with extreme *injuſtice* and *unthankfulneſs*. God made us to do him ſervice: and *his* we are, *his Creatures*, *his Servants*. Now then *Quis tu?* What haſt thou to do *to judge*, ſaith St. *Paul*? May not I ſay much more? What haſt thou to do *to ſell anothers Servant*? And that *invito*, nay, *inconſulto Domino*; without any *Licenſe of Alienation* from the chief Lord, nay, without ſo much as ever asking *his conſent*. If God were pleaſed to leave us at firſt *in manu conſilii*, and to truſt us ſo far as to commit *the keeping* of our ſelves to our ſelves: he had no meaning therein to turn us *looſe*, neither to quit *his own right* to us and our ſervices. Nay, may we not with great reaſon think, that he meant *to oblige us ſo much* the more unto himſelf, by making us his *depoſitories* in a truſt of that nature? As if a *King* ſhould commit to one of his meaneſt *Servants*, the cuſtody of ſome of his *Royal houſes* or *forts*, he ſhould by that very *truſt* lay a new obligation upon him of *fealty* over and above that *common allegiance* which he oweth him as *a Subject*. Now if ſuch *a Servant*, ſo entruſted by *the King* his Maſter, ſhould then take upon him, of his own head, without his Maſters privity, to contract with *a Stranger*, perhaps *a Rebel* or *Enemy*, for the paſſing over the ſaid *Houſe* or *Fort* into his hands: Who would not condemn ſuch a perſon, for ſuch an act of *ingratitude*, *injuſtice and preſumption*, in the higheſt degree? Yet is our *injuſtice*, *ingratitude and preſumption*, by ſo much more infinitely heinous than his, in *ſelling our ſelves* from God, our Lord and Maſter, into the hands of *Satan a Rebel*, and an *Enemy* to God and all goodneſs: By how much the diſparity is infinitely more betwixt the *eternal God*, and the greateſt of *the Sons of Men*, than betwixt *the higheſt Monarch* in the world, and *the loweſt of his Subjects*.

Rom. 14. 4.

7. So much for *the Act*: the other particulars belong to it as circumſtances thereof. To *a Sale* they ſay *three things* are required, *Res*, *Pretium*, and *Conſenſus*: a *Commodity* to be ſold, a *Price* to be paid, and Conſent of Parties. Here they are all. And whereas I told you in the beginning, that in this *Sale* was repreſented to us Mans *inexcuſable baſeneſs and folly*; You ſhall now plainly ſee each Particle thereof made good, *in the three ſeveral circumſtances*. In *the Commodity*, our *Baſeneſs*; that we ſhould ſell away *our very ſelves*: in *the Price*, our *folly*; that we ſhould do it for a *thing of nought*: in *the conſent*, our *inexcuſableneſs* in both; that an act ſo *baſe* and *fooliſh* ſhould yet be our own voluntary *act and deed*. And firſt for the *Commodity*, (*you have ſold your ſelves.*)

8. *Lands*, *Houſes*, *Cattel*, and other like poſſeſſions made for mans uſe, are the proper ſubject-matter of *trade* and *commerce*; and ſo are fit to paſs from man to man by *Sales* and other *Contracts*. But that *Man*, a Creature of ſuch excellency, ſtamped with the *Image of God*, endowed with a *reaſonable Soul*, made

capable of *Grace* and *Glory*, should *prostare in foro*, become merchantable ware, and be chaffered in the Markets and Fairs: I suppose had been a thing never heard of in the World to this hour; had not the overflowings of *Pride*, and *Cruelty*, and *Covetousness*, washed out of the hearts of Men, the very impressions both of *Religion* and *Humanity*. It is well, and we are to bless God, and under God to thank our *Christian Religion* and pious *Governours* for it; that in these times and parts of the world, we scarce know what it meaneth. But that it was generally practised all the world over in some former ages, and is at this day in use among *Turks* and *Pagans*, to sell men: ancient *Histories*, and modern *Relations* will not suffer us to be ignorant. We have mention of such *Sales* even in Scripture; where we read of some that *sold* their own *brother*, as *Jacobs Sons* did *Joseph*; and of one that sold his own *Master*, as the Traitor *Judas* did *Christ*. Basely and wretchedly both: *Envy* made them base; and *Covetousness* him. Only in some cases of *Necessity*, as for the preservation of *Life*, or of liberty o *Conscience*, when other means fail, God permitted to his own people to sell themselves, or *Children*, into perpetual Bondage: and *Moses* from him gave *Laws* and *Ordinances* touching that Matter, *Lev.* 25.

Gen. 37. 28. Mat. 26. 15.

9. But between the *Sale* in the Text, and all those other, there are *two main differences*: Both which doth exceedingly aggravate our baseness. The first, that no man could honestly sell *another*, nor would any man willingly sell *himself*, unless enforced thereunto by some urgent *necessity*. But what necessity, I pray you, that we should sell *our selves* out of Gods, and out of our own hands, into the hands of *Sin* and *Satan*? Were we not well enough before? *Full* enough, and *safe* enough? Was our *Masters service* so hard that it might not be abiden? Might we not have lived? *Lived?* Yea, and that *happily*, and *freely*, and *plentifully*: and that *for ever* in his service. What was it then? Even as it is with many fickle *servants* abroad in the World, that being in a good service, cannot tell when they are well, but must be ever and anon *flitting*, though many times they change for the worse: so it was only our *Pride and Folly*, and a fond conceit we had of bettering our condition thereby, that made us not only without any apparent *necessity*, but even against all good reason and *duty*, thus basely to desert our first service, and to *sell our selves* for bond-slaves to *Sin* and *Satan*.

a Σώματα πολλὰ τρέφειν ᾗ, &c. Anthol. 1. 12.

b σωματικά-τηλοι. Chrys. 1 Cor. ser. 40. V. Rad. 2 Rer. Forner. quotid. 26. & Casaub. in Athen. 5. 10. Rev. 18. 13. *Epiphan. in Ancorat.* Plato *c. Cicer. in Somn. Scip.*

c *---corpus quasi vas est, aut aliquod animi receptaculum* Cic. 1. Tuscul.

—ἐν παντὸς τοῦ σῶμα περικεῖται. Chrys. in Mat. ser. 34. Luke 9. 25.

d —*videt enim —appendicem animi esse corpus.* Cicer. apud Nonnium in Appendix.

10. The other *difference* maketh the matter yet a great deal worse on our side. For in *selling of slaves*, for so much as *bodily service* was the thing chiefly looked after; therefore as the *body*, in respect of *strength*, *health*, *age*, and other abilities, was deemed more or less fit for service, *the price* was commonly proportioned thereafter. Hence by a customary speech among the *Græcians*, (*a*) slaves were called σώματα, that is, *bodies*: and they that traded in that kind (*b*) σωματέμποροι, as you would say *merchants of bodies* And so the Word σωμάτων is rendred, *Rev.* 18. *Mancipia* or *slaves*. *Epiphanius* giveth us the reason of that use of the word, ἐπειδὴ ἡ δεσπότεια saith he, *&c.* because all the command that a man can exercise over his *slaves*, is terminated to the *body*, and cannot reach the *soul*. And *the soul* is the better part of man; and that by so many degrees better, that in comparison thereof *the body* hath been scarce accounted a considerable part. Νῆς ἄνθρωπος, could the Greek Philosopher say: and the Latine Orator: (*c*) *Mens cujusque is est quisque*. *The soul* is in effect the whole man; (*d*) *The body* but the shell of him: *the body* but the Casket, *the soul* the Jewel. It is observable, that whereas we read, *Mat.* 16. (*What shall it profit a man, if he gain the whole World and lose his own soul?*) instead thereof we have it, *Luk.* 9. thus, (*if he gain the whole world and lose himself?*) So that every mans *soul* is himself: and *the body* but (*c*) *an appurtenance* of him. Yet such is *our baseness*, that we have thus trucked away *our selves* with *the appurtenances*; that is, both our *souls* and our *bodies*. We detest *Witches* and *Conjurers* (and that worthily) as *wicked* and *base* People; because we suppose them to have made either an expres

expreſs, or at leaſt-wiſe an implicite *contract with the Devil.* Yet have our rebellions againſt God put us in the ſame predicament with them. *Verily Rebellion is as witchcraft,* 1 *Sam.* 15. Ours is ſo: ſince by it we have made *a Contract with the Devil,* and *ſold our ſelves* to him, ſouls and all. 1 Sam. 15. 23.

11. Yet are *baſe-minded* people moſt an end *covetous* enough: they will hardly part with any thing, but they will know for what. *Ecquid erit pretii? What will you give me?* is a ready Queſtion in every mans mouth that offers to *ſell. Joſephs Brethren,* though they were deſirous to be rid of him, yet would have *ſomewhat* for him: and *Judas* would not be a Traytor *for nought.* They got *twenty pieces of ſilver* for their *Brother*; and he *thirty* for his *Maſter.* And thoſe oppreſſors in *Amos* 2. that ſold the needy for a *pair of ſhooes,* would be content with a ſmall matter, ſo they might be on the taking hand. *Eſau* had a very ſorry recompenſe, a *morſel of meat,* and a meſs of *broth,* for his own *birth-right,* and his fathers *bleſſing:* yet that was ſomething (*jus pro jure*) and *ſomething,* we ſay, *hath ſome ſavour.* But to let all go, and to get nothing for it, this is our lingular *folly*: in the next circumſtance, that of the Price (*Ye have ſold your ſelves for nought.*) Gen. 37. 28. Mat. 26. 15. Amos 2. 6. Heb. 12. 16.

12. A heavy charge, may ſome ſay! but is there any *truth* in it? or is there indeed any *ſence* in it? Examine that *firſt.* It is well known there can be no *buying* and *ſelling* without the intervention of *a Price:* [a] *Pactio pretii* is by the Learned put into *the definition,* and therefore is conceived to be of the *eſſence* of this kind of *contract.* [b] Δός τι καὶ λάβε τι, is the old *formula* for buying and ſelling. So that if there be no *price paid,* or to be paid, nothing given or to be given in compenſation or exchange for what is received; it may be a *Contract* of ſome other *ſpecies,* but it can be no *Sale.* It ſeemeth then to be a meer *implicat,* a contradiction in *adjecto,* to ſay that a thing is *ſold,* and yet for *nothing.*

a *Nulla emptio ſine pretio eſſe poteſt.* Juſtin. 3. Juſtit. 24.

b — Ἔστι νόμος πεῖ Δὸς, λάβε. Anth. 4. c. 12. — Ἄμα δίδως, καὶ λάμβανε. Suid.

13. But here we have a double help to ſalve it, in either of *the Terms one. Firſt,* for the term of *ſelling*: True it is, in ſtrict propriety of ſpeech *buying* and *ſelling* cannot be *without a price.* But *Divine* (eſpecially *Prophetical*) *expreſſions,* are not ever tied to ſuch ſtrictneſſes. We read therefore in the Scriptures, both of *buying* and *ſelling,* without a price; Of *buying* without a price, (*Come buy wine and milk without money, and without ſilver,* Iſa. 58.) And of *ſelling* without a price; (*Thou ſelleſt thy people for nought, and takeſt no money for them,* *Pſal.* 44.) And likewiſe here in the Text. Nay more, that ſtrictneſs of propriety is not always obſerved in other Authors. [a] *Vendendi verbum ad omnem alienationem pertinet,* ſaith a learned Civilian; The word *ſelling* may be extended to *every Contract,* the effect whereof is *an alienation.* And if ſo, then ſhould we have *given* away our ſelves *gratis* (as it is ſaid of ſome, *Eph.* 4. that they have *given themſelves over* to laſciviouſneſs, ἀπέδωκαν is the word there:) yet might we be ſaid to have *ſold our ſelves* in this conſtruction; that is, to have made over our ſelves to *Satan* by an *abſolute alienation*: whereby whatſoever *right* and *intereſt* we had in our *ſelves* before (were, it more or leſs, were it any or none) is now *conveyed* unto, and *ſetled* upon him. Iſa. 58. 1. Pſal. 44. 12. a *Pratei. in lex. juris.* Eph. 4. 19.

14. Another help we have in the other Term *for nought.* For (to ſay truth) we do receive a *price,* ſuch as it is. He is content to allow us *ſomething*; he knoweth we would not elſe bargain. Perhaps ſome little *profit,* or *pleaſure,* or *eaſe,* or *honour,* or *applauſe,* or *revenge*; ſome ſmall trifle or other: which being of very little worth or uſe, and ſo not to be taken for a *valuable conſideration,* may therefore be called *nought or nothing*: not ſimply or *abſolutely nothing,* but *comparatively* and *reſpectively nothing,* Even as in our common ſpeech, when a man would expreſs that he hath ſold a thing much *under worth,* the forms are ordinary: *I have even given it away*; *I have parted with it for a ſong*; *I have ſold it for nothing.* And this common uſage of the Phraſe, as it well preſerveth *the ſence,* ſo doth it alſo (that I may ſtop two gaps with one Buſh) juſtifie *the truth*

truth of this charge in my Text (*you have ſold your ſelves for nought*) for between *meer nothing, and as good as nothing*, the difference is not great, in point of *diſcretion*.

15. Here then is *our folly* in this Sale, that on the one ſide we ſhamefully (a) *underpriſed* what we were *to part with*, and on the other ſide extreamly overvalued what we were *to receive* in exchange for it. Renowned is [*b*] *Glaucus* for his folly in *Homer*, for changing armour with *Diomedes* with ſuch palpable diſadvantage, that *Proverbs* came of it. And we laught at the ſillineſs of the poor *Indians*, when the *Portugals* came firſt among them, for parting with a maſſie lump of *Gold-ore* for a three-halfpenny knife. Yet is our folly far beyond theirs; they had *ſomething*, yea, and in the ſame kind too; he *braſs*, they *Iron*, for *Gold*: that's yet one *Metal* for another, though there be great difference in the worth. But what ſottiſhneſs poſſeſſed us, thus to barter away *Cœlum pro cœno*: Heaven for dung, Paradiſe for an apple, *our ſelves for nothing*?

a —*adeo nihil eſt cui ſe vilius*, Senec. Epiſt. 42.

b χρύσεα χαλκείων, ἑκατόμβοι ἐννεαβοίων. Hom. Il. ζ.

16. But fleſh and blood is ready to juſtifie *its own Act*, (as ever they that are guiltieſt of *folly*, are the ſhieſt to own it) and thus will argue it. If we have *ſold* our ſelves to *Satan*; yet the advantage ſeemeth to be on our ſide. We are ſure we have got *ſomething from him*, ſay it be but ſmall, a vanity, a toy; yet ſuch a toy as we are pleaſed withal. But he hath got a verier toy from us, a very nothing. For we have but *ſold our ſelves*, and we are but *men*: and what is man, but *like a thing of nought*, Pſal. 144. Lay *him in the balance with Vanity* it ſelf, he will prove the verier *Vanity* of the two; that will overweigh him, *Pſal.* 62. If any man ſhould chance to think better of himſelf, and take himſelf *to be ſomething*, there is one will tell him that he miſtaketh the matter, and deceiveth himſelf, for he is *nothing*, Gal. 6. Nay, *leſs than nothing*, ſaith our Prophet, *Iſa.* 40. By all which it ſhould ſeem we have rather cheated *the Devil*, than he us; and have gotten the better end of him: and are ſo far from having parted with *ſomething for nothing*, as we are charged; as that quite contrary we have rather gotten *ſomething for nothing*. Or at leaſt-wiſe, if we have but vanity for vanity; we a *thing of nought* from him, he a *thing of nought* from us, (*ſumum accepit, ſumum vendidit*) as it is in the Apothegm; Or in an Epigram I have heard of *two dunces* and their diſputation (*Attulit ille nihil, retulit ille nihil*;) we are yet *upon even terms*, and that can deſerve no great imputation of *folly*.

Pſal. 144. 4. —62. 9.

Gal. 6. 3. Iſa. 40. 17.

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19. And the more cause have we most bumbly to beg pardon for our *baseness* and *folly* herein, by how much less we are any way able to *excuse* either of both, it being our own *voluntary act and deed*. For so is the next particular, (*Ye have sold your selves.*) Naturally, what is *blame-worthy* we had rather *put off* upon any body else, light where it will, than *take it home* to our selves. (a) *Translatio criminis*, the shifting of a fault, is by *Rhetoricians* made a branch of their *Art*. We need not go to their Schools to learn it: *Nature* and our *Mother-wit* will prompt us sufficiently thereunto: we brought it *from the womb*, suck'd it from the breasts of our *mother Eve*. This *base and foolish act*, whereof we now speak, how loth are we to own it? How do we strive to lay the whole burden and blame of it upon others: or if we cannot hope to get our selves quite off, yet (as men use to do in common *payments* and *taxes*) we plead hard to have *bearers* and *partners*, that may go a share with us, and ease us (if not *à toto*, yet) at leastwise *à tanto*, and in some part. But it will not be. Still *Perditio tua ex te*: it will fall all upon us at the last, when we have done what we can.

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truth of this charge in my Text (*you have ſold your ſelves for nought*) for between *meer nothing*, *and as good as nothing*, the difference is not great, in point of *diſcretion*.

15. Here then is *our folly* in this Sale, that on the one ſide we ſhamefully (a) *underpriſed* what we were *to part with*, and on the other ſide extreamly overvalued what we were *to receive* in exchange for it. Renowned is [*b*] *Glaucus* for his folly in *Homer*, for changing armour with *Diomedes* with ſuch palpable diſadvantage, that *Proverbs* came of it. And we laught at the ſillineſs of the poor *Indians*, when the *Portugals* came firſt among them, for parting with a maſſie lump of *Gold-ore* for a three-halfpenny knife. Yet is our folly far beyond theirs; they had *ſomething*, yea, and in the ſame kind too; he *braſs*, they *Iron*, for *Gold*: that's yet one *Metal* for another, though there be great difference in the worth. But what ſottiſhneſs poſſeſſed us, thus to barter away *Cælum pro cæno*: Heaven for dung, Paradiſe for an apple, *our ſelves for nothing*?

a —*adeo nihil eſt cui ſe vilius*, Senec. Epiſt. 42.

b χρύσεα χαλκείων, ἑκατόμβοι ἐνεακβοίων. Hom. Il. ζ.

16. But fleſh and blood is ready to juſtifie *its own Act*, (as ever they that are guiltieſt of *folly*, are the ſhieſt to own it) and thus will argue it. If we have *ſold* our ſelves to *Satan*; yet the advantage ſeemeth to be on our ſide. We are ſure we have got *ſomething from him*, ſay it be but ſmall, a vanity, a toy; yet ſuch a toy as we are pleaſed withal. But he hath got a verier toy from us, a very nothing. For we have but *ſold our ſelves*, and we are but *men*: and what is man, but *like a thing of nought*, Pſal. 144. Lay *him in the balance with Vanity* it ſelf, he will prove the verier *Vanity* of the two; that will overweigh him, *Pſal.* 62. If any man ſhould chance to think better of himſelf, and take himſelf *to be ſomething*, there is one will tell him that he miſtaketh the matter, and deceiveth himſelf, for he is *nothing*, Gal. 6. Nay, *leſs than nothing*, ſaith our Prophet, *Iſa.* 40. By all which it ſhould ſeem we have rather cheated *the Devil*, than he us; and have gotten the better end of him: and are ſo far from having parted with *ſomething for nothing*, as we are charged; as that quite contrary we have rather gotten *ſomething for nothing*. Or at leaſt-wiſe, if we have but vanity for vanity; we a *thing of nought* from him, he a *thing of nought* from us, (*ſumum accepit, fumum vendidit*) as it is in the Apothegm; Or in an Epigram I have heard of *two dunces* and their diſputation (*Attulit ille nihil, retulit ille nihil*;) we are yet *upon even terms*, and that can deſerve no great imputation of *folly*.

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your own doing: and if you suffer for it, blame *your selves*, and not me.

22. *Hâc non successit*: We must try another way, and see if we can leave it upon *Adam*. For did not *he sell us* many a fair year before we were *in rerum naturâ*? And if *the Father* sell away the inheritance from his *unborn child*, how can he do with all? And if he cannot help it, why should he be blamed for it? Must our *teeth be set on edge* with the Grapes our Grand-father ate, and not we? It must be confest, *the first Sale* was his *Personal Act*, by which he passed away both himself and all his Posterity; and so were we *venditi antequam editi*, sold a long while before we were born. And that *Sale* is still of force against us, (I mean that of *Original sin* till it be annulled by *Baptism*) inasmuch as being virtually *in his loins*, when he made that *Contract*, we are presumed to have given our *virtual consent* thereunto. But there is another part of *the Sale* which lieth most against us, whereto our *own actual consent* hath passed in *confirmation*, and for the further ratification of our *fore-fathers act*: when for satisfaction of some ungodly *lust* or other, we condescended by committing sin in our *own persons*, to strengthen *Satans* title to us, whatever it was, as much as lay in us. Like the *unthrifty Heir* of some *unthrifty Father*, who when he cometh at Age, for a little spending-money in hand, is ready to do any *further act* that shall be required of him, for the confirmation of *his Fathers act*, who had long before *sold away* the Lands from him. Whatever then we may impute of the *former*, I mean of *original guilt* to *Adam*: yet we must take the *latter*, I mean *our actual transgressions*, wholly and solely to *our own selves*.

Gen. 3. 13. 2 Cor. 11. 3. 1 Tim. 2. 14. Exod. 32. 22. 1 Sam. 15. 21.

23. Nor can we, *thirdly*, lay the blame upon *Satan*, or his Instruments; which is our last and commonest refuge. *Serpens decepit* was *Eves* Plea; and she pleaded but truth: for the Serpent had indeed *beguiled* her; St. *Paul* hath said it after her twice over. *Esau* after he had sold his birth-right *his own self*, yet accused *his brother* for supplanting him. *Aaron* for making the Calf, and *Saul* for sparing the Cattel; both contrary to God's expres Command, yet both lay it upon the *people*. Others have done the like, and still do, and will do to the Worlds end. But alas! these *Fig-leaves* are too thin to hide our *nakedness*: all these excuses are insufficient to discharge us from being *the authors* of our own *destruction*. Say *Satan* be a cunning *Cheater*, (as he is no less!) who should have look'd to that? Had not God endowed us with *understanding*, to discern his most subtil snares, and with *liberty of Will*, to decline them? Say he do *tempt* us perpetually; and by most slie insinuations seek to get within us, and to *steal* away our hearts; That is the utmost he can do:

Mat. 4. 1.

a Tempter he is: and that a shrewd one; ὁ πειράζων (he hath his name from it;) yet he is but *a Tempter*, he cannot enforce us to any thing, without *our consent*: and God hath given us *power*, and God hath given us *charge* too, *not to consent*. Say ungodly men (who are his Agents) cease not by plausible *persuasions*, *importunities*, and all the *engagements* they can pretend, to solicite and entice us to evil: Yet, if we resolve and hold, *not to consent*, (a) they cannot hurt us. *My son, if sinners entice thee consent thou not*, Prov. 1. 10. Say they lay many a cursed *example* before us, as *Jacob* did, pilled rods in the sheep troughs; or cast *stones of offence* in our way! Have we not a *Rule* to walk by, by which we ought to guide our selves, and not by the *examples* of men? And whereto serve *our eyes* in our heads, but to look to *our feet*, that we may so order *our steps*, as not to *dash our foot against a stone*?

(a) *Qui sus sine alieno impulsu, cadere potest, alieno absis suo cadere non potest*, Bern. ser. 85. Gen. 30. 37. —8.

Jam. 1. 13.

24. Certainly no man can take harm but from himself. *Let no man then when he is tempted*, and yieldeth, *say he is tempted of God: for God tempteth no man*, saith St. *James*; that is, doth not so much as endeavour to do it. Nay, I may add further, Let no man when he is *tempted*, say he is *tempted of Satan*. That is, let him not think to *excuse* himself by that: For even *Satan*

(b) tempteth

(*b*) tempteth no man in that ſence and *cum effectu*. Though he *endeavour* it all he can; yet, it cannot *take effect*, unleſs we *will*. St. *James* therefore concludeth poſitively, that every mans *temptation*, if it take effect, is meerly from his *own luſt*. It is then *our own act and deed*, that we are Satan's Vaſſals: Diſclaim it we cannot: and whatſoever *miſery* or *miſchief* enſueth thereupon, we ought not to *impute* to any other than *our ſelves* alone. He could never have laid any *claim* to us, if we had not *conſented* to the bargain, and yielded to *ſell our ſelves*.

b infirmus hoſtis eſt qui non poteſt vincere niſi volentem. Epiſt. Incerti ad Demetriad. cap. 25. ---14.

25. Of *the Sale* hitherto; I come now to *the Redemption*, the more *Evangelical*, and comfortable part of *the Text*. And as in *the Sale* we have ſeen mans *inexcuſable baſeneſs* and *folly* in the ſeveral circumſtances: ſo we may now behold Gods admirable *power* and *grace* in this *Redemption*. His *Power*, that he doth it ſo *effectually*. The thing ſhall be done, (*Ye ſhall be redeemed.*) His *Grace*, that he doth it ſo *freely*, without any money of ours. (*Ye ſhall be redeemed without money.*)

26. Firſt, the work to be *effectually* done. It is here ſpoken in the future (*Ye ſhall be Redeemed*;) not only, nor perhaps ſo much, becauſe it was a *Prophecy* of a thing then to come, which now ſince *Chriſts coming* in the fleſh is *actually* accompliſhed: but alſo, and eſpecially, to give us to underſtand, that when God is pleaſed to *Redeem* us, all *the Powers* on Earth, and in Hell, cannot, ſhall not, *hinder* it. By the Levitical Law, if a man had *ſold himſelf* for a bondſlave, his *Brother*, or ſome other near Friend, might *redeem him*: or if ever God ſhould make him able, he might *redeem himſelf*. If this had been all our hope, we might have waited till our eyes had ſunk in their holes, and yet the work never the nearer to be done: for never would man have been found able, either *to redeem* his own ſoul, or *to make agreement* for his brothers. It would *coſt more to redeem their ſouls*, than any man had to lay down: *ſo that* of neceſſity *he muſt let that alone for ever*. But when the Son of God himſelf ſetteth in, and is content to be made of God to us *Redemption*: the pleaſure of the Lord *ſhall proſper in his hand*, and the work ſhall go on wondrous happily and ſucceſsfully.

Lev. 25. 26.

Pſal. 49. 8.

1 Cor. 1. 30.

Iſa. 53. 10.

27. His *Power*, *his Love*, and *his Right* do all aſſure us thereof. Firſt, his *Power*. Our *Redeemer is ſtrong and mighty*, even the Lord of Hoſts. And he had need be ſo: for he that hath us in poſſeſſion is ſtrong and mighty; *Vir fortis armatus* in the Parable, *Luke* 11. He buckleth his Armour about him, and ſtandeth upon his guard with a reſolution to maintain what he hath *purchaſed*, and to hold *poſſeſſion* if he can. But then when *a ſtronger* than he cometh upon him, and overcometh him, breaketh into his houſe, bindeth him, and having *bruiſed his head*, taketh away from him *his armour* wherein he truſted (the *Law*, *Sin*, *Death and Hell*:) there is no remedy but he muſt *yield* perforce what he cannot *hold*, and ſuffer his houſe to be ranſacked, and his goods and poſſeſſions to be carried away. *Greater is he that is in you* (ſaith St. *John*) that is, Chriſt: *than he that is in the world*; that is, the Devil. Chriſt came into the world on purpoſe to *deſtroy the works of the Devil*: and he did atchieve what he came for; he hath *deſtroyed* them. And amongſt his other works he hath deſtroyed *this purchaſe* alſo; wrung *the evidences* out of his hand, even *the hand-writing that was againſt us*; and having blotted, defaced, and cancell'd it, *took it out of the way*, *nailing it to his Croſs*.

Jer. 50. 34.

Luke 11. 21.

—— 22.

Gen. 3. 15.

1 Joh. 4. 6.

1 Joh. 3. 8.

Col. 2. 14.

28. Such was his *Power*: his *Love ſecondly* not leſs; which made him as *willing* as he was *able*, to undertake this work of our redemption. *In his love and in his pity he redeemed them*, Iſa. 63. 9. There is ſuch a *height*, and *depth*, and *length*, and *breadth* in that Love; ſuch a βάθος in every dimenſion of it, as none but an infinite underſtanding can fathom. *Sic Deus dilexit*: *So God loved the world*; But how much that *ſo* containeth, no tongue or wit of man can

Eph. 3. 18.

Joh. 3. 16.

reach. Nothing expreſſeth it better to the life, than the work it ſelf doth. Joh. 1. 14. That the *Word* ſhould be made *Fleſh*; that the *holy One of God* ſhould be made 2 Cor. 5. 21. *ſin*; that *God bleſſed for ever* ſhould be made *a curſe*; that *the Lord of life and* Gal. 3. 13. *glory* ſhould ſuffer *an inglorious death*, and pour out his own moſt *precious blood*, to ranſome ſuch *worthleſs*, *thankleſs*, *graceleſs* Traitors, as we were, that had ſo deſperately made *our ſelves away*; and that into the hands of his deadlieſt *enemy*, and that upon ſuch *poor* and unworthy *conditions*! *O altitudo*! Love incomprehenſible: It ſwalloweth up the ſenſe and underſtanding of *Men* and *Angels*; fitter to be admired and adored with ſilence, than blemiſhed with any our weak Expreſſions.

29. I leave it therefore, and go on to the next, his *Right*. When *de facto* we *ſold our ſelves* to Satan, we had *de jure*, no power, or *right* at all ſo to do, being we were *not our own*: and ſo in truth *the title* is naught, and *the ſale* void: Yet it is [*a*] good *againſt us* however: we may not plead *the invalidity* of it: forſomuch as in reaſon no man ought to make advantage of *his own act*. Our act then *barreth us*: But yet it cannot *bar the right owner* from challenging *his own* whereſoever he *find* it. And therefore we may be well aſſured, God will not ſuffer *the Devil*, who is but *malæ fidei poſſeſſor*, an intruder and a cheater, quietly to enjoy what is *Gods*, and not *his*: but he will eject him (we have that word, *Joh.*12.21.*Ejicietur,now is the Prince of this world caſt out*)and recover out of his *poſſeſſion* that which he hath *no right* at all to hold.

a Diaboli in hominem jus, etſi non juſtè acquiſitum, juſtè tamen permiſſum. Bern. Epiſt. 190.

30. Sundry *inferences* we might raiſe hence, if we had time; I may not inſiſt: yet I cannot but touch at *three duties* which we owe to God for this *Redemption*; becauſe they anſwer ſo fitly, to theſe *three* laſt mentioned *aſſurances*. We owe him *Affiance*,in reſpect of his *Power*; in requital of his *Love*, *Thankfulneſs*; and in regard of his *Right*, *Service*. Firſt, the conſideration of his *Power*, in our *Redemption*, may put a great deal of *comfort and confidence* into us: that, having now *redeemed us*, if we do but cleave faſt to him, and revolt not again, he will *protect us* from Sin and Satan, and all other enemies and pretenders whatſoever. *O Iſrael fear not*, *for I have redeemed thee*, Iſa. 43. If then Iſa. 43. 1. *the Devil* ſhall ſeek by any of his wiles or ſuggeſtions at any time to get us over to him again (as he is an unwearied *ſollicitor*, and will not loſe his claim Luk. 1. 69. by *diſcontinuance*:) Let us then look to that *Cornu ſalutis*, *that horn of ſalvation*, that God hath raiſed up for us in Chriſt our Redeemer, and flie thither Pſal. 119. 94. for ſuccour as *to the horns of the Altar*, (ſaying with *David*, Pſalm 119. *I am thine*, *oh ſave me*,) and we ſhall be ſafe. In all inward *temptations*, in all outward *diſtreſſes*, at the hour of *death*, and in the day of *judgement*, we may with great ſecurity commit the keeping our ſouls to him, both as a *faithful Creator*, and as a *powerful Redeemer*: ſaying once more with *David*, (*into thy hands I commend my ſpirit*, *for thou haſt redeemed me*, *O Lord thou God of truth*,) Pſal. 31. 6.

31. *Secondly*, The conſideration of *his love* in our *Redemption* ſhould quicken us to a *thankful* acknowledgment of his great and undeſerved *goodneſs* towards Pſal. 107. 2. us. *Let them give thanks whom the Lord hath redeemed*, *and delivered from the hands of the enemy*, Pſal. 107. Let all *men*, let all *creatures* do it: but let them eſpecially. If the *bleſſings* of corn, and wine, and oyl, of health, and peace, and plenty, of *deliverance* from ſickneſſes, peſtilences, famines, and other calamities, can ſo affect us, as to provoke at leaſt ſome overly and ſuperficial forms of *thanksgiving* from us: how *carnal* are our minds, and our thoughts *earthly*, if the contemplation of the depth of (*a*) *the riches of God mercy*, poured out upon us in this great work of *our Redemption*, do not even raviſh our hearts with an ardent deſire to pour them out unto him again in *Hymns*, and *Pſalms*, and Songs of *Thanksgiving*, with *a Benedictus* in our mouths, (*Bleſſed be the Lord* Luke 1. 68. *God of Iſrael*, *for he hath viſited and redeemed his people.*)

a --*juſtè homo addictus*, *ſed miſericorditer liberatus.* Bernard. Epiſt. 192.

32. *Thirdly*,

32. *Thirdly*, The conſideration of his *Right* ſhould bind us to do him *ſervice*. We were *his before*, for he *made us*; and we ought him *ſervice* for that. But now we are *his* more than before, and by *a new title*; for he hath *bought us*, and paid for us: and we owe him *more ſervice* for that. The Apoſtle therefore urgeth it as a matter of great equity: *you are not your own*, but *his*; therefore you are not to *ſatisfie* your ſelves by doing *your own luſts*, but to *glorifie him* by doing *his will*. When *Chriſt redeemed* us by his blood, his purpoſe was to *redeem us unto God*, (Rev. 5. 9.) and not to our ſelves: and to *redeem us from our vain converſation*, (1 Pet. 1. 18.) and not to it. And he therefore *delivered us* out of the hands of our enemies, that we might the more freely, and ſecurely, and *without fear ſerve him in holineſs and righteouſneſs all the daies of our lives*, *Luke* 1. which being both our *bounden duty*, and the thing withal ſo very *reaſonable*; we have the more to anſwer for, if we do not make a conſcience of it to perform it accordingly. He hath done *his part* (and that which he was no way bound unto) *in redeeming us*; and he hath done it to purpoſe, done it *effectually*: Let it be our care to do *our part* (for which their lye ſo many *obligations* upon us) *in ſerving him*; and let us alſo do it to purpoſe, do it *really*, and *throughly*, and *conſtantly*,

Pſal. 100. 3. 1 Cor. 6. 19. 20. Luke 1. 74.

33. Thus is our *Redemption* done *effectually*: it is alſo done *freely*; which is the only point now remaining. *Not for price, nor reward*, Iſa. 45. 13. but freely and *without money* here in the Text. Nor need we here fear another contradiction. For the meaning is not that there was *no price* paid at all; but that there was none paid by *us*: we *laid out nothing* towards this great *Purchaſe*, there went none of our money to it. But otherwiſe, that there was *a price* paid, the Scriptures are clear: *You are bought with a price*, ſaith St. *Paul*, 1 Cor. 6. and he ſaith it over again, *Chap.* 7. He that paid it calleth it λύτρον, a *ranſom*, that is as much as to ſay *a price of Redemption*: and his Apoſtle ſomewhat more, ἀντίλυτρον, which implieth a juſt and *ſatisfactory price*, full as much as the thing can be worth. Yet not paid to *Satan*, in whoſe poſſeſſion we were; for we have found already, that he was but *an Uſurper*, and his title naught. He had but bought *of us*: and we by *our ſale* could convey unto him no more *right* than we had our ſelves: which was juſt none at all. Our *Redeemer* therefore would not enter into any *capitulation* with him, or offer to him any Terms of *compoſition*: But thought good rather in purſuance of *his own right* to uſe *his power*, And ſo he vindicated us from him by main ſtrength: *with his own right hand, and with his holy arm he got himſelf the victory*, and us liberty, without any *price* or *ranſom* paid him.

1 Cor. 6. 20. —7. 23. Mat. 20. 28. 1 Tim. 2. 6. Pſal. 98. 2.

34. But then unto Almighty God *his Father*, and *our Lord*, under whoſe *heavy Curſe* we lay, and whoſe *juſt vengeance* would not be appeaſed towards us for our grievous preſumption, without a condign *ſatisfaction*: to him, I ſay, there was *a price* paid by *our Redeemer*, and that the greateſt that ever was paid for any purchaſe ſince the world began. *Not ſilver and gold*, ſaith St. *Peter*, which being *corruptible things* are not valuable againſt our immortal and incorruptible ſouls; But even *himſelf*, in whom are *abſconditi theſauri*, amaſſed and hidden *all the treaſures of the wiſdom* of God, and even the whole *riches* of his grace; treaſure enough to *redeem a whole world of* ſinners. Take it *collectively*, or *diſtributively*; *ſingula generum*, or *genera ſingulorum*; this way, or that way, or which way you will; in Chriſt there is *copioſa redemptio*, redemption plenty, and enough for all if they will but accept it. Take all mankind ſingly one by one; *He gave himſelf for me*, ſaith St. *Paul* in one place. Take them altogether in the lump, *He gave himſelf a ranſom for all*; in another.

1 Pet. 1. 18. Col. 2. 3. Pſal. 130. 7. Gal 2. 20 1 Tim. 2. 6.

35. Now for a man to *give himſelf*, what is it elſe, but to give *his ſoul*, (for that is *himſelf*, as we heard before) and *his life*, for *vita in anima*, the life is in the ſoul: and theſe he gave. He gave up *his ſoul* (*when thou ſhalt make*

his ſoul an offering for ſin, Iſa.53.10.) and he laid down *his life* (*the Son of man*
Mat. 10. 28. *came to give his life a ranſom for many,* Mat.10.) More than this *in love* he could
Joh. 15. 13. not give; for what greater love, *than to lay down ones life?* And leſs than this
Rom 6. 23. *in juſtice* he might not give: for *Death* by the Law being *the wages of ſin,* there could be no *Redemption from death* ſo as to *ſatisfie the Law,* without *the death of the Redeemer.*

36. Yea, and it muſt be a *bloody death* too: for *anima in ſanguine,* the life is
Heb. 9. 22. in the blood, and *without ſhedding of blood there can be no remiſſion,* no redemption. All thoſe *bloody ſacrifices* of Bulls and Goats, and Lambs in the Old Teſtament: all thoſe frequent *ſprinklings of blood,* upon the door poſts, upon *the book,* upon *the people,* upon *the tabernacle,* and upon all the *veſſels* of miniſtry; and all thoſe *legal purifications* in which blood was uſed (as *almoſt all things are*
Heb 9. 22. *by the Law purged with blood,* Heb. 9.) they were all but ſo many *types* and *ſha-*
——12. 24. *dows* prefiguring this *blood of ſpringling*; which *ſpeaketh* ſo many good things for us, *pacifieth* the fierce anger of God towards us, *purgeth* us from all ſins, and
Col. 1. 20. *redeemeth* us from hell and damnation. I mean the meritorious *blood of the Croſs,* the moſt precious blood of Chriſt, *as of a Lamb without blemiſh,* 1 Pet. 1. 18.

37. But can there be worth enough, may ſome ſay, in the *blood of a Lamb,* of one ſingle Lamb, to be a *valuable compenſation* for the ſins of the whole world? *Firſt,* this was *agnus ſingularis,* a Lamb of ſpecial note; not ſuch another in the whole
Iſa. 53. 6. flock, *All we like ſheep have gone aſtray:* but ſo did this Lamb never. All of us
1 Pet. 1. 19. like the encreaſe of *Labans flock,* ſpeckled or ring-ſtreaked, but this Lamb ἄμωμος, if *Momus* himſelf were ſet to ſearch, he could not yet find the leaſt *ſpot or blemiſh.* A cunninger ſearcher than he hath pried narrowly into every corner of his life; who if there had been any thing amiſs, would have been ſure to have
Joh. 14. 30. ſpied it and proclaimed it, but could find nothing. *The Prince of this world cometh and hath nothing in me.* That is ſomething; his *Innocency.* But if that be not enough, (for *the Angels* are alſo *innocent*) behold then more. He is *ſecondly,*
Joh. 1. 29. *Agnus Dei, the Lamb of God*; that is, the Lamb which God hath appointed and ſet a-part for this ſervice by ſpecial deſignation: ſo as either this party muſt do
Acts 4. 12. it, or none. There *is no other name given under heaven,* no nor *in heaven* neither,
Joh 6. 27. nor *above,* by which we can be redeemed. *Him,* and him alone, *hath God the Father ſealed:* and by vertue of that *Seal* authorized and enabled to undertake this great work. Or if you have not yet enough, (for it may be ſaid, what if it had been the pleaſure of God to have *ſealed* one of *the Angels*?) Behold then *thirdly,* that which is beyond all exception, and leaveth no place for cavil or ſcruple: He is *Agnus Deus.* The Lamb is God, the Son of God, *very God of*
Acts 20. 28. *very God:* and ſo *the blood of this Lamb* is the very *blood of God, Act.* 20. And it is *this dignity of his Nature* eſpecially (and not *his innocency only,* no nor yet his *deputation* too, without this) that ſetteth ſuch a huge value upon his *blood,* that it is an *infinite price,* of *infinite merit,* able to ſatisfie an *infinite juſtice,* and to appeaſe an *infinite wrath.*

31. You will now confeſs I doubt not, that this *Redemption* was not *gratis,* came not for nothing, in reſpect *of him:* it coſt him full dear, even his deareſt lifes-blood. But then in reſpect of us, it was a moſt free and *gracious Redemption.* It was *no charge* at all *to us*; we diſburs'd not a mite, not a doyt towards it: Which is the very true reaſon why it is ſaid in the Text, *Ye ſhall be redeemed without money.* This work then is meerly an act *of grace,* not a fruit *of merit*; of grace, *abundant grace* on his part; no merit, not *the leaſt merit* at all on ours. And well it is for us, that we have to do with ſo *gracious* a God. Go to *an officer,* and who can promiſe to himſelf any ordinary *favour* from him without *a fee*? Go into *the ſhops,* and what can ye take up without either *money, credit,* or *ſecurity* for it? *Si nihil attuleris*: bring nothing, and have nothing. Only when we have to do with God, *Poverty* is no impediment, but rather *an advantage*

to

to us. πτωχοὶ εὐαγγελίζονται The *Gospel* belongeth to none, but *the poor* only. The tidings of *a Redeemer*, most blessed and welcome news to those that are sensible of their own *poverty*, and take it as of *Grace*. But whoso thinketh *his own penny good silver*, and will be putting in and bidding for it; will stand upon his terms as *David* did with *Araunah*, and will *pay* for it, or he will not have it. Let that man beware lest *his money and he perish together*, and lest he get *neither part nor fellowship* in this business. Mat. 11. 5. 2 Sam. 24. 24. Acts 8. 20. 21.

39. Yet this I must tell you withal, there is something to be done on our part, for *the applying* of this *gracious redemption* wrought by Christ to our own souls, for their present *comfort* and future *salvation*. We must *repent* from dead works, *believe* the Gospel, and endeavour to *live godly, righteously and soberly in this present world*. *The grace* of God is proclaimed, and (as it were) *exposed to sale* in the preaching of the Gospel: there is *an offer* made us of it there, and we are earnestly invited to buy it, (*Ho every one that thirsteth, come to the waters and buy.*) But he that cometh to buy, must bring his *manu precium* with him, or he were as good keep away. He that cometh to this market without *a price in his hand* (and the price is *faith, repentance* and *godliness*) it is a sign *he hath no heart*, and he is no better than *a fool*, saith *Solomon*, Prov. 17. But still we must remember, that this is but *conditio, non causa: a condition* which he requireth to be performed *on our part*, not any just *cause* of the performance *on his part*. And he requireth it rather as *a testimony* of our willingness to embrace so fair *an offer*, than as a *valuable consideration* in any proportion at all to the worth of *the thing* offered. What we bring, if it be tendered *kindly*, and as it ought, in *sincerity* and *humility*, he kindly accepteth of it. But if we bring it either in *Pride*; or would have it taken for better than we know it is, which is our *Hypocrisie*: we quite mar our own *market*, and shall be *sent away empty*. Tit. 2. 12. Isa. 55. 1. Prov. 17. 16. Luke 1. 53.

40. The sum of all is this, and I have done. Let us take *the whole shame* of our inexcusable *baseness* and *folly* in this *Sale* to our selves; and let us give to God *the whole glory* of his admirable *power* and *grace* in our *Redemption*. *Non tibi, Domine, non tibi*; not unto thee, O Lord, not unto thee, but unto us be all *the shame*, that had thus wretchedly *sold our selves for nought: Non nobis, Domine, non nobis*; not unto us, O Lord, not unto us, but unto thy Name be all *the glory*, that thou hast thus graciously *redeemed us without money*, Amen. So be it.

AD

AD AULAM.

The Eighth Sermon.

THEOBALDS, July, 1638.

Rom. 15. 5.

Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus.

1. SAint *Paul* had much laboured in the whole former Chapter, and in the beginning of this, to make up that *breach*, which (by the mutual *judgings* of *the weak*, and *deſpiſings* of *the ſtrong*) had been long kept *open* in the then Church of *Chriſt* at *Rome*: and was likely, if not timely prevented, to grow wider and wider, to the great *diſhonour* of God, *diſ-ſervice* of his Church, and *diſcomfort* of every good man. He had plied them with variety of *Arguments* and *Perſwaſions*; ſpent a great deal of holy *Logick* and *Rhetorick* upon them: and now to ſet all that home, and to *drive the nail* (as it were) *to the head*, that ſo he might at length *manum de tabula*, he concludeth his diſcourſe about that argument, with this *votive Prayer* or Benediction, [*Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus: That ye may with one mind, and with one mouth glorifie God even the Father of our Lord Jeſus Chriſt.*

2. Wherein we may obſerve firſt, *the formality* of the Prayer, in thoſe firſt words [*Now the God of Patience and Conſolation grant you:*] And then *the matter* or ſubſtance of it, in the reſt. Wherein we have expreſſed, with their ſeveral *amplifications*; firſt *the Thing* deſired (*their unity*) in the remainder of the fifth verſe: ſecondly, *the End*, for which it is deſired [*Gods glory*] in the ſixth verſe. But *that* I ſhall not have time at this preſent to enter upon. Confining our ſelves therefore to *the fifth verſe* only, and therein, beginning with *the formality of the Prayer*, obſerve firſt, *the connexion* of this period with the precedent diſcourſe, in the Particle δὲ, *Now*, or *But*, [ὁ δὲ θεὸς, *Now the God*, &c.] Secondly, *the party* (whoſe help is implored, and from whom the bleſſing

muſt

muſt come; even God (Θεὸς δῴη, *God grant.*) Thirdly, *the ſpecial Attributes,* whereby that party is here deſcribed: [Θεὸς ὁ ὑπομονῆς, &c. *The God of Patience and Conſolation.*]

3. Of the Connexion firſt. Ὁ δὲ Θεὸς, *Now God grant.* In effect, as if he had ſaid, I have *endeavoured* what in me lay to bring you to be of *one mind* and of *one heart.* I have *planted* unity among you by my *Doctrine,* and *watered* it with my *Exhortations:* uſing the beſt *reaſons* and *perſwaſions* I could deviſe for that end. What now remaineth, but that I ſecond my *labours* with my *prayers?* And commend what I have *planted* and *watered* to his bleſſing, who alone is able to *give the increaſe?* I have ſhewn you what are to do: ὁ δὲ Θεὸς, *Now the God of Patience and Conſolation grant it* may be done.

4. The Apoſtle ſaw it needful he ſhould *pray for* the people of God, as well as *inſtruct* them: and therefore he ſealeth up the word of *Exhortation* with a word of *Benediction.* He had *ſpoken, written, expoſtulated, diſputed, reproved, beſought,* and whatever elſe was to be done in the way of *Teaching*: but he knew there was yet ſomething more to be done, to make the work compleat; leſt elſe he ſhould have run in vain, *either laboured in vain.* That therefore he might not give out *in extremo actu*; nor having brought his *building* to ſome perfection, then to let it ſtand at a ſtay, and ſo decay and drop down, for want of laying on *the roof*: he turneth himſelf from *them* to *God,* is inſtant with *him* another while, as hitherto he had been with *them*; in hope that ſome good effect might follow. A courſe not unuſual with him (*velut emblemate vermiculato*) to *embelliſh* his Epiſtles upon fit occaſions with *ſupplications, prayers, interceſſions, and givings of thanks:* breaking off the courſe of his ſpeech, and that now and then ſomewhat *abruptly* (witneſs, 2. *Cor.* 9. 10. and ſome other places) to lace in *a Prayer, a Bleſſing, a Thanksgiving.*

Lucius apud Cic. 3. de orat.

5. Preachers by his example, to *Pray* for the people, as well as to *inſtruct* them: So ſhould their labours bring more *comfort* to themſelves, more *profit* to their hearers. *The Kingdom of God muſt ſuffer violence,* and our people will not ordinarily be brought unto it without ſome *force*: But let me tell you, it is not ſo much the violence of the *Pulpit,* that doth the deed, (it were many times better, if there appeared leſs *violence* there) as the violence of *the Cloſet.* Nor they only; but all *Governours* and *Superiours* in every other *kind*: indeed generally *all Chriſtians* whatſoever (in their *proportion*) to make uſe of this *Example.* Think none of you, you have ſufficiently *diſcharged your parts* towards thoſe that are under your *charge*; if you have *inſtructed* them in what they are to do, *admoniſhed* them to do thereafter, *reproved,* or *corrected* them when they have done amiſs, *encouraged* or *rewarded* them when they have done well: ſo long as your faithful and fervent *prayers* for them have been wanting. In vain ſhall you *wreſtle* with their ſtubbornneſſes, and other corruptions, though you put to all your ſtrength, and *wreſtle with great wreſtlings* (as *Rachel* ſaid upon the birth of *Nephtali*) ſo long as you do but *wreſtle* with them only: for ſo long you wreſtle but with *fleſh and blood*; and alas, what great matters can thereof be done? Then, or not at all, ſhall you *wreſtle* to purpoſe, when you enter the liſts with *the father of ſpirits* himſelf, as *Jacob* did: *wreſtling* with him by your *Importunate prayers,* and not giving him over, till you have *wrung a bleſſing* from him, either for your ſelves, or them, or both. For when you have done what you can, *the bleſſing* muſt come from him, or it will never come. Θεὸς δῴη. Which is the *next point.*

Mat. 11. 12.

Gen. 30. 8.

Heb. 12. 9.

6. *God grant.*] As for himſelf, the Apoſtle well knew, by all thoſe convincing *Reaſons,* and winning *Inſinuations* he had uſed, he could but work upon *the outward ſenſe,* and by the ſenſe repreſent fit motives to their *underſtandings*: it was God only, that could bow and frame *the heart* to Peace and Unity. You may *wiſh* peace, and do your good wills to *perſwade* unto peace; and you ought

to

to do it: but unleſs God ſet in with you, it will not take effect. *Non perſuadebis, etiamſi perſuaſeris. God ſhall perſwade Japhet to dwell in the tents of Sem*, Gen. 9. *Noah's perſwaſions* will not do it, nor *Sem's*; though they ſhould ſpeak with the Tongues of Men and Angels: but let *God perſwade Japhet*, and *Japhet* will be perſwaded. He is not only a *lover of Concord*, (for ſuch, by his grace are we alſo;) but *the Author of peace* likewiſe. A thing ſo *proper*, and peculiar to him alone, that he ſundry times taketh his *ſtile* and denomination from it: *The God of Peace. The very God of Peace*, &c. Gen. 9. 27. Rom. 15. 33. 1 Theſ. 5. 23. 2 Theſ. 2. 16.

7. For alas! without him, what can be expected from us? whoſe diſpoſitions, by reaſon of that *Pride* that aboundeth in us, are naturally turbulent and ſelf-willed. *The heart of man* is a ſowre piece of Clay: wondrous *ſtubborn* and *churliſh*, and not to be kindly wrought upon, but by an *Almighty Power*. What man is able to take down his *own pride* ſufficiently? (Many a good man hath more ado with this one *Viper*, than with all his other *Corruptions* beſides. But how much leſs then is any man able to beat down and ſubdue *the pride* of another mans ſpirit? Only God *with the ſtrength of his Arm* is able to throw down every *exalting thought*; and to lay the *higheſt* mountains level with the *lower* flats. He can infuſe a *ſpirit* into us, to eat out by degrees that cankered *proud fleſh*, that breedeth us all theſe vexations. He can make us ſo vile in our own Eyes: that whereas we are naturally prone to eſteem better of *our ſelves* than of *all other men*, we ſhall *through lowlineſs of mind eſteem every other man better than our ſelves*. *Non ſicut alii*, Luke 18. 11. Phil. 2. 3.

8. But in the mean time never marvel to ſee ſo many *ſcandals* and *diviſions* every where in the world; (diſtractions and wranglings in *the Church*, factions and convulſions in *Common-wealths*, ſidings and cenſurings in your *Towns*, jarrings and partakings even in your private *families*:) ſo long as there is *Pride* and *Self-love* in every mans *own boſome*, or indeed any other *luſt* unſubdued. For all theſe *wars and fightings* without, what other are they than *the ſcum of the pot* that boils within? *The Ebullitions* of thoſe *Luſts that war in our members?* And the dictates of corrupt nature? St. *Paul* ſaith, *There muſt be hereſies:* even as we uſe to ſay, *That that will be muſt be.* His meaning is, *There will be hereſies*: there is no help for it; *the wit* of man cannot hinder it. Nay it were well, if *the wit* of man did not ſometimes further it; *Ingenioſi malo publico*, is none of the beſt commendations: yet ſuch as it is, there are too many, that deſerve it but too well: That imploy their *Wit*, *Learning*, *Eloquence*, *Power* and *Parts*, (by the right uſe whereof they might do God and his Church excellent ſervice) to raiſe *ſtrifes*, foment *quarrels*, and blow the coal of *contention* to make it blaze afreſh, when it lay in the Aſhes, well nigh out. Our comfort is, the time will come (but look not for it whilſt this world laſteth;) when *the Son of man will cauſe to be gathered out of his Kingdom* πάντα τὰ σκάνδαλα, all things that miniſter occaſion of ſtumbling or contention. But in the mean time *Sinite creſcere* muſt have place. We muſt be content to want that *peace*, which we *deſire*, but cannot have without God; till he be pleaſed to *grant* it: and *poſſeſs our ſelves in patience*, if ſtill ſomething or other be amiſs, whereof we can ſee as yet no great likelihood that it will be better. 1 Cor. 11. 19. Jam. 4. 1. Mat. 13. 41. ——30. Luke 21. 19.

9. By which *Patience* yet I mean nothing leſs, than either in private men a *ſtoical* ἀναισθησία, a dull *flegmatick ſtupidity*, that is not ſenſible of the want of ſo great a bleſſing; or much leſs in publick perſons or governours a wretchleſs *ſlothful connivence*, whereby to ſuffer men to run wild into all kind of irregularity without reſtraint. But ſuch a well tempered *Chriſtian Patience*, as neither murmureth at *the want*, nor deſpaireth of a *ſupply*; but out of the ſenſe of *want*, is diligent to ſeek *ſupply*. Praying with the Church, *Da Domine, Give peace in our time, O Lord:* and endeavouring (εἰ δυνατὸν, τὸ ἐξ ἡμῶν) ſo far as is *poſſible*, and to the uttermoſt of our power, to *have peace* with, and to *make peace* among all men. Rom. 12. 18.

For Almighty God uſeth not to caſt away his choiceſt *bleſſings* upon thoſe men, that think them not well worthy their beſt both *Prayers* and *Pains*. He alone can frame mens hearts to *unity* and *peace*: but we are vain and unreaſonable, if we expect he ſhould do it for our ſakes; ſo long as we continue, either *ſilent* without ſeeking to him for it by our *Prayers*, or *ſluggiſh* without employing our beſt *Endeavours* about it to our powers.

10. But why is this God (to whom we are thus to make our addreſſes, that he would be pleaſed to *grant us this like-mindedneſs*, and to *give* unto us and to *all his people the bleſſing of peace*) here ſtiled *the God of Patience and Conſolation?* The Enquiries are many. Why firſt, *the God of Patience?* And ſecondly, why the *God of Conſolation?* Taking the Two *Attributes* apart, either by it ſelf. Then taking them both together: Firſt, for the *choice*; why theſe Two rather than any other? Secondly, for the *Conjunction*; why theſe Two together? Thirdly, for the *order*; why *Patience* firſt, and before *Conſolation*. Five in all: ſomewhat of each.

11. The former Title is, the *God of Patience*. Which may be underſtood, either *Formaliter*, or *Cauſaliter*: either *ſubjectively*, or *effectively*, as they uſe to diſtinguiſh. Or if theſe *School-terms* be too obſcure; then in *plain terms* thus: either of *Gods* patience or *Ours*. That is to ſay; either of that *patience* which God *uſeth towards us*, or of that *patience* which God by his grace and holy Spirit *worketh in us*. Of Gods patience and long-ſuffering to us-ward, beſides pregnant teſtimony of Scripture, we have daily and plentiful experience. How ſlowly he proceedeth to *Vengeance*, being ſo unworthily *provoked*: how he beareth with our *Infirmities*, (Infirmities? yea, and *Negligences* too; yea, and yet higher, our very *Preſumptions* and *Rebellions*:) how he *ſpreadeth out his hand all the day long*, waiting day after day, year after year, for our converſion and amendment, that he may have mercy upon us. And even thus underſtood (*Subjectivè*) the Text would bear a fair conſtruction, and not altogether impertinent to the *Apoſtles ſcope*. It might at leaſt intimate to us this, that finding *ſo much patience* from him, it would well become us alſo to ſhew *ſome patience* to our brethren. But yet I conceive it more proper here, to underſtand it *effectivè*: of that *Patience*, which is indeed *from* God, as the *Cauſe*; but yet *in us*, *as the Subject*. Even as a little after (*Verſe* 13.) he is called the *God of Hope*. becauſe it is he that *maketh us to abound in Hope*, as the reaſon is there expreſſed. And as here in the Text he is ſtiled the *God of Conſolation*; for no other reaſon, but that it is he that putteth *comfort* and chearfulneſs into our hearts.

Iſa. 65 2.

12. It giveth us clearly to ſee, what we are *of our ſelves*, and without God: nothing but heat and impatience; ready to vex our ſelves, and to fly in the faces of our brethren, for every trifle. *You have need of Patience*, ſaith the Apoſtle, *Heb.* 10. We have indeed: God help us. 1. We live here in a vale of miſery, where we meet with a thouſand *petty croſſes* and vexations (*quotidianarum moleſtiarum minutiæ*) in the common road of our lives; poor things in themſelves, and as rationally conſidered very trifles and *Vanity*, yet able to bring *Vexation* upon our impatient ſpirits: we had need of *patience to digeſt* them. 2. We are beſet, ſurrounded with a world of *temptations*, aſſaulting us within and without, and on every ſide, and on every turn: we had need of *Patience* to *withſtand* them. 3. We are expoſed to manifold *Injuries*, *Obloquies*, and *Sufferings*, many times *without cauſe*; it may be ſometimes *for a good cauſe*: we had need of *Patience* to *bear them*. 4. We have many rich and precious *Promiſes* made us in the Word; of *Grace*, of *Glory*, of *Outward* things; of ſome of which we find as yet but ſlender performance, and of other ſome (but that we are ſure the *anchor of our hope* is ſo well fixt, that it cannot fail) no viſible probability of their *future performance*: we had need of *patience* to *expect* them. 5. We have many good *duties* required to be done of us in our *Chriſtian Callings*, and in our

Heb. 10. 36.

particular

particular vocations; for the honour of God, and the ſervice of our brethren: we had need of *patience* to go *through* with them. 6. We have to converſe with *men* of different Spirits and Tempers: ſome *hot*, fiery, and furious; others *flat*, ſullen, and ſluggiſh; ſome *unruly*, ſome *ignorant*, ſome *proud* and ſcornful, ſome *peeviſh* and obſtinate, ſome toyiſh, fickle, and *humorous*; all ſubject to *paſſions* and *infirmities* in one kind or other: we had need of *patience* to *frame* our converſations to *the weakneſſes* of our brethren, and to *tolerate* what we cannot remedy: that by helping to *bear each others burdens*, we may ſo *fulfil the Law of Chriſt*. Gal. 6. 2.

13. Great *need* we have of *Patience* you ſee: and my Text letteth us ſee, where we have to ſerve *our need*. God is *the God of patience:* in him, and from him it is to be had, but not elſewhere. Whenever then we find our ſelves ready to *fret* at any croſs occurrent, to *revenge* every injury, to *rage* at every light provocation, to *droop* at the delay of any promiſe, to *ſlugg* in our own performances, to *ſkew* at the infirmities of others: take we notice firſt of the *impatience* of our own ſpirits, and condemn it; then hie we to the fountain of grace, there beg for *patience* and meekneſs, and he that is *the God of patience* will not deny it us. That is the former Title, *the God of Patience*.

14. The other is, *The God of Conſolation*. And the reaſon is (for this can be underſtood no otherwiſe than *Effective*) becauſe *ſound comfort* is from God alone. *I, even I, am he that comforteth you*, ſaith he himſelf, *Iſa.* 51. *Thy rod, and thy ſtaff they comfort me*, ſaith *David*, Pſal. 23. And the Prophets often, *The Lord ſhall comfort Sion*. The Holy Ghoſt is therefore called as by his proper Name ὁ παράκλητος, *The Comforter*. Yea perhaps, as *one* among many others; or (allowing the *Greek Article* his Emphaſis) as the *chiefeſt* of all the reſt: which hindereth not but there may be *other Comforters* beſides, though haply of leſs Excellency. If there were no more in it but ſo, and the whole allegation ſhould be granted: it ſhould be enough in wiſdom to make us overlook all them, that we might partake of *his comforts*, as the *beſt*. But in truth, the Scriptures ſo ſpeak of God, not as the *chiefeſt*, but as the *only Comforter:* admitting no partnerſhip in this prerogative. *Bleſſed be God*, &c. *The Father of Mercies, and the God of Conſolation*. Iſa. 51. 12. Pſal. 23. 4. Iſa. 51. 3. Zach. 1. 17, &c. Joh. 14. 16. 15. 26, &c. 2 Cor. 1. 3.

15. May we not then *ſeek for comfort*, may ſome ſay: nay, do we not ſometimes *find comfort* in Friends, Riches, Reputation, and ſuch other *regular pleaſures* and delights, as the *creatures* afford? Verily *under God* we may always, and do ſometimes reap comfort from the *creatures:* But thoſe *Comforts* iſſue ſtill from him, as from the *firſt* and *only* ſufficient *cauſe*. Who is pleaſed to make uſe of his *Creatures* as his inſtruments, either for *comfort*, *correction*, or *deſtruction*, as ſeemeth good in his own Eyes. "When they do ſupply us with any *comfort*, it "is but as the *conduit-pipes*, which ſerve the offices in a great houſe with *wa*-"*ter*; which yet *ſpringeth* not from them, but is only by them *conveyed* thither "from the *fountain* or ſpring-head. Set them once *againſt God*, or do but take them *without God:* you may as ſoon ſqueeze water out of a *flint-ſtone*, or ſuck nouriſhment out of a *dry breaſt*, as gain a drop of *comfort* from any of the *Creatures*. Thoſe ſuppoſed *comforts*, that men ſeek for, or think they have ſometimes *found in the Creatures*, are but titular and *imaginary*, not ſubſtantial and *real* Comforts. And ſuch, however we eſteem of them *onward*, they will appear to be *at the laſt*: for they will certainly fail us in the *Evil day*, when our ſouls ſhall ſtand moſt of all in need of *comfort*. The Conſolations of God are firſt *Pure*; they run clear, without *mud* or *mixture*: ſecondly, *Full*, ſatiating the appetites of the ſoul, and leaving no *Vacuities:* thirdly, *Permanent*, ſuch as (unleſs by our default) no Creature in the world can *hinder* or *deprive* us of. In every of which *three reſpects*, all *worldly comforts*, as they come but from the *Creatures*, fall infinitely ſhort: as might eaſily be ſhewn, had we but time to compare them.

16. It is hard to ſay the whiles whether is greater our *Miſery*, or *Madneſs*, who forſake the Lord, the clear *fountain of living waters*, *to dig to our ſelves broken pits*, *that hold no water*, in the mean time but *puddle*, and but a *very little* of that neither, and yet cannot hold that *long* neither. What fondneſs is in us, to lay out our money for that which *is not bread*, and our labour for *that which ſatisfieth not?* To wear out our *bodies* with *travel*, and torture our *ſouls* with *Cares*, in the purſuit of theſe *muddy*, *narrow*, and *fleeting* Comforts? When we may have *Nectar* and *Ambroſia*, the delicacies of the *bread* of life; and of the *water* of life *gratis*, and without price. Only if we will but *open our mouths* to crave it, and *open our hands* to receive it from him, who is ſo well ſtored of it, and is withal ſo willing to impart it with all freedom and bounty, even the *Father of Mercies*, *and the God of Conſolation.*

Jer. 2. 13.

Iſa. 55. 2.

——1.

17. Thus far of the *two Titles* ſeverally: let us now put them together, and ſee what we can make out of them. *The God of Patience and Conſolation.* Where every mans firſt demand will be, why the Apoſtle ſhould chuſe to enſtile Almighty God from theſe Two, of *Patience* and of *Conſolation*, rather than from ſome other of thoſe *Attributes*, which occur (perhaps) more frequently in holy Writ: as God of *Wiſdom*, of *Power*, of *Mercy*, of *Peace*, of *Hope*, &c. Whatever other *Inducements* the Apoſtle might have for ſo doing; *Two* are apparent: and let them ſatisfie us. *The one*; the late mentioning of theſe two things in the next former Verſe [*That we through patience and comfort of the Scriptures might have hope.*] Having once *named* them both together there: it was neither incongruous nor inelegant, to *repeat* them again both together here. 2. *The other*; the fitneſs of theſe *Titles*, and their ſutableneſs unto the *matter* of the Prayer. For the moſt part you ſhall find in thoſe *forms of prayer*, that are left us regiſtred in the Book of God, ſuch *Titles* and *Attributes* given to God in the *prefaces* of thoſe *prayers*, as do beſt ſort with the *principle matter* contained therein: Which courſe the *Church* alſo hath obſerved in her *Liturgies.* The Apoſtle then, being to pray for *Unity*, might well make mention of *Patience* and *Conſolation:* of *Patience*, as a ſpecial *Help* thereunto; and of *Conſolation*, as a ſpecial *Fruit* and Effect thereof. As if he had ſaid, If you could have Patience, you would ſoon grow to be *of one mind:* and if you were once come to that, you would find a great deal of *comfort in it*; ὁ θεὸς ὃν ἔφην. *The God* therefore *of Patience and Conſolation grant* it may be ſo with you.

18. Firſt, *Patience* is a ſpecial *help to Unity.* For what is it but the *pride* and heat of mens ſpirits, that both *ſetteth* contentions a-foot at the firſt, and afterwards *keepeth* them a-foot? *Only by pride cometh contention*, ſaid *Solomon*, Prov. 13. So long as men are *impatient* of the leaſt *Contradiction*, cannot brook to have their *Opinions* gain-ſaid, their *Advices* rejected, their apparent *Exceſſes* reproved; will not paſs by the *ſmalleſt frailties* in their brother without ſome *clamour*, to *ſcorn*, or *cenſure*; but rather break out upon every ſlight occaſion into *Words* or *Actions* of fury and diſtemper: it cannot be hoped, there ſhould be that bleſſed *Unity* among brethren, which our Apoſtle here wiſheth for, and every good man heartily deſireth. No! *Patience* is the true *Peace-maker.* It is the [a] *ſoft Anſwer* that *breaketh wrath:* (croſs and thwarting language rather ſtrengtheneth it) As a *flint* is ſooner *broken* with a gentle ſtroke upon a *Feather-bed*, than ſtrucken with all the might againſt a hard *coggle. Better is the end of a thing* (*Solomon* again) *than the beginning: and the patient in ſpirit is better than the proud in ſpirit. The proud in ſpirit* belike; he is the *bouteſeu*; he is the man that *beginneth* the fray: but the *patient in ſpirit* is the man that muſt end it, if ever it be well ended; and that ſure is the *better work*, and the greater honour to him that doth it.

Prov. 13. 10.

Quantulacunque adeò eſt occaſio, ſufficit iræ. Juven. ſat. 13.

a Prov. 15. 1. —ἀλλὰ τὸ τὸν γ' ἐπιεικῆ καταπαῦσαι μαλακοῖσι. Homer. Iliad. α.

Eccl. 7. 8.

19. And as *Patience* is a ſpecial *help* to Unity: ſo is *Comfort* a ſpecial fruit and

and *Effect* thereof. St. *Paul* therefore conjureth the *Philippians*, by all the hope they had of *comfort* in God to be *at one* among themſelves. Εἴτις παράκλησις, εἴτι παραμύθιον. *If there be any conſolation in Chriſt, if any comfort of love---Fulfil ye my joy, that ye be like-minded*, &c. *Ecce quàm bonum, David* in *Pſalm* 133. *Behold how good and pleaſant a thing it is, brethren to dwell together in unity. Utile Dulci*: in ſaying *both*, he ſaith *all*, *Good and pleaſant:* that is, both *profitable* (like the *dew* upon rhe mountains, that maketh the graſs ſpring;) and *comfortable* (as the ſmell of a *precious Oyntment*:) And what can the heart of man deſire more? That for the *Choice*. Phil. 2. 1, 2. Pſal. 133. 1. &c.

20. For the *Conjunction* then; it may be demanded *ſecondly*, why the Apoſtle ſhould *joyn* theſe two together, *Patience* and *Conſolation:* there ſeeming to be no great affinity between them. They are things that differ *toto genere:* for *Patience* is a *Grace*, or Vertue; and *Conſolation* a *Bleſſing*, or reward. Is it not, think you, to inſtruct us, that true *Patience* ſhall never go without *Conſolation?* He that will have *Patience* onward, ſhall be ſure to have comfort at the laſt: God will crown the grace of *Patience* with the bleſſing of *Conſolation. The patient abiding of the meek ſhall not periſh for ever*, Pſal. 9. St. *James* would have us ſet before our eyes the *Prophets* and *Saints* for a general example of *ſuffering afflictions, and of Patience*: and he commendeth to us one *particular Example* there as by way of inſtance, namely, that of *Job*. [*You have heard*, ſaith he, *of the patience of Job, and have ſeen the end of the Lord: that the Lord is pitiful, and of tender mercy.*] *Job* held out in his *patience* under great trials *unto the laſt*: and God out of pity, and in his tender mercy towards him, heaped *Comforts* upon him *at the laſt* in great abundance. "It would be well worthy our moſt ſerious medita- "tion, to conſider, both what (by Gods grace) *he did*, and how (by Gods mer- "cy) *he ſped*. His *Example* in the one would be a good *Pattern* for us of *Pati*- "*ence*: and his *Reward* in the other a good *Encouragement* for *Conſolation*. This "we may bide upon as a moſt certain truth; that if we do *our part*, God will not "fail on *his*. Be we firſt *ſure* that we have *Patience*; (we muſt look to that, for "that is *our part*, though not ſolely, for we cannot have it without him, as was "already ſaid:) but I ſay, be we firſt ſure of that, and then we may be *confident*, "we ſhall have *comfort* ſooner or later, in ſome kind or other; (truſt God with "that) for that is *ſolely his part*, and he will take order for it without our further "care. Pſal. 9. 18. Jam. 5. 10. —11.

21. Laſtly, for the *Order*. It may be demanded, why the Apoſtle joyning both together [*The God of Patience and Conſolation*] giveth *Patience* the precedency: of *Patience* firſt, and then of *Conſolation*. Is not that alſo to teach us, that as it is a vain and *cauſleſs fear*, if a man have *patience*, to doubt whether he ſhall have comfort, yea or no: ſo on the contrary, it is a vain and *groundleſs hope*, if a man want *patience*, to preſume that yet he ſhall have *comfort* howſoever? Certainly, no *Patience*, no *Conſolation*. It is the Devils *method*, to ſet the fairer ſide forwards, and to ſerve in *the beſt wine* firſt, and then after, that which is *worſe*. He will not much put us upon the trial of our *Patience* at the firſt; but rather till us on along with ſemblances and Promiſes of I know not what *comforts* and *contentments*: but when once he hath us *faſt*, then he turneth in *woe* and *miſery* upon us to overwhelm us, as a deluge. But God in his diſpenſations commonly uſeth a quite contrary *method*, and dealeth *roughlieſt* with us at the firſt. We hear of little other from him, than *ſelf-denial*, *hatred* from the World, taking up the *Croſs*, and ſuffering *perſecution*, exerciſe enough for all the *Patience* we can get: But then, if we hold out ſtoutly to the end, at laſt cometh *joy* and *comfort*, flowing in upon us both ſeaſonably and plentifully, like a river. *You have need of patience*, ſaith the Apoſtle, *that after you have done the will of God, you may receive the Promiſe. Patience* firſt, in *doing*, (yea, and *ſuffering* too) according to the will of God: and then *after* that (but not *before*) the Heb. 10. 36.

the enjoying of the *Promiſe*. Would you know then, whether the *Conſolations of God* belong unto you, yea or no? In ſhort: if you can have *patience*, never *doubt* of it: if you will not have *patience*, never *hope* for it.

22. Thus much concerning the *formality of the Prayer* in thoſe former words of the Verſe [*Now the God of patience, and of Conſolation grant you.*] Proceed we now to the *Matter* thereof in the remainder of the Verſe [*To be like-minded one towards another according to Chriſt Jeſus.*] Where the *particulars* are *three*: Firſt, the *thing* it ſelf, or grace prayed for; which is *Unity*, or Like-mindedneſs [*To be like-minded:*] Secondly and Thirdly, Two *Conditions* or Qualifications thereof: the one in reſpect of the *Perſons* [*One towards another,*] the other in reſpect of the *Manner*, [*According to Chriſt Jeſus.*] Of which in their order.

23. The thing firſt, [*To be like-minded*] τὸ αὐτὸ φρονεῖν in the Greek. A phraſe of ſpeech, although (to my remembrace) not found elſewhere in holy Scripture, yet often uſed by St. *Paul* in his Epiſtles: to the *Romans*, to the *Corinthians*, and eſpecially to the *Philippians* more than once or twice. I ſpare the quotations for brevity ſake. St. *Peters* compound word cometh neareſt it, ὁμόφρονες [*Finally, be ye all of one mind*] 1 Pet. 3. Now theſe words, both the Noun φρὴν or φρένες, the *mind*, and the Verb φρονεῖν, to *mind* this or that, or to be thus or ſo *minded*: although often uſed with ſpecial reference, ſometimes to the underſtanding or *judgment*; ſometimes to the inward diſpoſition of the heart, *will and affections*; and ſometimes to the manifeſting of that inward diſpoſition, by the *outward carriage* and behaviour: yet are they alſo not ſeldom taken at large for the *whole ſoul*, and all the powers thereof, together with all the *motions* and *operations of* any, or each of them, whether in the *apprehenſive*, *appetitive*, or *executive* part. And I ſee nothing to the contrary, but that it may very well be taken in that *largeſt extent* in this place. And then the thing ſo earneſtly begged at the hand of God, is, that he would ſo frame the hearts of theſe *Romans* one towards another, as that there might be an *univerſal accord* amongſt them ſo far as was poſſible, both in their *Opinions*, *Affections*, and *Converſations*. [*Now the God of Patience and Conſolation grant you to be like-minded.*]

Rom. 12. 16.
2 Cor. 13, 11.
Phil. 2. 2, 3, 16. 4. 2.
1 Pet. 3. 8.

24. *Like-minded*, firſt in *Opinion* and Judgment. It is a thing much to be *deſired*, and by all good means to be *endeavoured*, that (according to our Churches Prayer) God would give *to all Nations unity, peace and concord*: but eſpecially that *all they that do confeſs his holy name, may* alſo *agree in the truth of his holy word*; at leaſtwiſe in the main and moſt ſubſtantial truths. *I beſeech you, brethren*, ſaith St. *Paul*, by *the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment*. That is the firſt, Like-mindedneſs in *Judgment*.

1 Cor. 1. 10.

25. *Like-minded* ſecondly in heart and *affection*. Mens *underſtandings* are not all of one *ſize* and *temper*: and even they that have the *largeſt* and the *cleareſt* underſtandings, yet *know but in part*, and are therefore ſubject to *Errors* and *Miſ-apprehenſions*. And therefore it cannot be hoped, there ſhould be ſuch a conſonancy and uniformity of *Judgment* amongſt all men, no not amongſt *wiſe* and *godly* men; but that in many things, yea, and thoſe ſometimes *of great importance*, they may and will *diſſent* one from another unto the worlds end. But then good heed would be taken, leſt by the cunning of *Satan* (who is very forward and expert to work upon ſuch advantages) *difference* in *judgment* ſhould in proceſs of time firſt, (a) *eſtrange* by little and little, and at length quite *alienate* our *Affections* one from another. It is one thing to *diſſent* from, another to be at *diſcord* with, our brethren. *Ita diſſenſi ab illo* (ſaith *Tully* concerning himſelf and *Cato*) *ut in diſjunctione ſententiæ, conjuncti tamen amicitiâ maneremus.*

1 Cor. 13. 9.

a τὸ πρὸς ἀλλήλους τοῦ ἑτεροδοξεῖν ἀλλοτριοῦντες. Naz. Orat. 25.

It

It is probable the *whole multitude* of them that believed were (but we are not ſure they were, and it is poſſible they might not be) *all of one opinion* in every point, even in thoſe firſt and primitive times: but St. *Luke* telleth us for certain, that they were all of *one heart*. Acts 4. 3.

25. *Like-minded* thirdly, in a fair and peaceable *outward converſation*. For albeit through *humane frailty*, and amid ſo many *ſcandals* as are, and muſt be in the world (ἀνένδεκτον μὴ ἐλθεῖν) there be not evermore that hearty entire affection, Luke 17. 1. that ought to be between Chriſtian men; eſpecially when they ſtand divided one from another *in opinion*: yet ſhould they all bear this mind, and ſo be at leaſt thus far *like-minded*, as to reſolve to forbear all *ſcornful* and *inſolent* ſpeeches and behaviour, of and towards one another; without *jeering*, without *cenſuring*, without *provoking*, without cauſleſs *vexing* one another, or diſturbing the publick *peace of the Church*. For the *ſervant of God muſt not ſtrive, but be gentle unto all men, and patient*. So *gentle and patient*, that he muſt ſtudy to win *them that oppoſe themſelves*; not by reviling, but *inſtructing* them: and that not in a loud and lofty ſtrain, (unleſs when there is left no other remedy;) but *firſt*, (and if that will ſerve the turn, *only*) in love and *with meekneſs*. Our converſation, where it cannot be all out ſo *free* and *familiar*, ſhould yet be *fair* and *amiable*. Gods holy *truth* we muſt ſtand for, I grant, if it be *oppoſed*, to the utmoſt of our ſtrength: neither may we betray any part thereof by our *ſilence* or *ſoftneſs*, for any mans pleaſure or diſpleaſure; where we may help it, and where the *defence* of it appeareth to be prudentially neceſſary. Yet even in that caſe ought we ſo to *maintain the truth* of God, as not to *deſpiſe the perſons* of men. We are to *follow the truth in love*: which is then beſt done, when holding us cloſe *to the truth*, we are ready yet *in love* to our brethren to do them all the *rights*, and to perform unto them all thoſe *reſpects*, which (without confirming them in their *Errors*) may any way fall due unto them. 2 Tim. 2. 24, 25. Eph. 4. 15.

27. It is a perfect and a bleſſed *Unity* when all the *three* meet together; unity of *true Doctrine*, unity of *loving Affection*, and unity of *peaceable converſation*: and this perfection ought to be both in our *Aims*, and in our *Endeavours*. But if (through our own *weakneſs*, or the *waywardneſs* of others) we cannot attain to the full perfection of the *whole*, having faithfully endeavoured it; *pulchrum eſt in ſecundis tertiiſve*, it will be ſome commendation and comfort to us, to have attained ſo much as we could. Εἰς ὃ ἐφθάσαμεν, (Phil. 3.) *Nevertheleſs whereunto we have attained, let us mind the ſame thing*. Cic. in orat. Phil. 3. 16.

28. To *quicken* us hereunto (the duty being ſo *needful*, and we withal ſo *dull*) theſe few things following would be taken into conſideration. *Conſider firſt*, that by our Chriſtian Calling we are all made up into *one myſtical body*, σύσσωμα: and that by ſuch a *real*, (though *myſterious*) *concorporation*, as that we become thereby ὁ καθ' εἷς, as all of us *members* of *Chriſt*, ſo every one of us *one anothers members*. Now the *ſympathy* and *ſupply*, that is between the members of the *natural body*, for their mutual comfort and the good of the *whole*, the Apoſtle elegantly ſetteth forth, and applieth it very fully to the *myſtical body* of the Church, in 1 *Cor.* 12. at large. It were a thing prodigiouſly unnatural, and to every mans apprehenſion the effect of a *phrenſie* at the leaſt, to ſee *one member* of the body fall a beating or tearing *another*. No! if any *one member* (be it never ſo mean and deſpicable) be in *Anguiſh*, the reſt are *ſenſible* of it. No terms of *betterneſs* are then ſtood upon, (*I am better* than thou, or I than thou;) no terms of *defiance* heard, (*I have no need* of thee, or I of thee:) But they are all ready to contribute their ſeveral *ſupplies*, according to their ſeveral *abilities* and *meaſures*, to give eaſe and relief to the *grieved part*; ἵνα μὴ ᾖ σχίσμα, as the reaſon is given at *Ver.* 25. there, that ſo there might be no rent, *no ſchiſm*, no diviſion or diſ-union of parts *in the body*. Rom. 12. 5.

Conſider ſecondly, That by our Condition we are all *fellow-brethren*, and *fellow-*

Gal. 6. 10. *fellow-ſervants* in the ſame family; of *the houſhold of faith* all: and theſe are *ob-*
1 Tim. 3. 15. *liging relations.* We ought therefore ſo to behave our ſelves *in the houſe of God,*
Gal. 4. 27. *which is the Church of the living God,* as becometh *fellow-brethren* that are de-
1 Cor. 10. 3, 4. ſcended from *the ſame Father,* and *fellow-ſervants* that live under *the ſame Ma-*
ſter. We all wear *one livery*: having all *put on Chriſt,* by ſolemn profeſſion at our
holy Baptiſm. We are fed at one Table, *eating the ſame ſpiritual meat, and drink-*
ing the ſame ſpiritual drink, in the holy Communion. Every thing that belong-
Eph. 4. 3.—6. eth to this Houſe breatheth Union. *One body, one ſpirit, one calling, one hope,*
one Lord, one Faith, one Baptiſm, one God and Father of all; as the Apoſtle urg-
eth it, *Eph.* 4. concluding thence, that therefore we ought to be *at one* among
our ſelves, *endeavouring to keep the unity of the ſpirit in the bond of peace.* Any
of us would think it a very *diſorderly houſe,* and ill governed; if coming in by
chance we ſhould find *the Children and Servants* all together by the Ears, though
but once. How much more then, if we ſhould obſerve them to be ever and anon
Gen. 45. 24. *ſnarling and quarrelling* one with another, and *beating and kicking* one another?
Gen. 13. 8. *Joſeph* thought he need ſay no more to his brethren to prevent their *falling out*
by the way in their return homeward, than to remind them of this, that they
were all *one mans children.* And *Abraham* to procure an everlaſting *Amneſty*
and utter ceſſation thenceforth of all *debate* between himſelf and his *Nephew*
Lot and their ſervants; made uſe of this one argument, as the moſt prevalent
of all other for that end, that they were *Brethren. Ecce quam bonum* (I cannot
Pſal. 133. 1. but repeat it once more) *Behold how good and joyful a thing it is, for brethren to*
dwell together in unity.

30. *Conſider thirdly,* how peace and *unity* forwardeth the work of God for *the building up* of his Church; which faction and diviſion on the other ſide ob-ſtructeth, ſo as nothing more. When all *the workmen* intend the main buſineſs, each in his place and office performing his *appointed task* with chearfulneſs and good agreement: *the work* goeth on, and *the building* gets up apace. But where one man draweth one way, and another *another* way; one will have things done after *this* faſhion, and another after *that*; when one *maketh,* and another *marreth*; now one *ſetteth up,* by and by cometh another and *plucketh all down* again, how is it poſſible, whilſt things go thus, that ever *the building* ſhould be brought to
Rom. 14. 19. any *perfection,* or *handſomneſs?* The Apoſtle well underſtood what he ſaid, when in the foregoing Chapter he joyned *Peace* and *Edification* together, τὰ τῆς εἰρήνης, τὰ τῆς οἰκοδομῆς, *Let us follow after the things that make for peace, and*
Jam. 3. 16. *things wherewith we may edifie one another.* Where the Hearts and Tongues of *the builders* are divided, the *building* will either come to nothing, or prove but a *Babel* of Confuſion. *For where envying and ſtrife is, there is confuſion, and eve-*
ry evil work. Strife, you ſee, maketh *ill work*: it *buildeth* up nothing, unleſs it be
Pſal. 122. 3. the walls of *Babel.* It is *peace* and *concord* that *buildeth* up the walls of *Jeruſa-*
lem: which, as it hath its name from *Peace,* ſo hath it its beauty alſo and perfecti-
on from *Peace.* And then, but not before, ſhall *Jeruſalem be built as a City that*
Livi. *is at unity in it ſelf*; when they that *build Jeruſalem* are *at unity* firſt among them-
ſelves.

31. *Conſider fourthly,* what heartning is given, and what advantage to *the Enemy* abroad, whilſt there are fractions and diſtractions at home. *Per diſcordi-*
Gild. de excid. Brit. *as civiles externi tollunt animos,* ſaid the Hiſtorian once of *old Rome.* And it was the complaint of our Countrey-man *Gildas,* uttered long ſince with much grief concerning the ſtate of *this Iſland,* then embroiled in Civil Wars; *Fortis ad civilia bella, infirma ad retundenda hoſtium tela.* That by how much more her valour and ſtrength was ſpent upon *her ſelf,* in the managing of inteſtine and *domeſtick broils*: the more ſhe laid her ſelf open to the incurſions and out-rages of *forreign Enemies.* The common Enemies to the truth of *Religion,* are chiefly *Atheiſm* and *Superſtition: Atheiſm* oppoſing it in *the fore-front,* and *Superſtiti-*

on

on on *both hands*. If either of which at any time get ground of us, (as whilſt we wrangle, God knoweth what they may do:) we may thank our own *contentions* for it moſt. We may cheriſh cauſleſs *jealouſies*, and frame *chimera's* of other matters and cauſes out of our *fancies* or *fears*. But the very truth is, there is no ſuch *ſcandal* to enemies of all ſorts, as are our *home differences*, and chiefly thoſe (which make it the ſadder buſineſs) that are about *indifferent things*. Alas, whereto ſerveth all this ado about *geſtures*, and *veſtures*, and other outward *rites*, and *formalities*: that for ſuch things as theſe are (things in their own nature *indifferent*, and never intended to be otherwiſe *impoſed*, than as matters of *circumſtance* and order) men ſhould clamour againſt *the times*, deſert their *miniſterial functions* and charges, fly out of their own Country as out of *Babylon*, ſtand at open defiance againſt *lawful authority*, and ſharpen their wits, and tongues, and pens, with ſo much *petulancy* (that I ſay not *virulency*) as ſome have done, to maintain their ſtiffneſs and obſtinacy therein? I ſay, whereto ſerveth all this, but to give *ſcandal* to the Enemies of our *Church* and *Religion*?

32. *Scandal* firſt, to the *Atheiſt*. Who till all men be of *one Religion*, and agreed in every point thereof too, (which I doubt will never be whilſt the world laſteth:) thinketh it the *beſt wiſdom* to be of *none*; and maketh it his *beſt paſtime* to jeer at all. *Great ſcandal* alſo ſecondly to *the Romaniſt*. Who is not a little confirmed in his opinion of *the Catholickneſs of the Roman Faith*; when he heareth ſo many of the things, which have been, and ſtill are retained in the *Church of England* in common with *the Church of Rome*, as they were tranſmitted both to them and us in a continued line of Succeſſion, from our godly and *Orthodox forefathers*, who lived in the Ages next after *Chriſt and his Apoſtles*; to be now inveighed againſt and decryed as *Popiſh and Superſtitious*. And when he ſeeth men pretending to *piety*, *purity*, and *reformation* more than others, not contenting themſelves with thoſe juſt exceptions, that had been formerly taken by *the Church of England*, and her *regular* children, againſt ſome erroneous *Doctrines* and forms of *worſhip* taught and practiſed in *the Church of Rome*, and endeavoured to be unduly and by her *ſole Authority* impoſed upon *other Churches*; to be ſo far tranſported with *a ſpirit of Contradiction*, as that they care not, ſo as they may but run far enough *from Rome*, whither or how far they run, although they ſhould run themſelves (as too oft they do) quite beyond the bounds of *Truth*, *Allegiance*, common *reaſon*, and even common *humanity* too.

33. But eſpecially and thirdly, *great ſcandal* to thoſe of *the ſeparation*. Who muſt needs think very jollily of themſelves, and their own *ſingular way*, when they ſhall find thoſe very *grounds*, whereon they have raiſed their *Schiſm*, to be ſo ſtoutly pleaded for by ſome, who are yet content to hold a kind of *communion* with us. Truly I could wiſh it were ſufficiently conſidered by thoſe whom it ſo nearly concerneth: (for my own part, I muſt confeſs, I could never be able to comprehend it) with what ſatisfaction to *the conſcience* any man can hold *thoſe principles*, without the maintenance whereof there can be nothing colourably pretended for *inconformity* in point of *Ceremony* and *Church-government*; and yet not admit of *ſuch concluſions* naturally iſſuing thence, as will neceſſarily enforce an utter *ſeparation*. *Væ mundo*, ſaith our Saviour, *Woe unto the world be-* Mat. 18. 7.
cauſe of offences. It is one of the great *trials*, wherewith it is the good pleaſure of God to exerciſe *the faith* and *patience* of his ſervants whilſt they live on the earth; that there will be *diviſions* and *offences*: and they muſt abide it. But *væ homini* though: without repentance *wo to the man* by whom the occaſion cometh. Much have they to anſwer for the while, that cannot keep themſelves *quiet*, when they ought and might; but by reſtleſs provocations *trouble* both themſelves and others: to the great prejudice and grief of *their brethren*, but advantage and rejoycing of *the common Enemy*.

34. Thus much for *the Thing* it ſelf, *Like-mindedneſs*: The conditions or *Qualifications* follow. The former whereof concerneth *the Perſons*: ἐν ἀλλήλοις [*one toward another.*] It noteth ſuch an agreement, as is both *Univerſal*, and *Mutual*. Univerſal firſt. I doubt not, but in the then *Roman Church*, at the time when this Epiſtle was written, *the ſtrong* agreed well enough among themſelves, and were all *alike-minded*, and ſo *the weak* among themſelves, all *alike-minded* too. They all minded to *deſpiſe* theſe: theſe all minded to *judg* them. But that *agreement* was with thoſe only of their *own party*; and ſo *a partial agreement*: which tended rather to the holding up of *a Faction*, than to the making up of *an Union*. It was *an Univerſal agreement* the Apoſtle deſired and prayed for: that *the ſtrong* would be more *compaſſionate* to the Weak, and *the weak* more *charitable* toward the Strong; both *Weak* and *Strong* more *patient* and *moderate*, and more reſpective either of other in all brotherly *mutual condeſcenſions*.

a πᾶσι πάντα συνηχορεῶν ἐπιμως, ὥσπερ ἑνὸς τοῦ συμβεβιωκότος. Naz. orat. 14.

35. It is our fault too moſt an end. We are *partial* to thoſe on that (a) ſide we take to, beyond all reaſon: ready to *juſtifie* thoſe enterpriſes of theirs that look very *ſuſpiciouſly*, and to *excuſe*, or at leaſt to *extenuate* their moſt *palpable exceſſes*; and as ready on the other ſide to *miſconſtrue* the moſt juſtifiable actions of *the adverſe part*, but to *aggravate* to the utmoſt their ſmalleſt and moſt pardonable *aberrations*. Thus do we ſometimes both at once (either of which alone is *an abomination* to the Lord) *juſtifie the guilty, and condemn the innocent*. Whilſt *partial affections* corrupt our *judgments*, and will not ſuffer us to look upon *the actions* of our brethren with an equal and indifferent eye. But let us beware of it by all means: for ſo long as we give our ſelves to be carried away with *partialities* and *prejudices*, we ſhall never rightly perform our *duties* either to God or man. That therefore *the agreement* may be as it ought to be: we muſt reſolve to be *patient* (not towards ſome, but) *towards all men*, 1 Theſ. 5. to be *gentle* (not unto ſome, but) *unto all men*, 2 Tim. 2. to ſhew *all meekneſs* (not to ſome, but) *to all men*, Titus. 3. 2. The Concord ſhould be *Univerſal*.

Prov. 17. 15

1 Theſ. 5. 24.

2 Tim. 2. 24.

Tit. 3. 2.

a Αλλ' ἴτε νῦν ταὐτ' ἐπιθείξομεν ἀλλήλοισι, Σοὶ μὲν ἐγώ, σὺ δ' ἐμοί. Homer. Iliad. Δ.

——*id manticæ quod in tergo.*

36. It ſhould likewiſe be *Mutual*, Ἐν ἀλλήλοις importeth that alſo: (a) *either part* being ready for charity ſake to *contemperate* and *accomodate* themſelves to *other*, ſo far as reaſon requireth. But herein alſo, as in the former, mens corrupt *partiality* bewrayeth it ſelf extremely. *The ſtrong Romans* like enough could diſcern *a cenſorious ſpirit* in the weaker ones: and *the weak ones* perhaps as eaſily *a diſdainful ſpirit* in them. But neither of both (it is to be doubted) were willing enough to look into the *other end of the wallet*, and to examine throughly their *own ſpirits*. We uſe to ſay, *If every man would mend one, all would be well.* Yea, would? How cometh it to to paſs then that all hath not been *well* even long ago? For where is the man, that is not ready to *mend one*? *One*, ſaid I? Yea, *ten*; yea, *a hundred!* why, here it is: every man would be *mending one*, but not *the right one*. He would be *mending his brother*: but he will not *mend himſelf*. *Ut nemo in ſeſe tentat deſcendere!* O ſaith *the ſtrong*, we ſhould ſoon agree; but that he is ſo *cenſorious*: and yet himſelf *flouteth* as freely as ever he did. We ſhould hit it very well ſaith *the weak*, were not he ſo *ſcornful*; and himſelf *judgeth* as deeply as ever he did. Oh the *falſeneſs* and *hypocriſie* of mens hearts blinded with *ſelf-love!* how it abuſeth them with *ſtrong deluſions*, and ſo filleth the world with *diviſions* and *offences!*

Luke 19. 41 —— 42.

37. For this our bleſſed Saviour, who hath beſt diſcovered the *malady*, hath alſo preſcribed the beſt *remedy*. The *Diſeaſe* is *Hypocriſie*. The *Symptoms* are: *One*, to be *cat-eyed outward*; in readily eſpying ſomewhat (the ſmalleſt *mote* cannot eſcape) in *a brothers eye*: *another*, to be *bat-eyed inward*; in not perceiving (be it never ſo great) *a beam* in a mans *own eye*: *a third*, a forwardneſs to *be tampering* with his *brothers eye*, and offering his ſervice to help him out

out with *the mote* there, before he think a thought of doing any thing towards the clearing of his *own eye*. The *Remedy* is, to begin at home: do but put the things into their *right order*, and the buſineſs is done. *Tu converſus; confirma fratres.* Strengthen thy Brethren what thou canſt: it is a good office, and would not be neglected. But there is ſomething *more needful* to be done *than that*; and to be done firſt and *before that*; and which if it be firſt done, thou wilt be able to do that much the better *(then ſhalt thou ſee clearly)* and that is to *reform thy ſelf*: be ſure firſt thy ſelf *be converted*, and then in Gods name deal with thy *weak Brother* as thou ſeeſt cauſe, and *ſtrengthen* him. —22. 33. —τότε διαβλέψεις. Luke 6. 42.

38. Let them that are ſo forward to cenſure the actions of *others*, eſpecially of their *Superiors*, and are ever and anon complaining how ill things are carried *above*; but never take notice of their own *frauds*, and *oppreſſions*, and *ſacriledges*, and *inſolencies*, and *peeviſhneſſes*, and other enormities: let them turn their eye *homeward* another while, obſerve how their own *pulſes beat*, and go learn what that is, *Thou hypocrite, caſt out firſt the beam out of thine own eye.* We deal not like *Chriſtians*, no nor like *reaſonable* men, if we expect all men ſhould come to *our bent* in every thing; and we our ſelves not relent from our own *ſtiffneſs* in the leaſt matter for their ſakes. Believe it, we ſhall never grow to *Chriſtian Unanimity* in any tolerable meaſure, ſo long as every man ſeeks but to *pleaſe himſelf* only, in following his own liking; and is not deſirous withal (according to our Apoſtles exhortation, *ver.* 2.) to *pleaſe his neighbour* alſo, by *condeſcending* to his deſires, where it may be *for his good*, in any thing that is not either *unlawful*, or *unreaſonable*. The inclinations to *agreement* ſhould be *mutual*, that ſo we might be *like-minded* ἐις ἀλλήλους. Luke 6. 42.

39. And then all this muſt be κατὰ Χριςὸν; which is the other *qualification* in the Text, and now only remaineth to be ſpoken of: *According to Chriſt Jeſus.* Which laſt clauſe is capable of *a double interpretation*, pertinent to the ſcope of *the Text*, and uſeful for our direction in point of *practice*, both; and therefore neither of both to be rejected. Some underſtand it, as *a Limitation* of that *Unity*, which was prayed for in the former words: and not unfitly. For leſt it ſhould be conceived, that all the Apoſtle deſired in their behalf was, that they ſhould be *like-minded one towards another*: howſoever he might intend by the addition of this clauſe to ſhew, that it was not ſuch *an Unity* as he deſired, unleſs it were according to *Truth* and *Godlineſs* in Chriſt Jeſus. There may be *an agreement in falſo*; when men hold together for the maintenance of one and the ſame *Common Error*: Such as is the agreement of *Hereticks*, of *Schiſmaticks*, of *Sectaries*, among themſelves. And there may be *an agreement in malo*; when men combine together in a confederacy for the compaſſing of ſome *miſchievous deſign*: as did thoſe *forty and odd*, that bound themſelves with a curſe *to deſtroy Paul.* Such is the agreement of (a) *Thieves*, of *Cheaters*, of *Rebels*, among themſelves. Such (b) *agreements* as theſe, no man *ought* to pray for: indeed no man *need* to pray for. The wiſdom of *the fleſh*, and cunning of *the Devil*, will bring men on faſt enough to thoſe curſed *agreements*, without which *he* and *his* know well enough *his Kingdom cannot ſtand.* "The ſervants of God have rather bent themſelves evermore by their *prayers* and *endeavours*, to diſſolve *the glue*, and to break *the confederacies* of the ungodly. *Deſtroy their tongues, O Lord, and divide them*, is holy *Davids* prayer, *Pſal.* 55. And St. *Paul*, when he ſtood before the *Sanhedrim* at *Jeruſalem*, to take off his malicious accuſers the better, perceiving both *the Judges* and *by-ſtanders* to be of two different factions, ſome *Phariſees*, who believed a Reſurrection, and other ſome *Sadducees*, who denied it; did very wiſely to caſt a bone among them: When by proclaiming himſelf *a Phariſee*, and profeſſing his belief of *the Reſurrection*, he raiſed ſuch *a diſſention* between *the two factions*, that the whole *multitude* was *divided*; inſomuch as the chief Captain was fain to uſe force to get *Paul* Acts 23. 12. —13. a— λησὰς μὴ εἰςιωδέεν ἐς κακίὴν συνέδησιν ἢ κλοπῆς κοινωνὸς, ἢ σάσεως συνώμυτας. b—*deliſta fuêre Nexus amicitiæ.* Claud. li. 2. in Ruffin. Mat. 12. 26. Pſal. 55. 9. Acts 23. 6. —7. —10.

34. Thus much for *the Thing* it ſelf, *Like-mindedneſs*: The conditions or *Qualifications* follow. The former whereof concerneth *the Perſons*: ἐν ἀλλήλοις [*one toward another.*] It noteth ſuch an agreement, as is both *Univerſal*, and *Mutual*. Univerſal firſt. I doubt not, but in the then *Roman Church*, at the time when this Epiſtle was written, *the ſtrong* agreed well enough among themſelves, and were all *alike-minded*, and ſo *the weak* among themſelves, all *alike-minded* too. They all minded to *deſpiſe* theſe: theſe all minded to *judg* them. But that *agreement* was with thoſe only of their *own party*; and ſo *a partial agreement*: which tended rather to the holding up of *a Faction*, than to the making up of *an Union*. It was *an Univerſal agreement* the Apoſtle deſired and prayed for: that *the ſtrong* would be more *compaſſionate* to the Weak, and *the weak* more *charitable* toward the Strong; both *Weak* and *Strong* more *patient* and *moderate*, and more reſpective either of other in all brotherly *mutual condeſcenſions*.

a πᾶσι πάντα συνηνεχέναι ἐπιμως, ὥσπερ ἑνὸς τοῦ συμβαίνειν. Naz. orat. 14.

35. It is our fault too moſt an end. We are *partial* to thoſe on that (*a*) ſide we take to, beyond all reaſon: ready to *juſtifie* thoſe enterpriſes of theirs that look very *ſuſpiciouſly*, and to *excuſe*, or at leaſt to *extenuate* their moſt *palpable exceſſes*; and as ready on the other ſide to *miſconſtrue* the moſt juſtifiable actions of *the adverſe part*, but to *aggravate* to the utmoſt their ſmalleſt and moſt pardonable *aberrations*. Thus do we ſometimes both at once (either of which alone is *an abomination* to the Lord) *juſtifie the guilty, and condemn the innocent*. Whilſt *partial affections* corrupt our *judgments*, and will not ſuffer us to look upon *the actions* of our brethren with an equal and indifferent eye. But let us beware of it by all means: for ſo long as we give our ſelves to be carried away with *partialities* and *prejudices*, we ſhall never rightly perform our *duties* either to God or man. That therefore *the agreement* may be as it ought to be: we muſt reſolve to be *patient* (not towards ſome, but) *towards all men*, 1 Theſ. 5. to be *gentle* (not unto ſome, but) *unto all men*, 2 Tim. 2. to ſhew *all meekneſs* (not to ſome, but) *to all men*, Titus. 3. 2. The Concord ſhould be *Univerſal*.

Prov. 17. 15

1 Theſ. 5. 24.

2 Tim. 2. 24.

Tit. 3. 2.

a Αλλ' ἴσπι μὴ ταῦτ' ἔστ' ἐξομεν ἀλλήλοισι, Σοὶ μὲν ἐγώ, σὺ δ' ἐμοί. Homer. Iliad. δ.

——*id manticæ quod in tergo.*

36. It ſhould likewiſe be *Mutual*, Ἐν ἀλλήλοις importeth that alſo: (*a*) *either part* being ready for charity ſake to *contemperate* and *accomodate* themſelves to *other*, ſo far as reaſon requireth. But herein alſo, as in the former, mens corrupt *partiality* bewrayeth it ſelf extremely. *The ſtrong Romans* like enough could diſcern *a cenſorious ſpirit* in the weaker ones: and *the weak ones* perhaps as eaſily *a diſdainful ſpirit* in them. But neither of both (it is to be doubted) were willing enough to look into the *other end of the wallet*, and to examine throughly their *own ſpirits*. We uſe to ſay, *If every man would mend one, all would be well.* Yea, would? How cometh it to to paſs then that all hath not been *well* even long ago? For where is the man, that is not ready to *mend one*? *One*, ſaid I? Yea, *ten*; yea, *a hundred!* why, here it is: every man would be *mending one*, but not *the right one*. He would be *mending his brother*: but he will not *mend himſelf*. *Ut nemo in ſeſe tentat deſcendere!* O ſaith *the ſtrong*, we ſhould ſoon agree; but that he is ſo *cenſorious*: and yet himſelf *ſtouteth* as freely as ever he did. We ſhould hit it very well ſaith *the weak*, were not he ſo *ſcornful*; and himſelf *judgeth* as deeply as ever he did. Oh the *falſeneſs* and *hypocriſie* of mens hearts blinded with *ſelf-love!* how it abuſeth them with *ſtrong deluſions*, and ſo filleth the world with *diviſions* and *offences!*

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Luke 15. 41 —— 42.

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"from amid the uproar, and to *carry him away*: by which means all their in-
"tended proceedings againſt him were ſtopt for that time.

40. But *the Unity* that is to be prayed for, and to be laboured for in the *Chriſtian Church*, is a *Chriſtian Unity*: that is to ſay, a happy concord in walking lovingly together in the ſame path of *Truth* and *Godlineſs*. The word of Chriſt is *the word of truth*: and the myſtery of Chriſt, *the myſtery of Godlineſs*. Whatſoever therefore is contrary to either of theſe (*Truth*, or *Godlineſs*) cannot be κατὰ χριστὸν, *according to Chriſt*; but rather altogether againſt him. Here then we have our bounds ſet us: our *Ne plus ultrà*, beyond which if we paſs, we tranſgreſs and are exorbitant. Alas for us the while, when even our *good deſires* may deceive us, if they be *inordinate*, and the love of ſo lovely a thing, as *Peace* is, miſ-lead us. The more need have we to look narrowly to our treadings, leſt *the Tempter* ſhould have laid a ſnare for us in a way wherein we ſuſpected it not, and ſo ſurpriſe us ere we be aware. *Uſque ad aras*: The *Altar-ſtone* that is the *meer-ſtone*. All bonds of *friendſhip*, all *offices of neighbourhood*, muſt give way, when *the honour* of God and his *truth* lie at the ſtake. If *peace* will be had upon *fair terms*, or indeed upon *any terms* (*ſalvis veritate & pietate*) without impeachment of either of theſe; it ought to be embraced. But if it will not come but upon harder conditions; better let it go: A man may buy *Gold* too dear. *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.* The gender of the article there ſheweth the meaning: not ἧς χωρὶς, *without which peace*; but ἣν χωρὶς *without which holineſs* no man ſhall ſee the Lord. *Without peace* ſome man may, having faithfully *endeavoured* it, though he cannot obtain it, (that is not his fault:) but *without holineſs* (which if any man want, it is through his own fault only) no man ſhall *ſee the Lord.* Our *like-mindedneſs* then muſt be *according to Chriſt Jeſus* in this firſt ſence; that is, ſo far forth as may ſtand with *Chriſtian truth* and *godlineſs*.

Col. 1. 5. 1 Tim. 3. 16. Heb. 12. 14.

41. But very many *Expoſitors* do rather underſtand the phraſe in another ſence. *According to Chriſt*; that is, according to *the example of Chriſt*: which ſeemeth to have been the judgment of our laſt *Tranſlators*, who have therefore ſo put it into the *margent* of our Bibles. *His Example* the Apoſtle had reſerved unto the laſt place, as one of the weightieſt and moſt effectual *arguments* in this buſineſs: producing it a little *before the Text*, and repeating it again a little *after the Text*. So as *this prayer* may ſeem (according to this interpretation) to be an illuſtration of that *argument* which was drawn from *Chriſts Example*: as if he had ſaid, Chriſt ſought not *himſelf*, but *us*. He laid aſide his own *glory*, deveſted himſelf of *Majeſty* and Excellency, that he might *condeſcend* to our *baſeneſs*, and bear our *infirmities*: he did not *deſpiſe* us, but *received* us with all meekneſs and compaſſion. Let not us therefore ſeek every man to *pleaſe himſelf*, in going his *own way*, and ſetting up his *own will*; neither let us *deſpiſe* any mans weakneſs, but rather, treading in the ſteps of our bleſſed *Lord Jeſus*, *let every one* of us ſtrive *to pleaſe his neighbour for his good unto edification*; bearing with *the infirmities* of our weaker brethren, and *receiving one another* into our inwardeſt boſoms and bowels, *even as Chriſt alſo received us to the Glory of God.*

Verſ. 3. —7. —7. —1. —2. —1. —7.

42. If *the examples* of *the ſervants* of Chriſt ought not to be lightly ſet by, how much more ought *the Example* of the *Maſter* himſelf to ſway with every *Good Chriſtian*? In 1 *Cor.* 10. St. *Paul* having delivered *an exhortation* in general, the ſame in effect with that we are now in hand withal, *ver.* 24. *Let no man ſeek his own, but every man anothers wealth*:) he doth after propoſe to their imitation in that point, *his own* particular practice and example in *the laſt verſe* of the Chapter, [*Even as I pleaſe all men in all things*, ſaith he, *not ſeeking mine own profit, but the profit of many, that they might be ſaved*:] But then, leſt he might be thought to cry up *himſelf*, and that he might know how unſafe a thing it were

were to reſt barely upon *his*, or any *other mans example*: in the very next following words, the firſt words of *the next Chapter*. He leadeth them higher, and to *a more perfect example*, even that of Chriſt, [*Be ye followers of me*, ſaith he, *as I alſo am of Chriſt.*] As if he had ſaid, Although *my example*, who am as nothing, be little conſiderable in it ſelf: yet wherein *my example* is guided by *the example of Chriſt*, you may not deſpiſe it. The *original record* only is authentical, and not the *tranſcript*: yet may a *tranſcript* be creditable, when it is ſigned and atteſted with a *Concordat cum originali* under the hand of a *publick Notary*, or other ſworn Officer: I do not therefore lay mine own example *upon you*, as a *Rule*; I only ſet it *before you*, as a help or *Encouragement*: that you may the more chearfully follow the *Example of Chriſt*, when you ſhall ſee *men ſubject, to the ſame ſinful infirmities* with your ſelves, by the grace of God to have done the ſame before you. *My example* only ſheweth the thing to be *feaſible*: it is *Chriſts Example* only that can render it *warrantable*. *Be ye* therefore *followers of me, even as I alſo am of Chriſt.*

43. Here juſt occaſion is offered me (but I may not take it, becauſe of the time) *firſt* and more generally of a very profitable *Enquiry*, in what things, and how far forth we are aſtricted to follow *the Example of Chriſt*. And then *ſecondly*, and more particularly, what eſpecial directions to take from *his Example*, for the ordering of our carriage towards *our brethren*, in order to the more ready attaining to this Chriſtian unanimity and *like-mindedneſs one towards another*, of which we have hitherto ſpoken. But I remit you over for both, to what our Apoſtle hath written, *Phil.* 2. in the whole fore-part of the Chapter. The whole paſſage is very well worthy the pondering: and *his diſcourſe* therein may ſerve as a *Commentary* upon a good part of *this Text*. I therefore commend it to your *private meditation*; and you, and what you have heard, to the good *bleſſing* of Almighty God: and that with St. *Pauls* votive *prayer* or *benediction* here; (for I know not where to fetch a better.)

Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus. That you may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. To whom, *&c.*

AD

AD AULAM.

The Ninth Sermon.

BERWICK, July 16. 1639.

1 Tim. 3. 16.

And without all Controverſie great is the Myſtery of Godlineſs.

1. THe *Ordination* of Biſhops, Prieſts and Deacons, being one of the principal acts of the *Epiſcopal power*: our Apoſtle therefore inſtructeth *Timothy* (whom he had ordained *(a) Biſhop of Epheſus*, the famous Metropolis of that part of *Aſia*) ſomewhat fully, what he was to do in that ſo weighty an affair. What manner of *perſons* and how qualified he ſhould aſſume *in partem curæ*, to aſſiſt him in his *Paſtoral charge*, for the ſervice of *Gods Church*, and the propagation of *the Goſpel*. Which having done at large from the beginning of *the Chapter* unto the end of *ver.* 13. he rendreth a reaſon at *verſ.* 14. why he had inſiſted ſo long upon that argument: even, leſt *the Church of God* (in his abſence) ſhould be deſtitute of ſufficient help for the work of *the Goſpel*. At *Epheſus* the hand of God *had opened a wide door* (1 *Cor*, 16.) but withal *Satan* (as his manner is) had ſtirred up *many adverſaries*: and ſome of them very *mild* ones, more like ſavage *beaſts* than men: θηριομάχησα is the word for it, 1 *Cor.* 15. It was at *Epheſus*, that he *fought with beaſts* in the ſhape of men. Witneſs *Demetrius* the Silver-ſmith; and that *Bellua multorum capitum*, the mad giddy multitude in a tumultuous aſſembly, all in an uproar, and no man well wiſt for what, *Acts* 19. Here was work enough to be done. *The door* muſt be held open, to *let converts in*: but it muſt be well mann'd and maintain'd too, *to keep adverſaries out*. All this not to be done, but with many hands: *The harveſt* being great, the *labourers* had not need be few.

a See Hieron. in Catal. Cap. 11. Euſeb. 3. hiſt. Eccl. cap. 4. Concil. Chalced. Act. 11.

1 Cor. 16. 9.

1 Cor. 15. 32

Acts 19. 32.

2. The only thing, that might perhaps make *Timothy* put off *Ordination* ſomewhat the longer, might be the expectation of *the Apoſtles* coming; to whom he might think fit to reſerve that honour: as to one able (by reaſon of his *Apoſtolick ſpirit*) to make choice of *meet perſons* for the *Churches* ſervice with better certainty

Ver. 14. and chap. 4. 13.

certainty than himſelf could do. The Apoſtle therefore telleth him for that, That true it is, he had *an earneſt deſire* of a long time, and ſtill had *a full purpoſe* (if God would) to be with him *ere long*: Yet becauſe of the uncertainty of *future events*; that was not a thing for him to rely upon ſo, as in expectance thereof to *delay* the doing of any ſervice needful for *the Church* of Chriſt. For who could tell how it might pleaſe God to *diſpoſe* of him? Or whether the neceſſities of *other Churches* might not require his perſonal *preſence* and *pains* rather elſewhere? He would not therefore he ſhould *ſtay* for him: but go in hand with it himſelf with all convenient *care* and *ſpeed*. All this appeareth in the two verſes next before the Text; [*Theſe things I wrote unto thee, hoping to come unto thee ſhortly. But if I tarry long, that yet thou maiſt know how to behave thy ſelf in the houſe of God, which is the Church of the living God, the pillar and ground of Truth.*]

3. This ſeemeth to be *the Scope* and *Contexture* of the whole foregoing part of *the Chapter*, and then immediately fall in the words of *the Text* [*And without all controverſie, great is the myſtery of Godlineſs*, &c.] Which ſeem to have but a very ſlender *dependance* upon the foregoing *diſcourſe*: and indeed no more they have. For the Apoſtle having in the end of the *fifteenth verſe* (and that but incidentally neither) mentioned the word *Truth*: he thereupon taketh occaſion in this *ſixteenth verſe*, a little and briefly to touch upon the Nature and Subſtance of that holy *Truth*. The whole verſe containeth *Evangelii Encomium, & Compendium*: A brief deſcription of *the Nature* in the former part, and a brief ſummary of *the Doctrine of the Goſpel* in ſome remarkable heads thereof in the latter part of the verſe.

4. With that latter I ſhall not now meddle. In that former part, we may obſerve *Quid*, *Quantum*, and *Quale*. Firſt, *Quid*: what is Chriſtianity? Μυſήριον, It is a *myſtery*. But there are *greater*, and there are *leſſer Myſteries*: *Quantum* therefore? Of the bigger ſort ſure. Μυſήριον μέγα, *a great Myſtery*: ὁμολογουμένως μέγα by all confeſſions, and without all contradiction or controverſie *Great*. But *the greater* the worſe, if it be not *good* as well as *great*. *Quale* therefore? What a kind of Myſtery is it? Μυſήριον εὐσεβείας, It is a myſtery *of Piety or Godlineſs*. CHRISTIANITY IS THE GREAT MYSTERY OF GODLINESS: That is *the Tota*. Now to *the Parts*: and firſt of the *Quid*; The Goſpel *a Myſtery*. But then firſt: What is a *Myſtery*? For the *Quid Nominis*: and then, why the Goſpel *a Myſtery*? For the *Quid Rei*. The *Word* firſt, then the *Thing*.

a V. *Caſaubon. exercit.* 16. 43. *Martin. Lexic. philol. verb. Myſterium.*

5. For *the Word* Μυſήριον, I find ſundry conceits ready collected to my hand by (*a*) learned men, out of the writings of *the Greek Fathers*, and out of the Commentaries of *Grammarians* and *Criticks*, both ancient and modern: whereof I ſpare the recital, becauſe it would neither much conduce to my preſent purpoſe, nor profit the preſent Auditory. The word is clearly of *a Greek Original*: from μύω, or μύζω, to ſhut the eye or mouth. Of all the *myſterious rites* uſed among the Heathens the *Eleuſinia ſacra* were the moſt ceremonious and *myſterious*: inſomuch as that, when in their Writings, the word Μυſήρια is uſed by it ſelf, without any farther ſpecification, it is ordinarily conceived to be meant of thoſe *Eleuſinian myſteries*. Theſe none might be *preſent* at, but they that were ſolemnly *initiated* thereunto: who upon their firſt admiſſion (which yet was but to the outer and *leſſer myſteries*) were called μύσαι. And if after a ſufficient time of *probation* (a twelve-month was the leaſt) they were adjudged meet to be admitted to *the greater* and more ſecret *myſteries*, they were then called ἐπόπται: Whereto there ſeemeth to be ſome (*b*) *alluſion* (as there is frequently to ſundry other cuſtoms and uſages of *the Heathens*) even in the holy *Scriptures* themſelves. But whether they were admitted to their *leſſer* or the *greater myſteries*, ſtrait order was evermore taken with them, by *Oaths*, *Penalties*, and otherwiſe,

b —ἀλλ' ἐπόπται γενηθέντες. 2 Pet. 1. 16.

wiſe, as ſtrong as could be deviſed; that they ſhould by no means *reveal* any of the paſſages or *rites* thereunto belonging, to thoſe that were ἀμύητοι, and *not initiated*: whom in that reſpect they counted *prophane*. To do otherwiſe, was reputed ſo heinous a crime, that nothing could be imagined in their ſuperſtition more *irreligious* and *piacular* than that.

Quis Cereris ritus audet vulgare profanis? Hor. 3. Carm. 2.

He knew not where to find a man, that durſt preſume ſo to do. *Vetabo qui Cereris ſacrum vulgârit arcanæ, ſub iiſdem Sit trabibus* —— He would be loth to lodge under the ſame *roof*, or to put to Sea in the ſame *veſſel*, with him that were guilty of ſuch an high provocation, as the divulging abroad of the *ſacred myſteries*: leſt ſome vengeance from the offended Deities ſhould overtake *them* for their impiety (and *him* for company) to their deſtruction. It was in very deed *the Devils* cunning, one of *the depths of Satan*, and one of the moſt advantageous *myſteries* of his arts, by that *ſecrecy* to hold up a reverent and religious Eſteem of *thoſe myſteries*, which were ſo replete with all *filthy* and *impious* abominations: that, if they ſhould have been made known to the world, it muſt needs have expoſed their *whole religion* to *the contempt* of the vulgar, and to *the deteſtation* of the wiſer ſort.

6. Such, and no better, were thoſe *myſteria ſacra* among *the Heathens*: whence the word *Myſtery* had its birth and riſe. Both *the Name* and *Thing*, being ſo vilely *abuſed* by them: it yet pleaſed the holy Spirit of God to make choice of that *Word*, whereby uſually in *the New Teſtament* to expreſs that holy *Doctrine of Truth and Salvation*, which is revealed to us in *the Goſpel* of grace. By the warrant of whoſe example, *the ancient Church*, both *Greek* and *Latin*, took the Liberty (as what hindereth but they might?) to make uſe of ſundry *words* and *phraſes*, fetcht from the very dregs of *Paganiſm*, for the better explication of ſundry points of *the Chriſtian Faith*; and to ſignifie their notions of ſundry things of *Eccleſiaſtical uſage* to the people. The *Greek Church* hath conſtantly uſed this word Μυστήριον, a Heatheniſh ſuperſtitious word; and *the Latin Church* in like manner the word *Sacramentum*, a Heathen military word, to ſignifie thereby *the holy Sacraments* of the Chriſtian Church. I note it the rather; and I have therefore ſtood upon it a little longer than was otherwiſe needful: to let you know, that the godly and learned *Chriſtians* of thoſe *Primitive* times, were not ſo fondly ſhy and ſcrupulous (as ſome of ours are) as to boggle at, much leſs ſo raſhly *ſupercilious* (I might ſay, and *ſuperſtitious* too) as to cry down and condemn for *evil*, and even *eo nomine* utterly *unlawful*, the uſe of all ſuch whether *names* or *things*, as were *invented*, or have been *abuſed*, by *Heathens* or *Idolaters*.

7. But this by the way. I return to the word Μυστήριον. Which, being rarely found in the *Greek verſion* of the *Old Teſtament*, (indeed not at all, ſo far as my ſearch ſerveth me, ſave only ſome few times in *Daniel*) is frequently uſed in *the New*: and that for the moſt part to ſignifie (for now I come to the *Quid Rei*) either the whole *Doctrine of the Goſpel*, or ſome ſpecial branches thereof, or *the diſpenſations of Gods providence* for the time or manner of revealing it. *To you it is given to know the myſteries of the Kingdom of God*, Mat. 13. *We ſpeak the wiſdom of God in a myſtery*, 1 Cor. 2. So the Goſpel is called *the myſtery of Chriſt*, Col. 4. *myſtery of Faith* in this Chapter at the ninth verſe; and here in the Text, *The myſtery of Godlineſs*. Dan. 2. 18. & 4. 9. Mat. 13. 11. 1 Cor. 2. 7. Col. 4. 3.

8. But why *a Myſtery*? That I ſhall now ſhew you. *Firſt*, when we ſee ſomething, *good* or bad, *done* plainly before our eyes, yet cannot imagine *to what end* or purpoſe it ſhould tend, nor can gueſs what ſhould be *the deſign* or *intention* of the doer: that we uſe to call *a Myſtery*. The Counſels of Princes and affairs

Arcana Imperii.

of State (*Ragione di ſtato*, as the Italians call it) when they are purpoſely carried in a cloud of *ſecrecy*, that *the reaſons* and *ends* of their actions may be hidden from the eyes of men, are therefore called the *Myſtery of ſtate*: and upon the ſame ground ſundry *manual crafts* are called *Myſteries*: for that there belong to the exerciſe of them ſome *ſecrets*, which they that have not been trained up therein cannot ſo well *underſtand*, and they that have been trained up therein, could like well that none but themſelves ſhould *underſtand*. In a worſer ſence alſo it is not ſeldom uſed. If ſome crafty Companion, with whom we have had little dealings formerly, ſhould begin of a ſudden to apply himſelf to us in a more than ordinary manner, with great ſhews and proffers of kindneſs, and we know no particular reaſon why he ſhould ſo do: we preſently conclude in our thoughts, that ſure there is ſome *myſtery* or other in it; that is, that he hath ſome *ſecret ends*, ſome *deſign* upon us, which we underſtand not. *Joſephus* writing of *Antipater* the Son of *Herod*, who was a moſt wicked miſchievous perſon, but withal *a notable diſſembler*; very cunning and cloſe, and one that could carry matters marvellous ſmoothly and fairly to the outward appearance, ſo that the moſt *intelligent* and *cautious* men could not eſcape, but he would ſometimes reach beyond them to their deſtruction: he ſaith of him, and his whole courſe of life, that it was (*a*) Μυστήριον κακίας, nothing but a very *myſtery of wickedneſs*.

(*a*) τὸν Ἀντιπάτρου βίον ὃν ἂν ἁμάρτοι τις εἰπὼν κακίας μυστήριον. Joſeph. de bell. Judaic. lib. 1.

9. In this notion (in the better ſence of it) may the great work of our *Redemption* by Jeſus Chriſt, which is the very pith and marrow of *the Goſpel*, be called *a Myſtery*. Who that ſhould have ſeen a child *of a ſpan long*, to be born in an *Inn*, of a mean *parentage*, courſely ſwadled up, and cradled in *a manger*, and then afterwards to be brought up under *a Carpenter*, and to live in a poor and *low condition*, ſcarce worth a room where to reſt *his head*; and after all that to be *bought and ſold*, *buffeted*, *ſpit on*, *reviled*, *tortured*, *condemned*, and *executed* as *a Malefactor*, with as much ignominy and deſpightfulneſs, as the malice of Men and Devils could deviſe: Who that ſhould have ſeen all theſe things, and the whole carriage thereof, could have imagined, that upon ſuch *weak hinges* ſhould have moved the greateſt act of *Power*, *Wiſdom*, and *Goodneſs*, that ever was, or ever ſhall be done in the world; that ſuch *Contemptible means* ſhould ſerve to bring about the eternal *good will and purpoſe of God* towards mankind? yet ſo it was whiles *Judas* was plotting his treaſon, and *the Jews* contriving Chriſts death, (he to ſatisfie his *Covetouſneſs*, and they their *Malice*;) and all thoſe other, that had any hand in the buſineſs, were looking every man but at his own *private ends*: all this while was *this Myſtery* working. *Unawares* indeed to them, (and therefore no *thanks* to them for it, nor *benefit* to them from it) but yet *by the determinate counſel and foreknowledge of God*: who moſt wiſely and powerfully ordered all thoſe *various* and *vitious* motions of the creature, for the effectuating of his own moſt *glorious* and *gracious* purpoſes. That is *one Reaſon*.

Act 2. 23.

10. *Secondly*, We uſe to call all ſuch things *Myſteries* as cannot poſſibly come to our *knowledge*, unleſs they be ſome way or other *revealed* unto us: whether they have, or have not, otherwiſe any great *difficulty* in them. *Nebuchadnezzar's* dream is ſo called (*a*) *a Myſtery*, Dan. 2. And St. *Paul* in one place ſpeaking of *the converſion of the Jews*, calleth it a *Myſtery*, (*I would not Brethren, that you ſhould be ignorant of this Myſtery*, Rom. 11.) and in another place, ſpeaking of *the change* of thoſe that ſhould be found alive at Chriſts ſecond coming, calleth that *a Myſtery* too, (*Behold I ſhew you a Myſtery; we ſhall not all dye*, &c. 1 Cor. 15.) In this notion alſo is the Goſpel *a Myſtery*: it being utterly impoſſible, that any wit of man, by the light of *Nature*, or ſtrength of *humane diſcourſe*, ſhould have been able to have found out *that way*, which Almighty God hath appointed for *our ſalvation*; if it had not pleaſed him to have made

(*a*) ἐξήτουν τὸ μυστήριον τοῦτο. Dan. 2 18. Rom. 11. 25. 1 Cor. 15. 51.

it

it known to the world by *ſupernatural revelation.* The wiſeſt *Philoſophers*, and learnedſt *Rabbies*, nor did nor could ever have dreamt of any ſuch thing; till God *revealed* it to his Church by his *Prophets* and *Apoſtles.* *This myſtery was hid from Ages, and from Generations*, nor did any of *the Princes of this world* know it in any of thoſe *Ages* or *Generations*; *as it is now made manifeſt* to us, ſince *God revealed it to us by his Spirit*: As our Apoſtle elſewhere ſpeaketh. Col. 1. 26. 1 Cor. 2. 8. 10.

11. The *Philoſophers* indeed ſaw (a little *dimly*) ſome of thoſe *truths* that are more clearly *revealed* to us in the Scriptures. "They found in all men a "great *proclivity* to Evil, and an *indiſpoſition* to Good: but knew nothing at all, "either of the *true Cauſes*, or of the *right Remedies* thereof. Some apprehenſi- "ons alſo they had of a *Deity*, of the *Creation of the World*, of a divine *Provi-* "*dence*, of the *Immortality* of the Soul, of *a final Retribution* to be awarded to "all men by a divine juſtice according to the merit of their works; and ſome "other *truths.* But thoſe more high and *myſterious* points, eſpecially thoſe two, that of *the Trinity* of Perſons in the Godhead, and that of *the Incarnation* of the Son of God, (θεολογία and οἰκονομία, as *the Greek Fathers* uſe to call them;) together with thoſe appendices of the latter, *the Redemption* of the World, *the Juſtification* of a ſinner, *the Reſurrection* of the body, and *the beatifical Viſion* of God and Chriſt in the Kingdom of Heaven: not the leaſt thought of any of theſe *deep things of God* ever came within them; God not having *revealed* the ſame unto them.

12. It is no thanks then to us, that *very children* among us do believe and confeſs theſe *high myſterious* points, whereof *Plato*, and *Ariſtotle*, and all the other *grand Sophies* among them were ignorant: ſince we owe our whole *knowledge* herein, not to our own *natural ſagacity* or *induſtry* (wherein they were beyond moſt of us) but to divine and *ſupernatural revelation.* For fleſh and bloud hath not *revealed them unto us*, but our Father which is in Heaven. We *ſee* what they *ſaw not*: not becauſe *our eyes* are better than *theirs*, but becauſe God hath vouchſafed to us *a better light* than he did to them. Which being an act of *ſpecial grace*, ought therefore to be acknowledged with *ſpecial thankfulneſs.* Our Saviour hath given us the example, *I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes*, Mat. 11. 25. Mat. 16. 17.

13. Truly, much cauſe we have to bleſs the holy Name of God, that he hath given us to be born of *Chriſtian Parents*, and to be bred up in the boſom of *the Chriſtian Church*: where we have been *initiated* into theſe *Sacred Myſteries*; being catechiſed and inſtructed in the Doctrine of *the Goſpel* out of the holy Scriptures, even *from our very Childhood*, as *Timothy was.* But we are wretchedly *unthankful* to ſo good a God, and extremely *unworthy* of ſo great a bleſſing: if we murmur againſt *our Governours*, and clamour againſt *the Times*, becauſe every thing is not *point-wiſe* juſt as we ſhould have it, or as we have *fancied* to our ſelves it ſhould be. Whereas, were our hearts truly *thankful*, although things ſhould be really and *in truth* even ten times worſe than now they are, but *in their conceit* only: yet ſo long as we may enjoy *the Goſpel* in any (though never ſo ſcant a) *meaſure*, and with any (though never ſo hard) *conditions*, we ſhould account it a benefit and mercy invaluable. πλοῦτος χάριτος, ſo St. *Paul* eſteemed it, the very *riches of the grace of God*: for he writeth, *According to the riches of his grace, wherein he hath abounded towards us, in all wiſdom and prudence having made known to us the myſtery of his will*, Eph. 1.] If he had not *made it known* to us, we had never *known it*: aad that is *the ſecond Reaſon* why a *Myſtery.* ἀπὸ βρέφους. 2 Tim. 3. 15. Eph. 1. 7. —9.

14. There is yet a *Third:* even becauſe we are not able perfectly *to comprehend it*, now it is *revealed.* And this Reaſon will ſe:ch in the *Quantum* too. For herein eſpecially it is that *this Myſtery* doth ſo far tranſcend all other *My-*

ſteries. Μέγα ὁμολογουμένως μέγα, *a great,* marvellous *great Myſtery.* In the ſearch whereof *Reaſon* finding it ſelf at a loſs, is forced to give it over in the plain field, and to cry out, *O altitudo!* as being unable to reach the unfathomed depth thereof. We *believe* and *know,* and that with fulneſs of aſſurance, that all theſe things are ſo *as they are revealed* in the holy *Scriptures*; becauſe the mouth of God (who is *Truth* it ſelf, and *cannot lie*) hath ſpoken them: and our own *Reaſon* upon this ground teacheth us to ſubmit our ſelves and it to *the obedience of Faith,* for the τὸ ὅτι, that ſo it is. But then for the τὸ πῶς, (*Nichodemus* his
Joh. 3. queſtion, *How can theſe things be?*) it is no more poſſible for our weak underſtanding to *comprehend* that, than it is for the eyes of *Bats* or *Owls* to look ſtedfaſtly upon the body of *the Sun,* when he ſhineth forth in his greateſt ſtrength. The very *Angels,* thoſe holy and heavenly ſpirits, have *a deſire,* ſaith St. *Peter,* (it is but *a deſire,* not any perfect *ability*; and that but παρακύψαι neither) to *peep*
1 Pet. 1. 10. *a little* into thoſe *incomprehenſible Myſteries,* and then cover their faces with their wings, and *peep* again, and *cover* again: as being not able to endure the fulneſs of that *glorious luſtre* that ſhineth therein.

15. God hath *revealed* himſelf and his good pleaſure towards us in his *holy Word* ſufficient to *ſave our ſouls,* if we will *believe*: but not to *ſolve all our doubts,* if we will *diſpute.* The *Scriptures* being written *for our ſakes*; it was needful they ſhould be fitted to *our capacities*: and therefore *the myſteries* contained therein are ſet forth by ſuch *reſemblances* as we are capable of; but far ſhort of the nature and excellency of *the things* themſelves. The beſt know-
1 Cor. 13. 12. ledge we can have of them here, is but *per ſpeculum,* and *in ænigmate,* 1 Cor. 13. as it were *in a glaſs,* and by way of *riddle*: darkly both. God teacheth us by *the eye* in his *Creatures.* That is *per ſpeculum,* as it were by *a glaſs,* and that but *a divine one* neither: where we may read τὸ γνωστὸν τοῦ θεοῦ ſome of *the inviſible*
Rom. 1. 19. *things of God*; but written in *ſmall* and out-worn *Characters,* ſcarce legible by
23. us. He teacheth us alſo by *the Ear,* in the preaching of his *holy Word*: but that *in ænigmate,* altogether by *riddles,* dark riddles. That there ſhould be *three diſtinct Perſons* in one Eſſence, and *two diſtinct Natures* in one Perſon; That *Virginity* ſhould Conceive, *Eternity* be Born, *Immortality* Die, and *Mortality* riſe from Death to Life; That there ſhould be *a finite* and *mortal God,* or an *infinite* and *immortal Man*: What are all theſe, and many other more of like intricacy, but ſo many *Riddles?*

16. In all which (that I may from the Premiſſes infer ſomething of *Uſe*) we ſhould but *cum ratione inſanire,* ſhould we go about to make *our Reaſon* the meaſure of *our Faith.* We may as well think to graſp *the Earth* in our fiſts, or to empty *the Sea* with a Pitcher; as to comprehend theſe *heavenly Myſteries* within our narrow underſtanding. *Puteus altus*; the Well is deep, and *our Buckets* (for want of Cordage) will not reach near *the bottom.* We have uſe of *our Reaſon* (and they are unreaſonable, that would deny us the uſe of it) in *Religion,* as well as in other things. And that not only in *Agendis,* in matters of *Duty* and *Morality,* wherein it is of a more neceſſary and conſtant uſe, as *the ſtandard* to regulate our judgments in moſt caſes: but even *in Credendis* too, in ſuch points as are more properly *of Faith,* in matters *Doctrinal* and *Dogmatical.* But then ſhe muſt be employed, only as *an handmaid* to Faith; and learn to know her diſtance, *Conferre,* and *Inferre*; thoſe are her proper tasks: to *confer* one Scripture with another; and to *infer* Concluſions, and deduce Inſtructions thence by clear *Logical Diſcourſe.* Let her keep within theſe *bounds*; and ſhe may do very good *ſervice.* But we mar all if we ſuffer *the handmaid* to bear too great a ſway, to grow petulant, and to perk above *the Miſtreſs.*

17. It hath been the bane of *the Church,* and the Original of the moſt, and the moſt pernicious, *Errors* and *Hereſies* in all Ages: that men not contenting themſelves with *the ſimplicity* of believing, have doted too much upon their own

own *fancies*; and made *Reaſon* the ſole *ſtandard*, whereby to meaſure both the *Principles* and *Concluſions* of Faith. It is the very fundamental error of *the Socinians* at this day. No leſs abſurdly, than as if a man ſhould take upon him without *Mathematical Inſtruments* to take the juſt *dimenſions* of *the heavenly bodies*, and to pronounce of *Altitudes*, *Magnitudes*, *Diſtances*, *Aſpects*, and other appearances, only by the ſcantling of *the Eye*. Nor leſs dangerouſly, than as if a Smith (it is St. *Chryſoſtoms* compariſon) ſhould lay by *his tongs*, and take the Iron hot from the Forge to work it upon the Anvil with *his bare hands*. *Myſteries* are not to be meaſured by *Reaſon*. That is the firſt *Inſtruction*. Chryſ. in 1 Cor. λογ. 8.

18. The next is, That foraſmuch as there are in *the Myſtery* of *Chriſtianity* ſo many things *incomprehenſible*; it would be ſafe for us (for the avoiding of *Errors* and *Contentions*, and conſequently in order to thoſe two moſt precious things, *Truth* and *Peace*) to contain our ſelves within the bounds of *Sobriety*, without wading too far into abſtruſe, curious and uſeleſs ſpeculations. The moſt *neceſſary Truths*, and ſuch as ſufficed to bring our fore-fathers (in *the Primitive* and *ſucceeding* times) to heaven, are ſo *clearly revealed* in Scripture, and have been ſo univerſally and conſtantly conſented unto by *the Chriſtian Church* in a continued ſucceſſion of times; as that to doubt of them muſt needs argue a ſpirit of *Pride* and *Singularity* at leaſt, if not alſo of *Strife* and *Contradiction*. But in things *leſs evident* (and therefore alſo *leſs neceſſary*) no man ought to be either *too ſtiff* in his own *private opinion*, or *too peremptory* in judging thoſe that are *otherwiſe minded*. But as every man would deſire to be left to *his own liberty of Judgment* in ſuch things; ſo ſhould he be willing to leave other men to *their liberty* alſo: at leaſt, ſo long as they keep themſelves quiet, without raiſing *quarrels*, or diſturbing *the peace of the Church* thereabouts.

19. As for example. Concerning the Entrance and Propagation of *Original ſin*; the Nature, Orders and Offices of *Angels*; The Time, Place and Antecedents of *the laſt judgment*; The Conſiſtency both of Gods *immutable decrees*, with the *contingency* of ſecond Cauſes, and of the efficacy of *Gods grace*, with the freedom of *Mans will*, &c. In which and other like difficult points, they that have travelled fartheſt, with deſire to ſatisfie their own *curioſity*, have either daſht upon *pernicious Errors*, or involved themſelves in *inextricable difficulties*; or by Gods mercy (which is the happieſt looſe from ſuch fruitleſs ſtudies) have been thereby brought to a deeper ſenſe of their *own ignorance*, and an higher admiration of the infinite *Majeſty* and *wiſdom* of our great God, who hath ſet *his Counſels* ſo high above our reach, made *his ways* ſo impoſſible for us to find out. That is *our ſecond Inſtruction*.

20. There is yet another, ariſing from the conſideration of *the greatneſs* of this *Myſtery*. That therefore no man ought to take offence at the *diſcrepancy of opinions*, that is in the Churches of Chriſt amongſt *Divines*, in matters of *Religion*. There are men in the world (who think themſelves no babes neither) ſo deeply poſſeſt with a ſpirit of *Atheiſm*; that though they will be *of any Religion* (in ſhew) to ſerve *their turns*, and comply with *the Times*: yet they are reſolved to be (indeed) *of none*, till all men be agreed of *one*: which yet never was, nor is ever like to be. A reſolution no leſs deſperate for *the ſoul*, if not rather much more, than it would be for *the body*, if a man ſhould vow he would never *eat* till all *the Clocks* in the City ſhould ſtrike *Twelve* together. If we look into the large Volumes that have been written by *Philoſophers*, *Lawyers*, and *Phiſicians* we ſhall find the greateſt part of them ſpent in *Diſputations*, and in the *reciting and confuting* of one anothers *opinions*. And we allow them ſo to do, without prejudice to their *reſpective profeſſions*: albeit they be converſant about things meaſurable by *Senſe*, or *Reaſon*. Only in *Divinity*, great offence is taken at the multitude of *Controverſies*: wherein yet *difference of opinions* is by ſo much more tolerable than in *other Sciences*; by how much *the things* about which

which we are converſant are of a more ſublime, *myſterious* and incomprehenſible nature, than are thoſe of *other Sciences.*

21. Truly it would make a religious heart bleed, to conſider the many and great *diſtractions* that are all over the *Chriſtian world* at this day. The lamentable effects whereof ſcarce any part of *Chriſtendom* but feeleth more or leſs: either in open *wars*, or dangerous *ſeditions*, or (at the beſt) in uncharitable *cenſures* and ungrounded jealouſies. Yet *the infinite variety* of mens diſpoſitions, inclinations, and aims conſidered; together with the *great obſcurity* that is in the things of God, and *the ſtrength of corruption* that is in us: it is to be acknowledged the admirable work of God, that theſe *diſtractions* are not even much more, and greater, and wider than they are; and that amid ſo *many Sects* as are in the world, there ſhould be yet ſuch an *univerſal concurrence* of judgment as there is, in the main *fundamental points* of the *Chriſtian Faith.* And if we were ſo wiſe, as we might and ſhould be, to make the right uſe of it: it would not ſtumble us a whit in the belief of our *Religion*, that *Chriſtians differ* ſo much as they do *in many things*; but rather mightily confirm us in the aſſurances thereof, that they *agree ſo well* as they do almoſt *in any thing.* And it may be a great *comfort* to every well meaning ſoul, that the *ſimple belief* of thoſe *certain truths*, whereon all parties are in a manner *agreed*, may be, and (ordinarily) is ſufficient for *the ſalvation* of all them, who are ſincerely careful (according to that meaſure of *light* and *means* that God hath vouchſafed them) to *actuate their Faith* with *Piety*, *Charity* and *good Works*: ſo making this *great Myſtery* to become unto them (as it is in its ſelf) *Myſterium Pietatis*, *a Myſtery of Godlineſs.* Which is the laſt point propoſed: the *Quale*, to which I now paſs.

22. As *the corrupt Doctrine* of *Antichriſt* is not only a Doctrine of *Error*, but
2 Theſ 2. 7. of *Impiety* too; called therefore μυστήριον ἀνομίας, *The myſtery of iniquity*, 2 Theſ. 2. So *the wholſom* doctrine of *Chriſt*, is not only a doctrine of Truth, but of *Piety* too; and is therefore termed here μυστήριον εὐσεβείας, *The Myſtery of Godlineſs.* Which εὐσέβεια, or *Godlineſs*; ſince there appeareth not any great neceſſity in the Context to reſtrain it to that more peculiar ſence, wherein both the *Greek* and *Engliſh* word are ſometimes uſed; namely, to ſignifie the right manner of *Gods Worſhip* according to his word, in oppoſition to all *idolatrous*, *ſuperſtitious*, or *falſe Worſhips* practiſed among the *Heathens*: I am the rather enclined to underſtand it here, as many Interpreters have done, in the fuller Latitude, as it comprehenderh *the whole duty of a Chriſtian man*, which he ſtandeth bound, by the command of God in *his Law*, or of Chriſt in *his Goſpel*, to perform.

23. *Verum* and *Bonum*, we know, are near of kin the one to the other: And *the ſpirit of God*, who is both the Author and the Revealer of *this Myſtery*; as
Joh. 14. 17. he is *the ſpirit of truth*, Joh. 14. ſo is he alſo *the ſpirit of holineſs*, Rom. 1. And
Rom. 1. 4. it is part of his work to *ſanctifie the heart* with grace, as well as to *enlighten the mind* with knowledge. Our Apoſtle therefore ſometimes mentioneth *Truth* and *Godlineſs* together: teaching us thereby, that we ſhould take them both into our care together. *If any man conſent not to the words of our Lord Jeſus Chriſt,*
1 Tim 6. 3 *and to the doctrine which is after Godlineſs*, 1 Tim. 6. And Tit. 1.---*according to*
Tit. 1. 1. *the Faith of Gods Elect, and acknowledging of the Truth which is after Godlineſs.* And here in expreſs terms, *The Myſtery of Godlineſs.* And that moſt rightly: whether we conſider it in the *Scope*, *Parts* or *Conſervation* of it.

24. *Firſt*, the general *Scope* and aim of *Chriſtianity* is, by *the mercy* of God founded on *the merits* of Chriſt, to bring men on through *Faith* and *Godlineſs* to Salvation. It was not in the purpoſe of God in publiſhing *the Goſpel*, and thereby freeing us from the perſonal *obligation*, *rigour* and *curſe of the Law*, ſo to turn us looſe and lawleſs, to do whatſoever ſhould ſeem *good in our own eyes*, follow our own *crooked wills*, or gratifie any *corrupt luſt*: but to oblige us rather

rather the faſter by theſe *new benefits*, and to incite us the more effectually by *Evangelical promiſes*, to the earneſt ſtudy and purſuit of *Godlineſs*. The *Goſpel*, Rom. 12. 1, 2. Cor. 7. 1, &c.
though upon quite different grounds, bindeth us yet to our *good behaviour* in every reſpect, as deep as ever *the Law* did, if not in ſome reſpects deeper: allowing no *liberty* to the fleſh for the fulfilling of *the luſts* thereof in any thing, but exacting entire *ſanctity* and *purity*, both of *inward affection*, and *outward converſation* in all thoſe that embrace it. *The grace of God*, appearing in the revelation of *this myſtery*, as it bringeth along with it an offer of *ſalvation to all men*: ſo it *teacheth all men*, that have any real purpoſe to lay hold on ſo gracious an offer, *to deny ungodlineſs and worldly luſts, and to live righteouſly, and ſoberly, and godly in this preſent world.* Tit. 2. 11. 12

25. It is not to be wondered at, if all *falſe Religions* give allowance to ſome (*a*) *ungodlineſs* or other: when *the very Gods* whom they worſhip give ſuch encouragements thereunto by their lewd *examples*. The *Gods of the Pagans* were renowned for nothing ſo much, moſt of them, as for *their vices*. *Mars*, a bloody God; *Bacchus*, a drunken God; *Mercury*, a cheating God; and ſo proportionably in their ſeveral kinds all the reſt. Their great *Capital God Jupiter*, guilty of almoſt all the *Capital vices*. And where *the Gods* are *naught*, who can imagine *the Religion* ſhould be *good*? Their very *myſteria ſacra* (as they called them) were ſo full of all wickedneſs and filthy abominations (as was already in part touched) but is fully diſcovered by *Clemens Alexandrinus*, *Lactantius*, *Arnobius*, *Tertullian*, (and other of the Ancients of our Religion) that it was the wiſeſt point in all their *Religion*, to take ſuch ſtrict order as they did, for the keeping of them *ſecret*.

(*a*) *dare morbo, exemplo divinitatis, excuſatam licentiam.* Senec. de brevit. vit. c. 16. *Exprimunt impudicam Venerem, adulterum Martem, Jovem illum ſuum non magis regnis quàm vitiis principem.* Cyprian. Epiſt. 2.

26. But it is the honour and prerogative of the *Chriſtian Religion*, that it alone alloweth of *no wickedneſs*: But as God himſelf is *holy*, ſo he requireth an *holy Worſhip*, and *holy Worſhippers*. He exacteth *the mortification* of all evil luſts: and *the ſanctification* of the whole man, *body*, *ſoul*, *and ſpirit*, and that in each of theſe *throughout*. Every one that nameth himſelf from *the name of Chriſt*, doth *ipſo facto* by the very taking of that bleſſed *name* upon him, and daring to ſtile himſelf *Chriſtian*, virtually bind himſelf *to depart from all iniquity*: nor ſo only, but to endeavour alſo (after the *example of him*, whoſe name otherwiſe he unworthily uſurpeth) to be *juſt*, *merciful*, *temperate*, *humble*, *meek*, *patient*, *charitable*; to get *the habits*, and to exerciſe *the acts* of theſe and all other *holy graces* and *vertues*. "Nay more; *the Goſpel* impoſeth upon us ſome *moral ſtrictneſſes*, which *the Stoicks* themſelves, or whoever elſe were the moſt rigid "Maſters of *Morality*, never ſo much as thought of. Nay yet more; it exalteth *the Moral Law* of God himſelf, given by *Moſes* to the People of *Iſrael*, to a "*higher pitch*, than they (at leaſt as they commonly underſtood the *Law*) took "themſelves thereby *obliged* unto. That a man ſhould forſake all his *deareſt* "*friends*, yea, and deny his own *deareſt ſelf too*, for *Chriſts* ſake; and yet for "*Chriſts* ſake at the ſame time love his *deadlieſt enemies*: That he ſhould *take* "*up his Croſs*, and (if need were) *lay down his life*, not only for his *great Maſter*, "but even for the meaneſt of his *fellow-ſervants* too: That he ſhould exult with "*joy*, and abound in *hope*, in the midſt of *tribulations*, of *perſecutions*, of *death* "it ſelf! Surely *the Myſtery* that driveth at all this, muſt needs be μυστηριον ἐυσεβείας "in the higheſt degree, *the great myſtery of Godlineſs*. That for *the ſcope*.

1 Theſ. 5. 23. ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ. 2 Tim. 12. 9.

Luke 18. 19. Mar. 16. 24. Mat. 5. 44. 1 Joh. 3. 16.

27. Look now *ſecondly* at *the parts* and parcels, the ſeveral pieces (as it were) whereof *this myſtery* is made up; thoſe mentioned in this verſe, and the reſt: and you ſhall find, that from *each of them ſeverally*, but how much more then from *them altogether joyntly*, may be deduced ſundry ſtrong *motives* and perſwaſives unto Godlineſs. Take *the material parts* of this Myſtery: the *Incarnation*, *Nativity*, *Circumciſion*, *Baptiſm*, *Temptation*, *Preaching*, *Life*, *Death*, *Burial*,

Burial, *Reſurrection*, *Aſcenſion*, *Interceſſion*, and *Second coming* of Chriſt. Or take (if I may ſo call them) *the formal parts* thereof: our eternal *Election* before the World was, our *Vocation* by the Preaching of the Goſpel, our *Juſtification* by Faith in the merits of Chriſt, our *Sanctification* by the Spirit of grace, the ſtedfaſt Promiſes we have, and hopes of *future Glory*, and the reſt. It would be too long to vouch *Texts* for each particular; but this I ſay of them all in general: There is not one *link* in either of thoſe two *golden chains*, which doth not ſtraitly tye up our *hands*, *tongues* and *hearts* from doing evil; draw us up effectually unto God and Chriſt; and ſtrongly oblige us to ſhew forth *the power of his Grace* upon our *ſouls*, by expreſſing *the power of Godlineſs* in our *lives* and converſations. That for the *parts*.

28. *Thirdly*, Chriſtian Religion may be called *the Myſtery of Godlineſs*, in regard of its *Converſation*: becauſe *Godlineſs* is the beſt preſerver of *Chriſtianity*. *Roots*, and *Fruits*, and *Herbs*, which let alone and left to themſelves would ſoon corrupt and putrifie, may, being well *condited* with Sugar by a skilful Confectioner, be preſerved to continue for many years, and be ſerviceable all the while. "So the beſt and ſureſt means to preſerve *Chriſtianity* in its proper integrity and "power, from corrupting into *Atheiſm* or *Hereſie*, is to ſeaſon it well with *Grace*, "(as we do freſh meats with *ſalt* to keep them ſweet;) and to be ſure to keep "*the Conſcience upright*. *Holding the myſteries of faith in a pure Conſcience*, ſaith our Apoſtle a little after, at verſe 9. of this Chapter: and in the firſt Chapter of this Epiſtle verſ. 19. *Holding faith and a good Conſcience, which* (latter) *ſome having put away, concerning faith have made ſhipwrack.* Apoſtaſie *from the faith* ſpringeth moſt an end from Apoſtaſie *in manners*: And he that hath but a very little care *how he liveth*, can have no very faſt hold of *what he believeth*. "For "when men grow once regardleſs of their *Conſciences*, good affections will ſoon "languiſh: and then will *noyſom luſts* gather ſtrength, and caſt up *mud* into the "ſoul, that *the judgement* cannot *run clear*. Seldom is *the head* right, where *the* "*heart* is amiſs. *A rotten heart* will be ever and anon ſending up *evil thoughts* "into the mind, as mariſh and fenny grounds do *foggy miſts* into the air, that "both *darken* and *corrupt* it. As a mans *taſte*, when ſome malignant humour af-"fecteth *the organ*, ſavoureth nothing aright, but deemeth *ſweet* things *bitter*, "and *ſowre* things *pleaſant*: So where *Avarice*, *Ambition*, *Malice*, *Voluptuouſneſs*, "*Vain-glory*, *Sedition*, or any other *domineering luſt* hath made it ſelf maſter of "*the heart*: it will ſo blind and corrupt *the judgment*, that it ſhall not be able to
Iſa. 5. 20. "diſcern (at any certainty) *good* from *evil*, or *truth* from *falſhood*. Wholſome
2 Pet. 1. 5. therefore is St. *Peters* advice, *to add unto faith Vertue*. Vertue will not only keep it *in life*, but at ſuch *a height of vigour* alſo, that it ſhall not eaſily either degenerate into *Hereſie*, or languiſh into *Atheiſm*.

29. We ſee now three *Reaſons*, for which *the Doctrine of Chriſtianity* may be called *The myſtery of Godlineſs*: becauſe it *firſt* exacteth *Godlineſs*; and *ſecondly* exciteth unto *Godlineſs*; and is *thirdly* beſt preſerved by *Godlineſs*. From theſe Premiſſes, I ſhall deſire (for our nearer inſtruction) to *infer* but *two things* only: the one, for *the trial of Doctrines*; the other, for *the bettering of our lives*.
1 Joh. 4. 1. For the firſt: St. *John* would not have us over-forward *to believe every ſpirit*. Every ſpirit, doth he ſay? Truly, it is impoſſible we ſhould; unleſs we ſhould believe *flat contradictions*. Whilſt one Spirit ſaith, *It is*; another Spirit ſaith, *It is not*: can a man believe the one, and not disbelieve the other, if he hear both? *Believe not every ſpirit* then, is as much (in St. *John*'s meaning) as if he had ſaid, Be not too haſty *to Believe any Spirit* (eſpecially where there appeareth ſome juſt cauſe of *Suſpicion*) but *try* it firſt, whether it be *a true ſpirit* or *a*
1 Theſſ. 5. 21. *falſe*. Even as St. *Paul* biddeth us *prove all things*, that having ſo done, we may *hold faſt* what upon trial proveth *good*, and let the reſt go.

30. Now holy *Scripture* is certainly that *Lapis Lydius*, that Teſt whereby this trial

trial is to be made. *Ad legem, & ad teſtimonium*: when we have wrangled as long as we can, hitherto we muſt come at laſt. But ſith *all Sectaries* pretend to Scripture; *Papiſts, Anabaptiſts, Diſciplinarians*, All; yea, the *Devil* himſelf can vouch *Texts* to drive on a *Temptation*: It were good therefore we knew how to make right applications of Scripture, for the *Trial of Doctrines*, that we do not miſtake a falſe one for a true one. Many profitable *Rules* for this purpoſe our Apoſtle affordeth us in ſundry places. One very good one we may gather from the words immediately before the Text, wherein the *Church of God* is ſaid to be the *pillar and ground of truth*. The Collection thence is obvious, that it would very much conduce to the guiding of our *judgments* aright, in the examining of *mens doctrines* concerning either *Faith* or *Manners*, wherein the *Letter of Scripture* is obſcure, or the *meaning* doubtful, to inform our ſelves as well as we can, *in credendis*, what the received *ſence*; and *in agendis*, what the conſtant *uſage and practice* of the *Church* (eſpecially in the ancient times) hath been concerning thoſe matters: and that to conſider what conformity the *Doctrines* under trial hold with the *principles*, upon which that their *ſence* or *practice* in the Premiſſes was grounded. The *Judgment and Practice of the Church*, ought to ſway very much with every *ſober* and *wiſe* man: either of which whoſoever *neglecteth*, or but *ſlighteth* (as too many do, upon a very poor pretence, that the *myſtery of iniquity* began to work betimes) runneth a great hazard of falling into many errors and *Abſurdities*. If *he do not*; he may *thank* his *good fortune*, more than his *forecaſt*: and *if he do*, he may thank none but *himſelf* for neglecting ſo good a *guide*. Iſa. 8. 20.

31. But this now mentioned *Rule*, although it be of excellent uſe, if it be rightly underſtood, and prudently *applied*, and therefore growing ſo *near the Text*, I could not wholly baulk it, without ſome notice taken of it; it being *not within the Text*, I preſs it no farther; but come to another, that ſpringeth out of the *very Text* it ſelf: And it is this: a very good one too, *viz.* That when we are to *try the Doctrines*, we ſhould duly examine them whether they be *according unto Godlineſs*, yea, or no. Our Saviours direction for the diſcovery of *falſe Prophets*, Mat. 7. is to this very purpoſe; *Ex fructibus, Ye ſhall know them by their fruits*. Meaneth he it, trow you, of the *fruits* of their *lives* in their outward *Converſation*? Verily no: not *only*; no, nor *principally* neither: perhaps not at all. For *Falſhood* is commonly ſet off by *Hypocriſie*: ἐν ὑποκρίσει ψευδολόγων in the next following verſe here. Shews of *Sanctity* and *Purity*, pretenſions of *Religion* and *Reformation*, is the *wool* that the *woolf* wrappeth about him, when he meaneth to do moſt *miſchief* with leaſt *ſuſpicion*. The *Old Serpent* ſure is never ſo ſilly, as to think his Miniſters (*the Miniſters of darkneſs*) ſhould be able to draw in a conſiderable party into their communion, ſhould they appear in their *diſmal colours*: therefore he putteth them into a new dreſs before he ſendeth them abroad, *diſguiſing* and *transforming them as if they were the Miniſters of righteouſneſs and of the light*. Our Saviour therefore cannot mean the *fruits of their lives* ſo much (if at all) as the *fruits of their Doctrines*: that is to ſay, the neceſſary conſequents of their *Doctrines*; ſuch *Concluſions*, as naturally and by good and evident diſcourſe do iſſue from their *Doctrines*. "And ſo underſtood, "it is a very *uſeful Rule*; even in the *Affirmative*, (taking in other requiſite con- "ditions withal:) but in the *Negative*, taken even alone and by it ſelf, it holdeth "*infallibly*. If what is ſpoken ſeem to be *according to Godlineſs*; it is the better "to like onward, and the more likely to be *true*: yet may it poſſibly be *falſe* "for all that, and therefore it will be needful to *try* it farther, and to make uſe "of other *Criterions* withal. But if what is ſpoken, upon examination, appear to have any repugnancy with *Godlineſs*, in any one branch or duty thereunto belonging: we may be ſure the words cannot be *wholſom words*. It can be no *heavenly Doctrine*, that teacheth men to be *Earthly*, *Senſual*, or *Deviliſh*: or Mat. 7. 16, 20. 2 Cor. 11. 13. —15.

that tendeth to make men *unjuſt* in their dealings, *uncharitable* in their cenſures, *undutiful* to their ſuperiors, or any other way, *ſuperſtitious*, *licentious*, or *prophane*.

32. I note it, not without much rejoycing and gratulating to us of *this Church*. There are, God knoweth, a-foot in the *Chriſtian World*, Controverſies more than a good many: *Decads*, *Centuries*, *Chiliads* of novel Tenents, brought in *in this laſt Age* (which were never *believed*, many of them ſcarce ever *heard of*, in the *Ancient Church*) by *Sectaries* of all ſorts. Now it is our great comfort (bleſſed be God for it) that the *Doctrine* eſtabliſhed in the *Church of England* (I mean the *publick Doctrine*, for that is it we are to hold us to, paſſing by *private Opinions*;) I ſay, the *publick Doctrine of our Church* is ſuch, as is not juſtly chargeable with any *Impiety*, contrarious to any part of that *Duty* we owe either to *God* or *Man*. Oh that our *Converſations* were as free from exception, as our *Religion* is! Oh that we were ſufficiently careful to preſerve the honour and luſtre of the *Truth* we profeſs, by the correſpondency of *our lives* and actions thereunto!

33. And upon this point we dare boldly *joyn iſſue*, with our clamourous adverſaries on either hand, *Papiſts* I mean, and *Diſciplinarians*. Who do both ſo loudly (but unjuſtly) accuſe us and our *Religion*: they, as carnal and *licentious*; 1 King. 18. 24. theſe, as *Popiſh* and ſuperſtitious. As *Elijah* once ſaid to the *Baalites*, that God that *anſwereth by fire, let him be God*: ſo may we ſay to either of both: and when we have ſaid it, not fear to put it to a fair trial; *That Church*, whoſe *Doctrine*, *Confeſſion*, and *Worſhip* is moſt according to *Godlineſs*, let that be the *Church*. As for our *Accuſers*, if there were no more to be inſtanced in but that one *curſed poſition alone*, wherein (notwithſtanding their diſagreements otherwiſe) they both conſent; That *lawful Soveraigns* may be by their *Subjects* reſiſted, and *Arms taken up* againſt them, for the cauſe of *Religion*: it were enough to make good the *Challenge* againſt them both. Which is ſuch a notorious piece of *Ungodlineſs*, as no man, that either *feareth God or King*, as he ought to do, can ſpeak of, or think of, without deteſtation; and is certainly (if either St. *Peter* or St. *Paul*, thoſe two great Apoſtles, underſtood themſelves) a branch rather of that other *great myſtery* (2 Theſ. 2.) *the myſtery of Iniquity*, than of the *great myſtery* here in the Text, the *myſtery of Godlineſs*. There is not that point in *Popery* beſides, (to my underſtanding) that maketh it ſavour ſo ſtrongly of *Antichriſt*; as this one dangerous and deſperate point of *Jeſuitiſm* doth. Wherein yet thoſe men, that are ever bawling againſt our *Ceremonies* and *Service*, as *Antichriſtian*, do ſo deeply and wretchedly *ſymbolize* with them. The Lord be judge between them and us: whether our *Service*, or their *Doctrine*, be the more *Antichriſtian*.

34. I have done with the former *Inference*, for the *trial of Doctrines*: there is another yet behind, for the *bettering of our lives*. For ſith *Chriſtianity is a myſtery of Godlineſs*: it concerneth every *Chriſtian* man, ſo to take the *myſtery* along with him, that he leave not *Godlineſs* behind. That is, whatſoever becometh of *doubtful Controverſies*; to look well to his *life*, and to make *conſcience* of practiſing that which *without all Controverſie*, is his *Duty*. I know, *Controverſies* muſt be looked into: and it were well, if it were done by them (and by them only) whoſe *Gifts* and *Callings* ſerve for it. For *Truths* muſt be maintained, *Errors* muſt be refuted, and the *Mouths* of gain-ſayers muſt be ſtopped. All this muſt be done, it is true: but it is as true, when all this is done, ſtill the *ſhorteſt cut* to heaven is *Faith* and *Godlineſs*.

35. I know not how better to draw my Sermon towards a *concluſion*, than by obſerving how the *great Preacher* concludeth his, *Eccleſ.* laſt. After he had taken a large and exact ſurvey of all the travels that are done *under the Sun*, and found nothing in them but *Vanity and Vexation of Spirit*: he telleth us at length,

length, that in *multitude of Books* and much reading we may ſooner meet with *wearineſs* than *ſatisfaction*. But, ſaith he, if you will hear the end of all, here it is; *this is the Concluſion of the whole matter*: *Fear God and keep his Commandments*; for this is the *whole buſineſs of man*, upon which all his care and employment in this world ſhould be ſpent. So I ſay, we may puzzle our ſelves in the purſuit of *knowledg*, dive into the *myſteries* of all *Arts* and *Sciences*, eſpecially ingulph our ſelves deep in the ſtudies of thoſe three higheſt Profeſſions of *Phyſick*, *Law* and *Divinity*: For *Phyſick*, ſearch into the Writings of *Hippocrates*, *Galen*, and the Methodiſts, of *Avicen* and the Empyricks, of *Paracelſus* and the Chymiſts; for *Law*, wreſtle through the *large bodies* of both *Laws*, *Civil* and *Canon*, with the vaſt Tomes of *Gloſſes*, *Repertories*, *Reſponſes* and *Commentaries* thereon, and take in the *Reports* and year-books of our *Common-Law* to boot; for *Divinity*, get through a courſe of *Councils*, *Fathers*, *School men*, *Caſuiſts*, *Expoſitors*, *Controverſers* of all ſorts and Sects. When all is done, after much *wearineſs* to the fleſh, and (in compariſon thereof) little *ſatisfaction* to the mind (for the more *knowledge* we gain by all this travel, the more we diſcern our own *Ignorance*, and thereby but encreaſe our own *ſorrow*:) the ſhort of all is this; and when I have ſaid it, I have done. You ſhall evermore find, try it when you will,

Temperance, the beſt *Phyſick*;
Patience, the beſt *Law*; and
A good Conſcience, the beſt *Divinity*.

I have done. Now to God, *&c.*

AD

AULAM.

The Tenth Sermon.

WHITE-HALL, at a publick Faſt, July 8. 1640.

Pſal. 119. 75.

I know, O Lord, that thy Judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

1. IN which words the holy Prophet in *two* ſeveral *Concluſions* giveth unto God the Glory of thoſe *two* his *great Attributes*, that ſhine forth with ſo much luſtre in all the Works of his Providence: his *Juſtice* and his *Mercy*. The glory of his *Juſtice* in the former concluſion, *I know, O Lord, that thy judgments are right:* the glory of his *Mercy* in the latter, *And that thou of very faithfulneſs haſt cauſed me to be troubled.* And to ſecure us the better of the truth of *both Concluſions*, becauſe fleſh and blood will be ready to ſtumble at *both*: We have his *Scio* prefixed, expreſly to the *former* only, but (the ſpeech being *copulative*) intended to *both*. *I know*, O Lord, that thy judgments are right: and *I know* alſo that thou of very faithfulneſs haſt cauſed me to be troubled. Our order muſt be to begin with the *Concluſions* firſt, as they lie in the *Text*; and after that to proceed to *David*'s *knowledg* of them, although that ſtand firſt in the order of the words. In the *former Concluſion* we have to conſider of *Two things*. Firſt, what theſe *judgments of God* are that *David* here ſpeaketh of, as the *Subject*: and then of the *righteouſneſs* thereof, as the *Prædicate*. I know, O Lord, that *thy judgments* are right.

2. What *Judgments* firſt? There are *judicia oris*, and there are *judicia operis*: the judgments of *Gods mouth*, and the judgments of *Gods hands*. Of the former there is mention at Verſe 13. [*With my lips have I been telling of all the judgments of thy mouth.*] And by theſe *Judgments* are meant nothing elſe but the holy *Law* of God, and his whole *written Word*; which every where in this Pſalm are indifferently called his *Statutes*, his *Commandments*, his *Precepts*, his *Teſtimonies*, his *Judgments*. And the *Laws of God* are therefore (amongſt other reaſons

ἃ κρίματα λέγει τὰς λόγους τὰς διασείλαντας ἢ ἃ πρακτέων τὰ πράκτεα. Juſtin Martyr. reſponſ. ad orthod. qu. 92.

reaſons) called by the name of (a) *Judgments*; becauſe by them we come to have a *right judgment*, whereby to diſcern between *Good* and *Evil*. We could not otherwiſe with any certainty *judg*, what was meet for us to *do*, and what was needful for us to *ſhun*. *A lege tuâ intellexi*, at verſe 104. *By thy Law have I gotten underſtanding*. St. *Paul* confeſſeth, *Rom.* 7. that he had never rightly known what *ſin* was, if it had not been for the *Law*: and he inſtanceth in that of *luſt*, which he had not known to be a *ſin*, if the Law had not ſaid, *Thou ſhalt not covet*. Rom. 7. 7. And no queſtion but theſe *judgments*, theſe *judicia oris*, are all *right* too; for it were unreaſonable to think, that God ſhould make that a *rule of right* to us, which were it ſelf *not right*. We have both the name, (that of *judgments*;) and the thing too, (that they are right) in the 19th *Pſalm*: Where having highly commended the *Law of God*, under the ſeveral appellations of *Law*, *Teſtimonies*, *Statutes* and *Commandments*, ver. 7, and 8. the Prophet then concludeth under this name of *Judgments*, ver. 9. *The judgments of the Lord are true and righteous altogether*.

3. Beſides theſe *Judicia Oris*, which are *Gods judgments* of *directions*: there are alſo *Judicia Operis*, which are his *judgments* for *correction*. And theſe do ever include *aliquid pœnale*, ſomething inflicted upon us by *Almighty God*, as it were by way of *puniſhment*; ſomething that breedeth us *Trouble* or *Grief*: The Heb. 12. 11. Apoſtle ſaith, *Heb.* 12. that every *chaſtening is grievous*: and ſo it is more or leſs; or elſe it could be to us no *puniſhment*. And theſe again are of *two ſorts*: yet not diſtinguiſhed ſo much by the *things* themſelves that are inflicted, as by the *condition of the perſons* on whom they are inflicted, and eſpecially by the *Affection*, and *Intention of God* that inflicteth them. For all, whether *publick calamities*, that light upon whole *Nations*, *Cities*, or other greater or leſſer *Societies* of men (ſuch as are *Peſtilences*, *Famine*, *War*, *Inundations*, *unſeaſonable Weather*, and the like;) or *private Afflictions* that light upon particular *Families* or *Perſons*, (as *ſickneſs*, *poverty*, *diſgraces*, *injuries*, *death of friends*, and the like:) All theſe, and whatſoever other of either kind, may undergo a *two-fold conſideration*: in either of *both* which, they may not unfitly be termed the *Judgments of God*; though in different reſpects.

4. For either theſe things are ſent by Almighty God in his heavy diſpleaſure, as *Plagues* upon his *Enemies*, intending therein their *deſtruction*: Such as were thoſe *publick judgments*, upon the *Old World*, ſwept away with the *flood*; upon *Sodom* and the other Cities, conſumed with *fire from Heaven*; upon *Pharaoh*, and his Hoſt, over-whelmed in the *Red Sea*; upon the *Canaanites*, ſpewed out of the *Land* for their abominations; upon *Jeruſalem*, at the final deſtruction thereof by the *Romans*. And thoſe *private judgments* alſo, that befel ſundry *particular perſons*, as *Cain*, *Abſolon*, *Senacherib*, *Herod*, and others. Or elſe they are laid by Almighty God as gentle *Corrections* upon his own *Children*, in his *Fatherly love* towards them, and *for their good*; to chaſtiſe them for their ſtrayings, to bring them to repentance for *their ſins*, to make them more obſervant and careful of *their duty* thence-forward, to exerciſe *their Faith*, and *Patience*, and other *Graces*, and the like. Such as were thoſe *diſtreſſes* that befel the whole people of *Iſrael* ſundry times under *Moſes*, and in the days of their *Judges* and *Kings*; and thoſe particular Trials and *Afflictions* wherewith *Abraham*, *and Joſeph*, and *Job*, and *David*, and *Paul*, and other the holy *Saints* and Servants of God were exerciſed in their times.

5. Both the one ſort and the other are called *Judgments*: but (as I ſaid) in different *reſpects*, and for different *reaſons*. Thoſe former Plagues are called *Gods Judgments*; becauſe they come from God, not as a loving and merciful *Father*, but as a juſt and ſevere *Judg*: who proceeding according to courſe of *Law* giveth ſentence againſt a malefactor to *cut him off*. And therefore this kind Pſal. 143. 2. of *judgment David* earneſtly deprecateth, *Pſal.* 143. [*Enter not into judgment with*

with thy ſervant:] for then neither can I, nor any *fleſh living* be juſtified in thy ſight. Theſe latter *Corrections* alſo, or chaſtenings of our heavenly Father, are called *Judgments* too, [*When we are judged, we are chaſtened of the Lord:*] but in a quite different notion. Becauſe God proceedeth therein, not with *Violence* and *Fury*, as men that are *in paſſion* uſe to do: but coolly, and adviſedly, and *with judgment*. And therefore, whereas *David* deprecated Gods *judgment* (as we heard) in that former notion, and as *judgment* is oppoſed to *Favour*: *Jeremy* on the other ſide deſireth *Gods judgment* in this latter notion, and as it is oppoſed to *Fury* [*Correct me, O Lord! yet in thy judgment, not in thy fury,*] Jer. 10. 1 Cor. 11. 32. Jer. 10. 24.

6. Now we ſee the ſeveral ſorts of *Gods judgments*: which of all theſe may we think is here meant? If we ſhould take them all in, the *Concluſion* would hold them, and hold true too. *Judicia Oris*, and *judicia Operis*; publick and private judgments; thoſe *Plagues* wherewith *in fury* he puniſheth *his Enemies*, and thoſe *rods* wherewith in *mercy* he correcteth *his children*: moſt certain it is, they are all *right*. But yet I conceive thoſe *judicia oris* not to be ſo properly meant in this place: for the *Exegeſis* in the latter part of the verſe (wherein what are here called *judgments*, are there expounded by *troubles*) ſeemeth to exclude them, and to confine the Text in the proper intent thereof to theſe *judicia operis* only: but yet to all them of what ſort ſoever; *publick* or *private*, *Plagues* or *Corrections*. Of all which he pronounceth that they are *right*: which is the *Predicate* of the Concluſion; and cometh next to be conſidered. *I know, O Lord, that thy judgments are right.*

7. And we may know it too, if we will but care to know either *God* or *Our ſelves*. Firſt, for *God*; though we be not (*a*) able to comprehend the *reaſons* of his diſpenſations, the διότι: yet for τὸ ὅτι, that the *judgments* are *right*, it may ſatisfie us if we do but know that they are *his*. *Tua* will infer *recta* ſtrongly enough: for the Lord, who is *righteous in all his ways*, muſt needs be ſo *in the way of his judgments* too. 1. Mens judgments are ſometimes *not right* through *miſinformations*, and ſundry other miſtakings and defects; for which the Laws therefore allow *Writs of Errour*, *Appeals*, and other remedies: But as for God, he not only *ſpieth out* the goings, but alſo *ſearcheth* into the hearts of all men; he *pondereth* their ſpirits, and by him all their actions are *weighed*. 2. Mens judgments are ſometimes *not right*, becauſe themſelves are *partial* and *unjuſt*; awed with *Fear*, blinded with *Gifts*, tranſported with *Paſſion*, carried away with *Favour* or *Diſaffection*, or wearied with *Importunity*. But as for God, with him is *no reſpect of Perſons*, nor poſſibility of being corrupted. *Abraham* took that for granted, that the *judge of all the world* muſt needs *do right*, Gen. 18. And the Apoſtle rejecteth all ſuſpicion to the contrary with an *Abſit*, (What *ſhall we ſay then? Is there unrighteouſneſs with God? God forbid*, Rom. 9.) 3. Mens judgments are ſometimes *not right*, merely for *want of zeal* to juſtice: They lay not the *cauſes* of poor men to heart, nor are willing to put themſelves to the pains or trouble of *ſifting a cauſe* to the bottom, nor care much which way it go, ſo as they may but be at reſt, and enjoy their eaſe. But as for God, he is *zealous* of doing *juſtice*: he loveth it himſelf; he *requireth* it in others; puniſhing the neglect of it, and *rewarding* the adminiſtration of it in them to whom it belongeth. (*The righteous Lord loveth righteouſneſs*, Pſal. 11.)

(*a*) —*incomprehenſibilis diſpoſitio & irrepreheníibilis.* Bern. ſerm. 103. Pſal. 145. 17. Iſa. 26. 8. Pſal. 139. 3. Prov. 21. 2. Rom. 2. 11. Gen. 18. 25. Rom. 9. 14.

8. And then ſecondly in *our ſelves* we may find (if we will but look) enough to ſatisfie us even for the διότι too, ſo far as is meet for us to expect ſatisfaction. The judgments of God indeed are *Abyſſus multa*: *his ways are in the Sea, and his paths are in the deep waters, and his footſteps are not known*; ἀνεξιχνίαστοι, Soon may we *loſe* our ſelves in the ſearch, but never *find* them out. Yet even there, where the *judgments of God are like a great deep*, unfathomable by any finite underſtanding: *his righteouſneſs* yet *ſtandeth like the high mountains* (as it is in Pſal. 11. ult. Pſal. 77. 19. ἀνεξιχνίαστα, ἀνεξερεύνητα. Rom. 11. 33. Pſal. 36. 6.

Pſal.

Pſal. 36.) viſible to every eye. If any of us ſhall *ſearch* well into his own heart, and *weigh* his own carriage and deſervings: if he ſhall not then find enough in himſelf to *juſtifie God* in all his proceedings; I forbid him not to ſay (which yet I tremble but to rehearſe) that God is *unrighteous*.

9. The holy Saints of God therefore have ever *acquitted him* by *condemning* themſelves. The Prophet *Jeremy* in the behalf of himſelf and the whole Church of God, (*The Lord is righteous: for I have rebelled againſt his Commandments*, Lam. 1.) So did *Daniel* in that his ſolemn Confeſſion, when he *ſet his face* to ſeek the Lord God by prayer and ſupplications, with faſting and ſack-cloth and aſhes, Dan. 9. (*O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of face, as it is this day, to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee*, ver. 7.) and again after at verſe 14. (*Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth: for we obeyed not his Voice.*) Yea, ſo illuſtrious many times is the *righteouſneſs* of God in his *judicial proceedings*, that it hath extorted an acknowledgment from men obſtinately wicked. *Pharaoh*, who ſometimes in the pride of his heart had ſaid, *Who is the Lord?* was afterwards by the evidence of the fact it ſelf forced to this confeſſion, *I have ſinned: the Lord is righteous, but I and my people are wicked*, Exod. 9.

Lam. 1. 18.

Exod. 5. 2.

Exod. 9. 27.

10. They are then (at leaſt in that reſpect) worſe than wicked *Pharaoh*, that to juſtifie themſelves, will not ſtick to repine either at *God* himſelf, or his *judgments*; as if *he* were *cruel*, and they *unrighteous*: like the *ſlothful Servant* in the Parable, that did his Maſter no ſervice at all; and yet as *lazy* as he was, could blame his Maſter for being an *hard man*. *Cain*, when he had ſlain his righteous brother, and God had laid a *judgment* upon him for it; complained of the *burden* of it, as if the Lord had dealt hardly with him, in laying *more* upon him than *he was able to bear*: never conſidering the *weight* of the ſin, which *God* in juſtice could *not bear*. *Solomon* noteth it as a fault common among men, when by their own ſinful *folly* they have pulled *miſery upon* themſelves, then to *murmur* againſt God, and complain of his providence: *The folly of a man perverteth his ways, and his heart fretteth againſt the Lord*, Prov. 19.] As the *Iſraelites* in their paſſage through the Wilderneſs, were ever and anon *murmuring* and *complaining* at ſomewhat or other; either againſt *God*, or (which cometh much to one) againſt *Moſes* and *Aaron*, and that upon every occaſion, and for every triſle: ſo do we. Every ſmall *Diſgrace*, *Injury*, *Affront* or *Loſs*, that happeneth to us from the frowardneſs of our *Betters*, the unkindneſs of our *Neighbours*, the undutifulneſs of our *Children*, the unfaithfulneſs of our *Servants*, the unſucceſsfulneſs of our *Attempts*, or by any other means whatſoever; any ſorry thing will ſerve to put us quite out of patience: as *Jonas* took pet at the *withering* of the Gourd. And as he was ready to juſtifie his impatience even to God himſelf [*Doſt thou well to be angry, Jonas?* Yea, marry do I; *I do well to be angry even to the death:*] ſo are we ready, in all our murmurings againſt the Lords corrections, to flatter our ſelves as if we did not *complain* without cauſe; eſpecially where we are able to charge thoſe men that trouble us, with *unrighteous dealing*.

Mat. 25. 24.

Gen. 4. 13.

Prov. 19. 3.

Jonas 4. 8.

——Ver. 9.

11. This is, I confeſs a *ſtrong temptation* to fleſh and blood; and many of *Gods holy Servants* have had much ado to overcome it, whileſt they looked a little too much *outward*. But yet we have by the help of God a very *preſent remedy* there-againſt, if *blind Self-love* will but ſuffer us to be ſo wiſe as to make uſe of it: and that is no more but this, to turn our eye *inward*; and to examine our ſelves not *how well* we have *dealt* with other men, who now *requite* us *ſo ill?* but how we our ſelves have *requited* God, who hath dealt ſo graciouſly and bountifully with us. If we thus look back into *our ſelves* and *ſins*, we ſhall ſoon perceive that God is (a) *juſt* even in thoſe things wherein men are *unjuſt*; and

——Et ſi præſentissimum habemus remedium

that

that we moſt righteouſly *deſerved at his hands* to ſuffer all thoſe things, which yet we have no ways *deſerved at their hands* by whom we ſuffer. It will well become us therefore, whatſoever *judgments* God ſhall pleaſe at any time to *lay upon us*, or to *threaten us* withal; either *publick* or *private*, either by his own *immediate hand*, or by ſuch *inſtruments* as he ſhall employ; without all *murmurings* or *diſputings* to ſubmit to his good will and pleaſure, and to *accept the puniſhment of our iniquity*, (as the Phraſe is, *Lev.* 26.) by humbling our ſelves, and confeſſing that *the Lord is righteous*: as *Rehoboam* and the Princes of *Judah* did, 2 *Chron.* 12. The ſenſe of *our own wickedneſs* in rebelling, and the acknowledgment of *Gods juſtice* in puniſhing (which are the very firſt acts of true *humiliation*, and the firſt ſteps unto true *repentance*;) we ſhall find by the mercy of God to be of great efficacy, not only for the *averting* of *Gods judgments* after they are come, but alſo (if uſed *timely* enough, and *throughly* enough) for the *preventing* thereof before they be come. *For if we would judge our ſelves, we ſhould not be judged of the Lord*, 1 Cor. 11. But becauſe we neglect it, (and yet it is a thing that muſt be *done*, or we are *undone*;) God in great love and mercy towards us, ſetteth in for our good; and doth it himſelf, rather than it ſhould be left *undone*, and we periſh: even as it there followeth, *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.* And it is that *faithfulneſs* of God which *David* acknowledgeth in the *latter Concluſion*: whereunto I now paſs.

Phil. 2. 14. Lev. 26. 41. 43. 2 Chron 12. 6 1 Cor. 11 ——

12. *And that thou of very faithfulneſs haſt cauſed me to be troubled.* In which words we have theſe three points: *Firſt*, *David* was troubled: *Next*, *God* cauſed him to be ſo troubled: *Laſt*, and God did ſo out of *very faithfulneſs*. No great news, when we hear of *David*, to hear of *trouble* withal; (*Lord remember* David *and all his troubles*, Pſal. 132.) Conſider him which way you will, in his condition *natural*, *ſpiritual* or *civil*; that is, either as *a man*, or as a *godly man*, or as a *King*: and he had his portion of troubles in every of thoſe conditions. Firſt, *troubles* he muſt have as *a man*. *Hæc eſt conditio naſcendi.* Every *mothers child* that cometh into the world, (*a*) hath *a childs part* of thoſe troubles the world affordeth. *Man that is born of a woman*, thoſe *few days* that he hath to live he ſhall be ſure to have them *full of trouble* howſoever. *In mundo preſſuram*, ſaith our Saviour, *In the world ye ſhall have tribulation.* Never think it can be otherwiſe, ſo long as you live here below in *the vale of miſery*, where at every turn you ſhall meet with nothing but very *vanity and vexation of ſpirit.*

Pſal. 1

a —ὧν ἐγὼ τὶς εἰμι θνητὸς. Job 1 Joh. Pſal Eccl.

13. Then he was a *Godly man* and his *troubles* were ſomewhat the more for that too. For *all that will live godly muſt ſuffer perſecution*: and however it is with other men, certainly *many are the troubles of the righteous.* It is the common lot of the true *Children* of God, becauſe they have many *out-flyings*, wherewith their holy Father is not well-pleaſed, to come under the *ſcourge* oftner than the *Baſtards* do. If they do *amiſs* (and *amiſs* they do) they muſt ſmart for it either *here*, or *hereafter*: Now God meaneth them *no condemnation* hereafter, and therefore he giveth them *the more chaſtening* here.

c. 23. 2 Tim. Pſal. 34. Heb. 12. 1 Cor. 11. 32.

14. But was not *David a King?* And would not that exempt him from *troubles?* He was ſo indeed: but I ween his *troubles* were neither the *fewer*, nor the *leſſer* for that. There are ſundry paſſages in this *Pſalm*, that induce me to believe (with great probability) that *David* made it, while he lived a *young man* in the Court of *Saul*, long before his coming to *the Crown.* But yet he was even then *unctus in Regem*, anointed and deſigned for the Kingdom: and he met even then with many troubles the more for that very reſpect. And after he came to enjoy *the Crown*, if God had not been *the joy and crown* of his heart, he ſhould have had *little joy* of it: ſo full of *trouble* and unreſt was the greateſt part of his Reign. I note it, not with a purpoſe to enter into a ſet diſcourſe how many

Verſ. 9. 99, 100, &c.

and great *the troubles* are that attend the *Crown* and *Scepters* of *Princes*; which I eaſily believe to be far both *more* and *greater* than we that ſtand below are capable to imagine: but for *two* other *reaſons* a great deal more *uſeful*, and therefore ſo much the more *needful* to be thought on, both by them and us. It ſhould *firſt* work in all them that ſit *aloft*, and ſo are expoſed to more and ſtronger *blaſts*, the greater care to provide a ſafe reſting place for *their ſouls*: that whenſoever they ſhall meet with *trouble* and *ſorrow in the fleſh*, (and that they ſhall be ſure to do oftner than they look for) they may *retire* thither, there to repoſe and ſolace themſelves in the goodneſs of their God; ſaying eftſoons with our Pro-
Pſal. 116. 10. phet, (*Return unto thy reſt, O my ſoul.*) It was well for him that he had ſuch a a reſt *for his ſoul*: for he had reſt little enough otherwiſe from continual troubles and cares in his civil affairs and eſtate. And it ſhould in all reaſon *ſecondly* quicken the hearts of all loyal and well-affected *Subjects*, by their *prayers*, *counſels*, *ſervices*, *aids*, and chearful *obedience* reſpectively; rather to afford *Princes* their beſt aſſiſtance, for the comfortable ſupport of that their *weighty* and *troubleſom* charge, than out of *ambition*, *diſcontent*, *popularity*, *envy*, or any other croſs or peeviſh *humour*, add unto their *cares*, and create unto them more *troubles*.

Exod. 15. *David*, you ſee, had troubles; as a *man*, as a *godly man*, as a *King*. But
Exod. who *cauſed* them? Sure in thoſe his firſt times, when (as I conjecture) he wrote this Pſalm; *Saul* with his *Princes* and followers was *the chiefeſt cauſe* of moſt of *his troubles*: and afterwards crafty *Achitophel cauſed* him much *trouble*, and railing *Shimei* ſome, and ſeditious *Sheba* not a little; but his rebellious Son *Abſolon*
Matt. 25 moſt of all. He complaineth of *many troubles* raiſed by the means of that Son in *Pſal. 3. Domine quàm multiplicati! Lord, how are they encreaſed that trouble me!* Yet here, you ſee, he over-looketh them all, and all other *ſecond cauſes*; and aſcribeth his troubles wholly unto *God*. So he did alſo afterwards in the par-
Gen. 16. 10. ticular of *Shimei*'s railing: *Let him alone*, ſaith he to *Abiſhai*, *Let him curſe on, for God hath bidden him.* Even as *Job* had done before him: when the *Sabeans* and the *Chaldeans* had taken away his Cattle and Goods, he ſcarce took notice of *them* (he knew they were but *Inſtruments*) but looked at *the hand of God* on-
Prov. 15. ly, as the chief and *principal cauſe*, *Dominus abſtulit*, *The Lord hath given, and the Lord hath taken away.* Neither did *David* any injury at all to Almighty God
2. 11. in aſcribing it to him: for God alſo himſelf taketh it all upon himſelf; *I will raiſe him evil out of his own houſe: and I will do it before the ſun*, 2 Sam. 12.

16. How all thoſe things (wherein *wicked men*, ſerving their own *luſts* only in their *own purpoſe*, do yet unwittingly *do ſervice to God* Almighty in furthering
19. 20. his wiſe and holy *deſigns*) can have their efficiency from *cauſes* of ſuch *contrary*
5. *quality*, and looking at ſuch *contrary ends*, to the producing of one and *the ſame*
5. *effect*: is a ſpeculation more curious than profitable. It is enough for us to
Jona know, that it neither caſteth any *blemiſh* at all upon him, that he maketh *ſuch uſe* of them; nor giveth any *excuſe* at all to them, that they do *ſuch ſervice* to him: but that all this notwithſtanding, he ſhall ſtill have the *whole glory* of his own *wiſdom* and *holineſs*; and they ſhall ſtill bear the *whole burthen* of their own *folly* and *wickedneſs*. But there is another, and that a far better *uſe* to be made hereof, than to trouble our ſelves about a *myſtery*, that we ſhall never be able in this life to comprehend; and that is this: that ſeeing *all the troubles* that befal us in any *kind* whatſoever, or by what *inſtruments* ſoever, come yet from *the hand of God*; we ſhould not therefore, when at any time we meet with *trouble*, rage againſt *the ſecond cauſes*, or ſeek to vent our ſpleen upon them, as of
a *Placeat homini, quicquid Deo placuit.* Senec. Epiſt. 75. our ſelves we are very apt to do: but laying our *hands* upon our *hearts* and upon our *mouths*, compoſe our ſelves to a holy *patience* and *ſilence*; conſidering it is (a) *his will and pleaſure* to have it ſo, to whom it is both our *duty* and *wiſdom* wholly to ſubmit.

17. We

17. We may learn it of holy *Job*. His wife moved his *patience* not a little, by moving him to impatience: *Thou talkeſt like a fooliſh woman*, ſaith he, *ſhall we receive good things at the hand of God, and ſhall we not receive evil alſo?* Or we may learn it of good old *Eli*. When he received a meſſage from the Lord, by the mouth of young *Samuel*, of a right *heavy judgment* ſhortly to fall upon him and his houſe, for his fond indulgence to his ungracious Children; he made no more reply, but ſaid only, *It is the Lord: let him do what ſeemeth him good*. Or, to go on further than our Prophet *David*, we may learn it ſufficiently from him, *I was dumb*, ſaith he, *and opened not my mouth, Quoniam tu feciſti, for it was thy doing*. This conſideration alone, *Quoniam tu feciſti*, is enough to ſilence all tumultuous thoughts, and to cut off all farther diſputing and debating the matter: that it is God that *cauſeth us to be troubled*. All whoſe *judgments* are not only done in *righteouſneſs*, as we have hitherto heard: but towards his children alſo out of much *love* and *faithfulneſs*, as we are next to hear, [*I know that of very faithfulneſs thou haſt cauſed me to be troubled*.

Job 2. 10. 1 Sam. 3. 18. Pſal. 39. 9.

18. In the former part of the verſe, where he ſpake of the *righteouſneſs* of God, he did it *indefinitely*, without mentioning either himſelf, or any other perſon: not particularly, *Thy judgments upon me*; but indefinitely, *I know, O Lord, that thy judgments are right*. But now in this latter part of the verſe where he cometh to ſpeak of *the faithfulneſs* of God, he nameth himſelf; *And that thou of very faithfulneſs haſt cauſed me to be troubled*. For as earthly Princes muſt do *juſtice* to all men, (for *Juſtice* is ἀλλότριον ἀγαθόν, every man may challenge it, and there muſt be *no reſpect* had, no difference made *of Perſons* therein;) but their *favours* they may beſtow upon whom they think good: ſo God will have his juſtice to appear in all his dealings with *all men generally*, be they good or bad, that none of them all ſhall be able to ſay he hath done them the leaſt *wrong*; but yet his *tender mercies* and *loving kindneſſes*, thoſe he reſerveth for *the Godly* only, who are in *ſpecial favour* with him, and towards whom he beareth a *ſpecial reſpect*. For by *faithfulneſs* here, as in ſundry other places of Scripture is meant nothing elſe but *the ſpecial love* and *favour* of God, towards thoſe that *love* and *fear* him, whereby he ordereth and diſpoſeth all things ſo, as may make moſt for their good.

19. And it is not unfitly ſo called; whether we reſpect the gracious *promiſes*, that God hath made unto them, or thoſe ſundry mutual *relations*, that are between him and them. Firſt, *faithfulneſs* relateth to *a promiſe*: (*He is faithful that hath promiſed*, Heb. 10.) Truly, God is *a debtor* to no man: that he doth for us any thing at all; it is *ex mero motu*, of his own grace and goodneſs merely; we can challenge nothing at his hands. But yet ſo deſirous is he to manifeſt his *gracious love* to us, that he hath freely bound himſelf, and ſo made himſelf *a voluntary debtor*, by his promiſes, (for *promiſe is due debt*:) inſomuch as he giveth us *the leave*, and alloweth us *the boldneſs* to remind him of his *promiſes*, to urge him with them, and as it were to *adjure* him by all his truth and *faithfulneſs* to make them good. But what a kind of *promiſe* is this may ſome ſay; to *promiſe* a man to *trouble* him? It ſeemeth a *threatning* this: not a *promiſe*. If theſe be his *promiſes*, God may keep his *promiſes* to himſelf; we ſhall not be very forward to challenge him or his *faithfulneſs* about them. Yet ſo it is: the afflictions and *troubles* wherewith God in his *love* chaſteneth *his children* for their good, are indeed part of his *promiſe*, and that a gracious part too. In *Mar.* 10. you ſhall find *perſecutions* (and perſecutions are *troubles*) expreſly named there among other things, as part of the *promiſe* or reward; (*No man that hath left houſe, or brethren*, &c. *for my ſake and the Goſpels, but he ſhall receive an hundred fold now in this time, houſes, and brethren*, &c. with perſecutions, *and in the world to come eternal life.*) There it is expreſt: but where it is not ſo, it muſt ever be underſtood in all *the promiſes* that concern this life. It is a received

Heb. 10. 23. Mar. 10. 30.

rule among Divines; that all *temporal promiſes* are to be underſtood *cum exceptione crucis*: that is to ſay, *not abſolutely*, but with this *reſervation*, unleſs the Lord in his holy wiſdom ſhall ſee it good for us to have it otherwiſe. So that if at any time he ſee it good for us to be *troubled* (as many times he doth; *David* confeſſeth it but four verſes higher, *Bonum mihi quòd humiliaſti, It is good for me that I have been in trouble*;) he doth then in great love to us *cauſe us to be troubled*: and that out of *very faithfulneſs*, and in regard of his *Promiſe*.

Pſal. 119. 71.

20. There are alſo ſundry mutual *relations*, wherein God and his people ſtand tied either to other; all which require *faithfulneſs*. He is their *Creator*, and they are *the work* of his hands: and St. *Peter* ſtileth him a *faithful Creator*. He is their *ſhepherd*, and they *the ſheep* of his paſture: and a *faithful ſhepherd* he is, *a good ſhepherd*, Joh. 10. To omit theſe, and ſundry other, as of *Father*, *Maſter*, *Husband*, and the reſt: take but this one relation only of *Friendſhip*; whereto (as every man knoweth) *faithfulneſs* is ſo neceſſary, as nothing can be more. Now as for thoſe that believe God and keep his Commandments, God entreth into a League and Covenant of (*a*) *friendſhip* with them: for *Faith* and *Obedience* are thoſe very things that qualifie us for his *friendſhip*. (*Abraham believed God, and it was counted to him for righteouſneſs, and he was called the friend of God.* Jam. 2.) There is Faith. *Ye are my friends, if ye keep my commandments* ſaith our Saviour, *Joh.* 15. There is *Obedience*. Such a League of *friendſhip* there was betwixt *God* and *David* in this particular: and as ſtrongly tied and confirmed, as any other we read of; the parties *ſwearing fidelity* either to other. God to him: *The Lord hath made a faithful Oath unto David, and he ſhall not ſhrink from it.* And he to God: *I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous judgments.* The miſery is; we hold not touch perfectly with God, but break with him oftentimes through humane *frailty* and *ſubreption*, and ſometimes alſo in a more deſperate and provoking manner, when we ſin *preſumptuouſly* and with *a high hand*. *David* himſelf, notwithſtanding his *Oath*, and the ſtedfaſtneſs of his *purpoſe* to perform it, yet held not out; but *failed* ſundry times through *infirmity*: but he ſhrank moſt ſhamefully and foully in *the matter of Uriah*. But here is our comfort then on the other ſide; that though we are wavering and looſe, *off and on*, and no hold to be taken of us; yet he is *ſtill the ſame*, he remaineth a faſt and conſtant *friend* to us. Though we ſometimes ſo far forget our ſelves and our *faithful promiſe*, as to *deny him*; yet *he continueth faithful, and will not deny himſelf*: no nor *us* neither, if we will but ſeek to him in any time by true *repentance*, confeſſing our *unfaithfulneſs*, and asking pardon thereof, and not wholly and finally renounce *the Covenant* we made with him. It maketh well for us, that he is not forward to take (no not all *juſt*) *exceptions* he might: if he ſhould be any whit *extreme to mark what we do amiſs*, not a man of us all ſhould long abide in his *friendſhip*. It is not *our faithfulneſs* then to him, but *his faithfulneſs* to us, that holdeth us in.

a *Inter bonos viros & Deum amicitia eſt, conciliante virtute.* Senec. de Provid cap. 1.

Jam. 2. 23.

Joh. 15. 14.

Pſal. 32. 11.

Pſal. 119. 106.

1 King. 15. 5.

2 Tim. 2. 13.

Pſal. 130. 3.

21. But you will ſay, This is ſcarce a *friendly part*: will any friend *cauſe* his friend *to be troubled*; eſpecially having the power in himſelf to prevent it? As *Abſolon* ſaid to *Huſhai*, *Is this thy kindneſs to thy friend?* Call you this *faithfulneſs*? Yes indeed: and *very faithfulneſs* too. For a *true friend* aimeth at his friends (*a*) *good* in every thing he doth; and in compariſon of that, regardeth not at any time the ſatisfying of any his inordinate or unreaſonable *deſires*. And therefore he will freely *reprove* him, when he ſeeth him to do otherwiſe than well: and ſometimes *anger* him by doing ſome things quite contrary to his mind, but yet *for his good*. Yea, and if the inequality and condition of *the perſon* be ſuch as will bear it, he will give him alſo ſuch *puniſhments* or other *correction*, as ſhall be needful, according to the merit of his fault. And all this he may

2 Sam. 16. 17.

a *Id pactum eſt ab illo mundi conditore, ——ut ſalvi eſſemus, non delicati.* Senec. Epiſt. 119.

may do *ſalvâ amicitiâ*, and without breach of *friendſhip*: nay, he is ſo far tied by *the rules* of true *friendſhip* to do all this, and out of [*b*] *very faithfulneſs*, that he ſhould tranſgreſs thoſe *rules*, and prove *unfaithful*, if he ſhould neglect ſo to do, where the cauſe requireth it. Doth not *a Father ſcourge the Son in whom he delighteth*? And ſometimes give him *ſharp correction*, when the fault deſerveth it? And no *friend* can love his *friend* more dearly and faithfully, than *a Father* doth his *Child*. Nay, this *chaſtening* is ſo far from being any argument of the Fathers *diſ-affection*, that it is rather one of the ſtrongeſt evidences of his *faithful love* towards him: and he ſhould not love him *faithfully*, but *fooliſhly*, if he ſhould out of *fond indulgence* let him go on in an evil way without due correction. *He that ſpareth the rod, hateth his Child*, ſaith *Solomon*: he meaneth it *interpretative*; that is, he doth his *child* as much hurt out of his *fond love*, as he could not do him more harm, if he were *his enemies child* whom he *hateth*. Will not a *mother*, that loveth her *child* with all tenderneſs, if it have got ſome hurt with a fall, *lay on a plaiſter* to heal it, though it *ſmart*? And though *the child* cry and ſtruggle againſt it all it can, yet will ſhe *lay it on* for all that, yea, and *bind it too* to keep it on: and all out of very love and *faithfulneſs*, becauſe ſhe knoweth it muſt be ſo, or *the child* will be the worſe for it. I uſe theſe *Compariſons* the rather, not only becauſe they are *familiar*, (and the more familiar ever the better, if they be fit:) but becauſe the Lord himſelf alſo delighteth to ſet forth his φιλανθρωπία, and love to us by the love of a *diſcreet Father*, and the affection of a *tender Mother*, towards the fruit of their own *loyns* and *womb*: And the Apoſtle at large proſecuteth the reſemblance (and that in this very matter, whereof we now ſpeak, of our *heavenly Fathers* correcting his children in *love*, and *for their good*) moſt accurately and comfortably in *Heb.* 12.

[*b*] *Ergo amicum hodie meum concaſtigabo — invitus, ni me id invitet ut faciam fides.* Plaut. in Trinum. 1. 1.

Prov. 3. 12.

Prov. 13. 24.

Pſal. 103. 13. Iſa. 49. 15.

22. But to return back to the relation of *friendſhip* (from which yet I have not digreſſed: for can we have any better *friends* than our *Parents*?) If any of us have *a friend* that is *lethargick* or *lunatick*: will we not put the one from his *drouſie ſeat*, and ſhake him up, and make him ſtir about, whether he will or no; and *tie* the other in his bed, *hamper* him with *cords*, yea, and with *blows* too, if need be, to keep him quiet; though it be death to the one to be *ſtirred*, and to the other to be *tied*. Or if we have ſome near *friend* or *kinſman*, that we wiſh well to, and partly dependeth upon us for his livelihood, that will not be adviſed by us, but will *flie out* into bad company, *drink*, and *quarrel*, and *game*: will we not pinch him in his *allowance*; refuſe to give him *entertainment*; ſet ſome underhand to *beat* him when he *quarrels* in his drink, or to *cheat* him when he *gameth* too deep; and if he will not be reclaimed otherwiſe, get him *arreſted* and laid up, and then let him lie by it, till *ſhame* and *want* give him ſome better *ſight* and *ſenſe* of his former follies? Can any man now charge us truly with *unfaithfulneſs* to our friend for ſo doing? Or is it not rather a good proof of our *love* and *faithfulneſs* to him? Doubtleſs it is. You know the old ſaying, *Non quòd odio habeam, ſed quòd amem*: it hath ſome reaſon in it. For the love and *faithfulneſs of a friend* is not to be meaſured by *the things* done, but by *the affection* and intention of the doer. A thing may be done, that carrieth the ſhew of much *friendſhip* with it, yet with an intent to do the party a miſchief:

Eutrapelus cuicunq; nocere volebat ——— *&c.* Hor. 1. Ep. 18.

As if he ſhould put his friend upon ſome *employment* he were unmeet for, of purpoſe to *diſgrace* him; or feed him with *money* in a riotous courſe, to get a hanck over *his Eſtate*: like *Sauls* friendſhip to *David*, in giving him his Daughter to wife, *that ſhe might be a ſnare to him*, to put him into the hands of *the Philiſtines*. This is the baſeſt *unfaithfulneſs* of all other, *ſub amici fallere nomen*; and

1 Sam. 18. 21

Pſal. 141. 5. and by many degrees worſe than open hoſtility. *Let not their precious balms break my head: Let the righteous rather ſmite me friendly*, ſaith *David*. There may be *ſmiting*, it ſhould ſeem by him, without violation of *friendſhip*. And his wiſe Prov. 27. 6. Son *Solomon* preferreth *the wounds of a Friend*, before the *kiſſes* of *an Enemy*. Theſe may be *pleaſanter*, but thoſe will prove *wholſomer*: there is *treachery* in theſe kiſſes, but in thoſe wounds *faithfulneſs*.

23. You may perceive by what hath been ſaid, that God may *cauſe* his ſervants *to be troubled*, and yet continue his *love* and *faithfulneſs* to them nevertheleſs: yea, moreover that he bringeth thoſe *troubles* upon them out of his great *love* and *faithfulneſs* toward them. It ſhould make us the more willing, whether God *inflict* or *threaten*, whether we *feel* or *fear*, any either publick *calamity* or perſonal *affliction*, any thing that is like to breed us any grief or *trouble*; to ſubmit our ſelves to the hand of God, not only with *patience*, becauſe he is *righteous*, but even with *thankfulneſs* too, becauſe he is *faithful* therein. Very meet we ſhould apprehend the *wrath* of God, and his *juſt indignation* againſt us Acts 2. 37. when he *ſtriketh*; for he is *righteous*, and will not *correct* us but for our *ſin*: Joel 2. 13. Which ſhould *prick our hearts* with *ſorrow*, nay, rend them in pieces with through-*contrition*, that we ſhould ſo unworthily provoke ſo gracious a God to puniſh us. But then we muſt apprehend his *wrath*, that we doubt not of his *favour*; nor deſpair of ſtaying his hand, if we will but ſtay the courſe of *our ſins* by godly repentance and reformation: for he is *faithful*, and correcteth Heb. 12. 10. us ever *for our good*. Doth he take any pleaſure, think you, in our deſtruction? Ezek. 33. 11. He hath *ſworn* the contrary; and dare you not believe him? Doubt ye not therefore, but that *humility* and *confidence*, *fear* and *hope*, may conſiſt together, as well as *juſtice* and *mercy* may in God, or *repentance* and *faith* in us. *Preſume* Exod. 34. 7. not then to continue in ſin, but *fear his judgments*: for he is *righteous*, and will Pſal. 51. 17. not acquit *the guilty*. Neither yet *deſpair* of finding pardon, but *hope in his mercy*: for he is *faithful*, and will not deſpiſe *the penitent*. I forbid no man, but charge him rather, as he meaneth to build his *after-comforts* upon a firm baſe, to lay a good *foundation* of *repentance* and godly ſorrow, by looking firſt upon 1 Pet. 5. 6. *Gods juſtice* and his *own ſins*: that he may be caſt down, and *humbled under the mighty hand of God*, before he *preſume* to lay hold of any *actual mercy*. But after he hath by this means aſſured *the foundation*; let him then in Gods name *proceed* with his work, and *bring it on* more and more to perfection, by ſweet meditations of the great *love* and gracious *promiſes* of our good God, and his undoubted ſtedfaſtneſs and *faithfulneſs* therein. Never giving it over, till it come to that perfection of art and skill, that he can ſpy *love* even in the very *wrath* of God; *Mel de petra*, ſuck honey out of the *ſtony rock*; gather grapes *Deus quos amat, indurat, recognoſcit, exercet.* Senec. de Provid. cap. 4. of *thorns*, and figs of *thiſtles*. Till we attain to this; I ſay not but we may have true *hope* and *comfort* in God, which by his mercy may bring us to ſalvation: but we have not yet that *fulneſs of joy and peace*, which (becauſe by *Gods grace*, if our *own endeavours* be not wanting, it is attainable in this life) we Rom. 5. 3. Jam. 1. 2. ſhould preſs hard after; of *rejoycing in tribulation*, and *counting it all joy*, *when we fall into divers temptations*.

24. Somewhat a hard leſſon I grant; yet if we can but learn ſome of *Davids knowledge*, it will be much the eaſier. He ſpeaketh not here you ſee, out of a *vain hope*, becauſe he would fain have it ſo; nor out of ſome uncertain *conjecture*, as if perhaps it might be ſo: but out of *certain knowledge*, gotten by diligent and attentive *ſtudy in the Word* of God, and by his *own experience* and obſervation. *I know, O Lord, that thy judgments are right, and that thou of very faithfulneſs haſt cauſed me to be troubled.* For the former branch of this knowledge, that concerneth *the righteouſneſs of Gods judgments*; it is a thing ſoon learned: I have ſhewed you the courſe already. There is no more to be done, but to *examine* our own carriage and *deſerving*; and we ſhall find enough

enough I doubt not to ſatisfie fully in that point: and therefore there need no more be ſaid of it. All the skill is about the latter branch; how we may *know* that it is done out of very *love* and *faithfulneſs*, whenſoever God *cauſeth us to be troubled.*

25. For which purpoſe the beſt help I can commend unto you for the preſent is, to obſerve how variouſly Almighty God manifeſteth his *love* and *faithfulneſs* to his children in all their tribulations: eſpecially in *three reſpects*; every one of which marvellouſly ſetteth forth his *gracious goodneſs* towards us. *Firſt*, the *End* that he aimeth at in them: *Secondly*, the *Proportion* that he holdeth under them: and *thirdly*, the *Iſſues* that he giveth out of them.

26. For *the End* firſt; He aimeth always at *our good.* Our earthly *friends* do not ever ſo: no not our *Parents*, that love us beſt. The Apoſtle telleth us, and experience proveth it, that they *chaſten* us ſometimes *for their own pleaſure.* He meaneth, that ſometimes when they are diſtempered with *paſſion*, and in an outragious mood, they *beat the poor child*, either without cauſe, or more than there is cauſe, rather to ſatisfie *their own fury*, than to benefit *the child.* But he doth it *always* (a) *for our profit*; ſaith he, *Heb.* 12. If I ſhould enter here into the Common place *de bono afflictionis*, I ſhould not well know either where to begin, or when to make an end. In the whole courſe of Divinity, I find not a field of larger ſcope than that is. I ſhall therefore bring you but into one corner of it, and ſhew you, how God *out of very faithfulneſs* maketh uſe of theſe *troubles*, for the better draining out of ſome of thoſe evil *corruptions*, that would otherwiſe ſo abound in us, like *noyſom humours* in the body, that they would endanger *a plethory* in our ſouls: eſpecially theſe four, *Pride*, *Security*, *Worldly-mindedneſs*, and *Incompaſſion.*

Heb. 12. 10.

a Παίδευσις πρὸς τὸ κρεῖττον ἡμῶν ἰατρείαν πᾶν ὁτιοῦν διεγκαλόμεθα, οὐ διαφεύγει. Naz. Orat 3.

27. *Pride* muſt be *firſt*, elſe is it not right. And we have ſtore of that in us. Any toy *puffeth us up* like a bladder, and filleth us *full of our ſelves.* Take the inſtance but in our *knowledge*: A ſorry thing, God knoweth: he that hath moſt, what *he knoweth* is not the thouſandth part of what *he knoweth not*: and yet how ſtrangly are ſome *over leavened* with a very ſmall pittance of it; *Scientia inflat*, the Apoſtle might well ſay; *knowledge puffeth up.* So do *riches*, and *honour*, and *praiſe*, and *valour*, and *beauty*, and *wit*; or indeed any thing. A buſh of *hair* will do it, where it *groweth*; yea, and where it *groweth not.* Now *proſperity* cheriſheth this corruption wonderfully, (as *ill-humours* abound moſt in *full bodies*; and *ill weeds* grow rankeſt in a *fat earth*;) and ſetteth a man ſo far *from God*, and *above himſelf*, that he neither well knoweth *the one* nor *the other.* Our Lord then when he ſeeth us thus *high ſet*, ſendeth *afflictions* and *troubles* to take down theſe unkindly *ſwellings*, to prick the bladder of our *pride*, and let out ſome of *the wind*: and ſo he bringeth us into ſome (*a*) better acquaintance with *our ſelves* again. *King Philip* had a Crier to put him daily in remembrance, that he was *but a man*: leſt he ſhould forget it, and think himſelf a little God, as his Son *Alexander* did ſoon after. But there is no *remembrancer* can do this office better than *afflictions* can. *Put them in fear, O Lord, that the Heathen may know themſelves to be but men*, Pſal. 9. If *afflictions* were not, would not even that be ſoon forgotten?

1 Cor. 8. 1.

a— *adverſiſque in rebus noſcere qui ſint.* Lucret. lib. 3.

Pſal. 9. 20.

28. *Security* is next. Eaſe and *proſperity* fatteneth the heart, and maketh us drouſie and heavy in Gods ſervice. It caſteth us into a ſpiritual *Lethargy*; maketh us *ſettle upon our lees*, and flatter our ſelves, as if we were out of *gunſhot*, and no evil could reach us. *Soul take thine eaſe; eat, and drink*; thou haſt proviſion laid up before-hand for many years yet to come. Marvel not to hear *ungodly men* vaunt it ſo in a vapouring manner, (Pſal. 10, *Tuſh, I ſhall never be removed, there ſhall no harm happen unto me:*) when *holy David*, upon ſome little longer continuance of *proſperity* than uſual, did almoſt ſay even as they; he thought his hill ſo ſtrong, that *he ſhould never be removed*, Pſal. 30. When God

Jer. 48. 11. Luke 12. 19.

Pſal. 10. 6. Pſal. 30. 6.

Jer. 48. 11. God ſeeth us thus *ſetling upon our lees*, he thinketh it high time to *pour us from veſſel to veſſel*, to keep us from growing *muſty*. He layeth his hand upon us, and ſhaketh us out of our *dead ſleep*, and by *laying trouble upon our loyns* driveth
Pſal. 66. 11. us to ſeek to him for remedy and ſuccour. He dealt ſo with *David*: when in his proſperity he had ſaid, *he ſhould never be removed*, as we heard but now out of *Pſalm.* 30. the next news we hear of him is, He was removed: *God, out*
Pſal. 30. 7.—8. *of very faithfulneſs cauſed him to be troubled*, and he was the better for it. (*Thou didſt turn away thy face from me, and I was troubled: Then cried I unto thee, O Lord; and gat me to my Lord right humbly*; as it there followeth in that
Pſal. 77. 2. *Pſalm.*) *In the time of my trouble I ſought the Lord*, ſaith he elſewhere: Belike in the time of his eaſe, he either ſought him not, or not ſo carefully. *In their*
Hoſ. 5. 15. *afflictions they will ſeek me diligently*, *Hoſea* 5. but negligently enough out of
2 Sam. 14. 29. —31. affliction. *Abſolon* had a mind to ſpeak with *Joab*, but *Joab* had no mind to ſpeak with him. *Abſolon* ſendeth for him, one *meſſenger* after another: ſtill *Joab* cometh not. Well, thinketh *Abſolon*, he will not come, but I will fetch him: and ſo he ſendeth ſome of his people to *fire his corn-fields*; and that fetcheth him: then he cometh running in all haſte, to know what the matter was. So God ſendeth for us *meſſenger* after meſſenger, one *Sermon* after another, to bring us in: we little regard it, but ſit it out, and will not *come in*, till he fire our corn, or do us ſome *diſpleaſure*; and that, if any thing, will bring us.

29. *Thirdly*, we are full of worldly-mindedneſs. *Adhæſit pavimento*, as *Da-*
Pſal. 119. 25. *vid* ſpeaketh in this Pſalm; ſo may we ſay, but quite in another ſence, *Our ſoul cleaveth to the duſt*. We all complain, *the world is naught*, and ſo it is, God mend
1 Joh. 5. 19. it; (*totus in maligno*) nothing but *vanity* and *wickedneſs*: and yet as *bad* as it is, our hearts hanker after it out of all meaſure. And the more we *proſper* in it: the more we *grow in love* with it: the faſter *riches*, or *honours*, or any of theſe other *vanities* encreaſe, the more *eagerly* do we purſue them, and the more *fondly* ſet our hearts upon them. Only *afflictions* do now and then *take us off* ſomewhat, and a little *embitter* the luſciouſneſs of them to our taſte. That we have
Eccleſ. 2. 11. any apprehenſion at all of *the vanity of the world*, we may thank for it thoſe *vexations of ſpirit*, that are interwoven therewithal. Loving it as we do, being ſo full of thoſe *vexations* as it is; how abſurdly ſhould we *doat* upon it, if we ſhould meet with nothing in it to *vex* us?

30. *Laſtly*, we are full of *Incompaſſion*. Our brethren that are in diſtreſs, though they be our *fellow-members*, yet have we little *fellow-feeling* of their griefs: but either we *inſult* over them, or *cenſure* them, or at beſt *neglect* them;
Amos 5. 4.—6. eſpecially when our ſelves are at eaſe. When we *ſtretch* our ſelves upon Ivory beds, *eat* the fat, and *drink* the ſweet, and *chaunt* it to the Viols, live *merry* and *full*; it is great odds *the afflictions of Joſeph* will be but ſlenderly remembred:
Luke 16. 21. no more than *Lazarus* was at the rich mans *gates*, where he found no *pity*: but what *the dogs* ſhewed him. But then when it cometh to be *our own caſe*, when we fall into *ſickneſſes*, *diſgraces*, or other *diſtreſſes* our ſelves:

Virgil. *Non ignara mali*———

Then do our *bowels*, which before were *cruſted* up, begin to *relent* a little towards our poorer brethren; and our own *miſery* maketh us the more *charitable*.
Heb. 13. 2. Then we *remember thoſe that are in bonds*, (whom we forgat before, as *Pharaohs*
Gen. 4. 23. *Butler* forgat *Joſeph*) when we our ſelves are *bound* with them; and *thoſe that are in adverſity*, when we find and feel that we our ſelves are but *fleſh*. Thus God *out of very faithfulneſs* cauſeth us to be troubled: as *for our good* many other ways: ſo particularly in purging out thereby ſome of that *Pride*, and *Security*, and *Worldlineſs*, and *Incompaſſion*, (beſides ſundry other Corruptions) that abound in us.

31. That

31. That for *the End*. Next God manifeſteth his *faithfulneſs* to his ſervants in their troubles, by *the proportion* he holdeth therein: whether we compare therewith their *deſervings*, their *ſtrength* or their *comforts*: very meaſurably in all. *Firſt*, our ſufferings are far ſhort of our *deſervings*. He doth ever chaſten us *citra condignum*: (*He dealeth not with us after our ſins, neither rewardeth us after our iniquities*, Pſal. 103.) After what then? Even after his own *loving kindneſs*, and fatherly affection towards us: *Even as a father pitieth his own children*, as it there followeth. And how that is, every *father* can tell you: *Pro magnâ culpâ parum ſupplicii ſatis eſt patri*. When we for *drinking in iniquity like water*, had deſerved to drink off *the cup of fury* to the bottom, *dregs* and all, he maketh us but *ſip a little* overly of the very *brim*. And when he might in juſtice laſh us *with Scorpions*, he doth but ſcourge us *with ruſhes*. The Lord promiſed his people, *Jer.* 30. that though he *could not* in juſtice, nor *would*, *leave them altogether unpuniſhed*; yet he would *correct them in meaſure, and not make a full end of them*. And he did indeed according to his *promiſe*: they found his *faithfulneſs* therein, and acknowledged it; (——*ſeeing that our God hath puniſhed leſs than our iniquities deſerve*, Ezra. 9.) *Jacob* confeſſed that he was *leſs* than the leaſt of Gods *mercies*: and we muſt confeſs, that we are *more* than the greateſt of his *corrections*. Pſal. 103. 10. Ibid. ver. 13. Jer. 30. 11. Ezra 9. 13. Gen. 32. 10.

32. *Secondly*, he proportioneth our *ſufferings* to our *ſtrength*. As a diſcreet Phyſician conſidereth, as well as *the malignity* of the diſeaſe, *the ſtrength* of the Patient: and preſcribeth for him accordingly, both for *the ingredients*, and *doſe*. *Abraham*, and *Job*, and *David*, and St. *Paul*, the Lord put them to *great Trials*: becauſe he had endowed them with *great ſtrength*. But as for moſt of us, God is careful to lay but *common troubles* upon us; becauſe we have no more but *common ſtrength*: as *Jacob* had a good care not to over-drive the *weaker cattel*. If he ſhall hereafter think good to ſend ſuch *a meſſenger of Satan* againſt us, as ſhall *buffet us* with ſtronger blows; doubtleſs if we be *his friends*, and do but *ſeek to him* for it, he will give us ſuch an addition of *ſtrength* and *grace*, as ſhall be *ſufficient* for our ſafety. The Apoſtle both obſerveth God's thus dealing with us, and imputeth it alſo to his *faithfulneſs*, 1 Cor. 10. *God is faithful, who will not ſuffer you to be tempted above what you are able*. Either *Cain* ſaid not truly; or if he did, the fault was in himſelf, not in God: when he complained, that *his puniſhment was greater than he could bear*. God is not ſo *hard a Maſter* to us; (for all we are ſo ſlack and untoward in our *ſervice*) as either to *require* that of us which he will not enable us to *do*, or *lay* that upon us which he will not enable us to *bear*: if we will but lay our *hands* and our *ſhoulders* thereunto, and put out our *ſtrength and endeavours* to the utmoſt. Gen. 33. 13. 2 Cor. 12. 7. 9. 1 Cor. 10. 13. Gen. 4. 13.

33. *Thirdly*, he proportioneth us out alſo *comforts* ſutable to our *afflictions*: every whit as *large* as they, and more *effectual*; to *preſerve* us from drooping; and to *ſuſtain our ſouls* in the midſt of our greateſt *ſufferings*. For as *the ſmalleſt temptation* would foil us, if God ſhould with-hold his *grace* from us; but if he vouchſafe us the aſſiſtance of that, we are able to withſtand *the greateſt*: ſo *the leaſt afflictions* would over-whelm our ſpirits, if he ſhould with-hold his *comforts* from us; but if he afford us them, we are able to bear up under *the greateſt*. And God doth afford unto his children in all their diſtreſſes, though not perhaps always ſuch *comforts* as they deſire, yet ever ſuch as he knoweth and they find to be both *meet* and *ſufficient*. *Spiritual comforts* firſt; and they are the chiefeſt: the teſtimony of a *good Conſcience* from within; and the light of *God's favourable Countenance* from above. Theſe put more *true joy* into the heart, than the want of *Corn*, or *Wine*, or *Oyl*, or any outward thing, can *ſorrow*; And by theſe our *inner man* is ſo renewed and ſtrengthened, that *yet we faint not*, whatſoever becometh of our *outward man*; no, not though it ſhould *periſh*. *David* had *troubles*, *multitude* of troubles, troubles that touched him at the very *heart*: Pſal. 4. 6, 7. 2 Cor. 4. 16. Pſal. 94. 19.

but the *comforts* of God in his ſoul gave him more *refreſhing* than all thoſe *troubles* could work him *vexation*, Pſal. 94. And St. *Paul* found, that ſtill as his *ſufferings* encreaſed, his *comforts* had withal ſuch *a proportionable riſe*, that where
2 Cor. 1. 5. thoſe *abounded*, theſe did rather *ſuperabound*, 2 Cor. 1.

34. Theſe *inward comforts* are ſufficient even alone. Yet God knoweth our *frame* ſo well, and ſo far tendereth our *weakneſs*, that he doth alſo afford us ſuch *outward comforts*, as he ſeeth convenient for us. A *ſmall matter* perhaps *in bulk*, and to the eye; but yet ſuch as by his mercy giveth us *mighty refreſhing*. For as any *little affliction*, ſcarce conſiderable in it ſelf, is yet able to work us *much ſorrow*, if God mean to make *a rod* of it: ſo any otherwiſe *inconſiderable accident*, when God is pleaſed to make a *comfort* of it, is able to *chear us up* beyond belief. *The coming of Titus* out of *Achaia* into *Macedonia*, ſeemed to be a matter of no great conſequence: yet coming at ſuch a time, and in the nick as it were, St. *Paul* remembreth it as a great *mercy* from God, and a great *comfort* to him, in 2 *Cor.* 7. He was much diſtreſſed, it ſeemeth, at that time with *fightings without*, and *fears within*; inſomuch as he was *troubled on every ſide, and his fleſh had no reſt*; at the fifth verſe there. *Nevertheleſs*, ſaith he, *God that comforteth thoſe that are caſt down, comforted us by the coming of Titus*, at verſ. 6.

35. *Thirdly*, God manifeſteth his love and *faithfulneſs* to his children in their troubles, by the *iſſues*, that he giveth out of them; *Deliverance*, and *Honour*. Deliverance firſt. That God hath often promiſed, (*Call upon me in the time of*
Pſal. 50. 15. *trouble, and I will hear thee*, Pſal. 50.) And he hath faithfully performed it;
Pſal. 34. 19. (*Many*, or *great, are the troubles of the Righteous, but the Lord delivereth them*
— Ibid. v. 20. *out of all*, Pſal. 34.) And he delivereth him ſafe and ſound, many times without *the breaking of a bone*, yea, ſometimes without ſo much as *the loſs of a hair*
Pſal. 107. 6. of his head. How oft do we hear it repeated in one *Pſalm*, and made good by
13, 19, 28. ſundry inſtances; *So when they cried unto the Lord in their trouble, he delivered them from their diſtreſs.*

36. Some evidence it is of his *love* and *faithfulneſs*, that he *delivered* them at all: but much more that he doth it with the addition of *honour*. Yet hath he
Pſal. 91. 15. bound himſelf by his gracious *promiſe* to that alſo: (*He ſhall call upon me, and I will hear him*; *yea, I am with him in trouble: I will deliver him and bring him to honour*, Pſal. 91.) As *gold* caſt into the *furnace*, receiveth there a new luſtre, and *ſhineth brighter* when it cometh forth than it did before: ſo are *the Saints* of God more *glorious* after their great *afflictions*; their *graces* ever more *reſplendent*, and many times even their *outward eſtate* alſo more *honourable*. We may ſee in the examples of *Joſeph*, of *Job*, of *David* himſelf, and others (if we had time
Pſal. 113 7, 8. to produce them) that of *Pſal.* 113. verified: *He raiſeth the poor out of the duſt, and lifteth the needy out of the mire*, and from the dunghil, *that he may ſet him with Princes, even with the Princes of his people*. But we have an example beyond all example, even our bleſſed Saviour *Jeſus Chriſt*. Never any *ſufferings ſo grievous* as his: never man ſo emptied, and trodden down, and made *a man of ſor-*
Iſa. 53. 3. *rows*, as he: never any *iſſues ſo honourable* as his, ὑπερύψωσε *God hath highly exalted*
Phil. 2. 9—11. *him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, and every tongue ſhould confeſs to his honour*. And what hath befallen him *the head*, concerneth us alſo *his members*: not only by way of *merit*, but by
2 Tim. 2. 12. way of *conformity* alſo. *Si compatimur, conregnabimus*. If we be partakers of his *ſufferings*, we ſhall be alſo of his *glory*. God, as *out of very faithfulneſs* he doth cauſe us *to be troubled*, ſo will he out of the very ſame *faithfulneſs* give an honourable iſſue alſo to all *our troubles*; if we cleave unto him by ſtedfaſt *faith* and conſtant *obedience*: poſſibly in this life, if he ſee it uſeful for us; but undoubtedly in the life to come. Whereunto, *&c.*

AD

AD AULAM.

The Eleventh Sermon.

WHITEHALL, July 5. 1640.

1 Cor. 10. 23.

All things are lawful for me; But all things are not expedient: All things are lawful for me; But all things edifie not.

1. IN which words the Apoſtle with much holy wiſdom, by ſetting juſt bounds unto our *Chriſtian Liberty*, in the *Power* firſt, and then in the *exerciſe* of that power; excellently preventeth both *the Error* of thoſe that would *ſhrink it in*, and *the Preſumption* of thoſe that would *ſtretch it out*, more than they ought. He *extendeth* our Liberty in *the Power*, but *reſtraineth* it in *the Uſe*. Would you know what a large *power* God hath permitted unto you *in indifferent things*; and what may be done *ex plenitudine poteſtatis*, and without ſcruple of conſcience? For that you have, *Omnia licent*, *All things are lawful.* But would you know withal with what caution you ought to *uſe that power*; and what at all times is fit to be done *ex intuitu charitatis*, and for the avoiding of offence? You have for that too, *Non omnia expediunt*, *All things are not expedient*, *All things edifie not.* If we will ſail by this *Card*, regulate our judgement and practice by our Apoſtles *rule* and *example* in the Text; we ſhall neither daſh againſt the Rock of *Superſtition* on the right hand, nor fall into the Gulph of *Profaneneſs* on the left; we ſhall neither *betray* our *Chriſtian Liberty*, nor *abuſe it.*

2. In the words themſelves are apparently obſervable, concerning that *Liberty*, two things: the *Extenſion* firſt, and then the *Limitation* of it. *The extenſion* is in the former clauſe: Wherein we have *the Things*, and *the Perſons*. Πάντα μοι *All things* lawful, and All lawful *for me*. *The Limitation* is in the latter clauſes: wherein is declared *firſt*, what it is muſt limit us; and that is the reaſon of *Expediency*; [*But all things are not expedient.*] And *ſecondly*, one ſpecial means whereby to judge of that *Expediency*; which is the uſefulneſs of it

unto *Edification*, [*But all things edifie not.*] I am to begin with *the Extenſion*: of which only at this time; And firſt and chiefly in reſpect of *the things*, Πάντα —— *All things are lawful.*

Mat. 14. 4. 3. What? *All things*? Simply and without exception *All*? What meant *John Baptiſt* then to come in with his *Non licet* to *Herod* about his Brothers Wife; [*It is not lawful for thee to have her*, Mat. 14.] Or if *John* were an *auſtere man*, and had too much of *Elias*'s ſpirit in him: Yet how is it, that our Mat. 19. 3.--6. *bleſſed Saviour*, the very pattern of *love* and *meekneſs*, when the *Phariſees* put a queſtion to him, Whether it were *lawful* for a man to put away his Wife for 2 Pet. 2. 8. every cauſe; reſolveth it in effect, as if he had ſaid, No, it is *not lawful*. St. *Peter* ſaith, the wicked *Sodomites* vexed the righteous ſoul of *Lot* daily with their *unlawful deeds*. And who (that hearkneth to the holy *Law of God*, or but to the dictates of *natural conſcience*) will not acknowledge *Blaſphemy*, *Idolatry*, *Sacriledge*, *Perjury*, *Oppreſſion*, *Inceſt*, *Parricide*, *Treaſon*, &c. to be things altogether *unlawful*? And doth St. *Paul* now diſſent ſo far from the judgement of his *Maſter*, of his *Fellow-Apoſtle*, of the *whole world* beſides, as to pronounce of *all* theſe things, that they are *lawful*?

4. Here the rule of *Logicians* muſt help; *Signa diſtributiva ſunt intelligenda accommodatè ad ſubjectam materiam.* Notes of *Univerſality* are not ever to be underſtood in that fulneſs of *latitude*, which *the words* ſeem to import; but moſt often with ſuch convenient *reſtrictions*, as [*a*] *the matter* in hand will require. Now the Apoſtle, by mentioning *Expediency* in the Text, giveth us clearly to underſtand, that by *All things* he intendeth all ſuch things only, whoſe *Expediency* or *Inexpediency* are meet to be taken into conſideration: as much as to ſay, *All indifferent things*, and none other. For things *abſolutely neceſſary*, (although it may truly be ſaid of them, that they alſo are *lawful*) yet are they quite beſide the Apoſtles intention in this place. Both for that their *lawfulneſs* is not *ad utrumlibet*; it holdeth but the one way only, (for though it be *lawful* to do them, yet is it *not lawful* to leave them undone:) as alſo, becauſe *expedient* or *inexpedient*, done they muſt be howſoever; for I muſt do my bounden *duty*, though all the World ſhould take *offence* thereat. And on the other ſide things *abſolutely forbidden*, ſuch as thoſe before mentioned, and ſundry others, are of themſelves *utterly unlawful*, and may not in any caſe be done, ſeem they never ſo *expedient*: for I may not do *any evil*, for *any good* that may enſue thereof. But then there are (*b*) τὰ μέσα (as they call them) things of a *middle nature*, that are neither abſolutely *commanded*, nor abſolutely *forbidden*; but are left to every mans *choice* either to do, or to leave undone, as he ſhall ſee cauſe: *Indifferent things*. Of theſe the Apoſtle ſpeaketh freely, and *univerſally*, and without exception, that they are *all lawful*. (*c*) Περὶ δ' ἀδιαφόρων, ſaith St. *Chryſoſtome*; and (*d*) *de medio genere rerum*, others; and to the ſame effect moſt Interpreters.

(*a*) *Memento diſtributionis accommodæ.* Cajet. in 1 Cor. 6.

Rom. 3. 8.

(*b*) *Quæ in medio ſunt, & à Græcis tùm ἀδιάφορα tùm μέσα appellantur, --- per ſe ipſa neque honeſta neque turpia.* A Gel. 2. noct. Attic. 7.

(*c*) Chryſoſt. Hom. 17. in 1 Cor.

(*d*) Heming.

5. Somewhat we have gained towards the better underſtanding of *the Text*; yet not much, unleſs it may withal certainly appear, what things are *Indifferent*, and what not: for all the wrangling will be about that. For that therefore (not to hold you with a long diſcourſe, but to come up cloſe to the point) take it briefly thus. Every *action* or *thing* whatſoever, that cannot by juſt and logical deduction, either from *the light* of *Nature*, or from the written *Word of God*, be ſhewn to be either *abſolutely neceſſary*, or *ſimply unlawful*; I ſay, every ſuch action or thing is *in its own nature indifferent*; and conſequently permitted by our gracious Lord God to our free *liberty* and choice, from time to time, either *to do* or *to leave undone*, either to uſe, or to forbear the uſe, as in godly *wiſdom* and *charity* (according to the juſt exigence of circumſtances) we ſhall ſee it *expedient*.

6. Hitherto appertain thoſe ſundry paſſages of our Apoſtle to the Romans; *I know*

know and am perſwaded that there is nothing unclean of it ſelf: and again, *All things indeed are pure.* To *Titus*; *To the pure all things are pure.* To theſe *Corinthians* once before, he hath words in part the ſame with theſe of the Text; *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any.* He repeateth it there twice, as he doth alſo here (*All things are lawful*, and again, *All things are lawful:*) no doubt of purpoſe that we ſhould take the more notice of it. To *Timothy* laſtly, (for I quote but ſuch places only as have *The note of Univerſality* expreſſed) *Every creature of God is good, and nothing to be refuſed.*

Rom. 14. 14. Ibid 20. Tit. 1. 15. 1 Cor. 6. 12. 1 Tim. 4. 4.

7. From all which places it is evident, that we have a free and *univerſal liberty* allowed us by our gracious Lord and Maſter to *every Creature* in the World. So as that, whatſoever *natural faculties* or properties he hath endowed any of them withal; or whatſoever *benefit or improvement* we can raiſe out of any ſuch their faculties, or properties by any our *art*, *skill*, or *induſtry*, we may ſerve our ſelves of them both for our *neceſſity* and *comfort*: provided ever, that we keep our ſelves within the bounds of *ſobriety*, *charity*, and other requiſite *conditions*. And then it will alſo follow farther, and no leſs certainly (*our ſelves* being in the number of thoſe creatures) that we have the like *liberty* to exerciſe all thoſe ſeveral *faculties*, *abilities*, and *endowments*, whether of *ſoul*, or *body*, or *outward things*, which it hath pleaſed God to allot us: and conſequently to *build*, and *plant*, and *alter*; to *buy* and *ſell*, and *exchange*; to obey *Laws*, to obſerve *Rites*, and *Faſhions*, and *Cuſtoms*; to uſe *Recreations*, and generally to perform all *the actions of common life*, as occaſions ſhall require; ſtill provided, as before, that all *due conditions* be duly obſerved.

8. Injurious then are all they to true *Chriſtian liberty*, and adverſaries to the truth of God, as it is conſtantly taught by this bleſſed *Apoſtle*; who either *impoſe* any of thoſe things as *neceſſary*, or elſe condemn any of them as *unlawful*, which it was the gracious pleaſure of our good God, to leave *free*, *arbitrary*, and *indifferent*. Both extreams are *ſuperſtitious*; both derogatory to *the honour* of God, and *the liberty* of his people: both ſtrong *ſymptoms* of that great *pride* that cleaveth to the ſpirit of corrupt man, in daring to piece out the holy *Word of God*, by tacking thereunto his *own devices*.

9. Extreamly faulty this way, eſpecially in *the former branch*, in laying a *neceſſity* where there ſhould not, are they of the *Romiſh party*. For after that *the Biſhops of Rome* had begun, by the advantages of the times, to lift themſelves towards that *ſuperlative height of greatneſs*, whereto at length they attained; they began withal, for the better ſupport of that *greatneſs*, to exerciſe a grievous *tyranny* over *the conſciences* of men, by obtruding upon them their own *inventions*, both in points *of faith* and *manners*; and thoſe to be received, believed and obeyed, (*a*) *under pain of damnation*: whereby they became *the Authors*, and ſtill are *the Continuers*, of the wideſt *Schiſm*, that ever was in the Church of Chriſt, from the very firſt infancy thereof. The *Anabaptiſts* alſo and *Separatiſts*, by ſtriving to run ſo far as they can from *Popery*, have run themſelves unawares even *as deep* as they, and that *in the very ſame fault*, (I mean as to the general *of Superſtition*;) though quite on *the other hand*, and upon quite *different grounds:* for they offend more in *the latter branch*, in laying an *unlawfulneſs* where they ſhould not.

(*a*) *Abutuntur ſuâ poteſtate, qui quicquid ordinant, volunt id robur habere per obligationem ad pœnam æternam.* Gerſon. part. 3. de vit. ſpirit. lect. 4.

10. But I ſhall not meddle much with either ſort, though they are deeply guilty both: becauſe profeſſedly abhorring all *communion* with us, I preſume none of them will *hear*; and then what booteth it to *ſpeak*? There be others, who for that they live in the ſame *viſible communion* with us, do even therefore deſerve far *better reſpect* from us than either of the former; and are alſo even therefore more capable of *better information* from us than they. Who yet by their unneceſſary and unwarrantable *ſtrictneſs* in ſundry particulars, and by caſting

casting *impurity* upon many things both of *Eccleſiaſtical* and *civil* uſage, which are not in their own nature, *unlawful*, though ſome of them (I doubt not) in their practice much *abuſed*, have done, and ſtill do, a world of miſchief in the Church of Chriſt. A great deal more, I am verily perſwaded, than themſelves *are aware of*, or than themſelves (I hope) *intend*: but I fear withal a great deal more, than either any of us can *imagine*, or all of us can well tell how to *help*. That therefore both they and we may ſee, how needful a thing it is for every of us, to have a *right judgment* concerning *indifferent* things, and their *lawfulneſs*: I ſhall endeavour to ſhew you, both how *unrighteous* a thing it is in it ſelf, and of how noyſom and *perilous Conſequence* many ways, to *condemn* any thing as *ſimply unlawful*, without very clear evidence to lead us thereunto.

11. *Firſt*, it is a very *unrighteous* thing. For as in Civil Judicatories, *the Judge* that ſhould make no more ado, but preſently *adjudge* to death all ſuch perſons as ſhould be brought before him, upon light ſurmiſes and ſlender *preſumptions*, without any due *enquiry* into *the cauſe*, or expecting *clearer evidence*, muſt needs paſs many an *unjuſt Sentence*, and be in great jeopardy at ſome time or other of ſhedding *innocent blood*: ſo he that is very forward, when *the lawfulneſs* of any thing is called in queſtion, upon ſome *colourable exceptions* thereagainſt, ſtraightways to cry it down, and to pronounce it *unlawful*; can hardly avoid the falling oftentimes into *Error*, and ſometimes into *Uncharitableneſs*. *Pilate*, though he did *Jeſus* much wrong afterward, yet he did him ſome right onward, when the Jews cryed out *Crucifige*, Away with him, *crucifie* him; in replying for him, τί γὰρ κακὸν, *Why, what evil hath he done? Doth our Law judge a man before it hear him, and know what he doth?* Was *Nicodemus* his Plea, *Joh.* 7. I wonder then by what *Law* thoſe men proceed, who *judge* ſo deeply, and yet *examine* ſo overly: *ſpeaking evil of thoſe things they know not*, as St. *Jude*; and *anſwering a matter before they hear it*, as *Solomon* ſpeaketh. Which in his judgment is both *folly* and *ſhame* to them: as who ſay, there is neither *Wit* nor *Honeſty* in it. The Prophet *Iſaiah*, to ſhew the righteouſneſs and equity of *Chriſt* in the exerciſe of his *Kingly Office*, deſcribeth it thus, *Iſa.* 11. *He ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears: but with righteouſneſs ſhall he judge the poor, and reprove with equity*: Implying that where there is had a juſt regard of *righteouſneſs* and *equity*, there will be had alſo a due care not to proceed κατ' ὄψιν, according to our *firſt apprehenſion* of things, as they are ſuddenly repreſented to our *eyes* or *ears*, without further examination. A fault which our Saviour reproveth in the Jews, as an *unrighteous thing*, when they cenſured him as a *Sabbath-breaker* without cauſe; *Judge not according to the outward appearance*, but judge righteous Judgment, *Joh.* 7.

Mat. 27. 22, 23. Joh. 7. 51. Jude v. 10. Prov. 18. 13. Iſa. 11. 3, 4. Joh. 7. 24.

12. All this will eaſily be granted, may ſome ſay, where the caſe is plain. But ſuppoſe when *the Lawfulneſs* of ſomething is called in queſtion, that there be *probable Arguments* on both ſides, ſo as it is not eaſie to reſolve, whether way rather to encline: Is it not, at leaſtwiſe in that caſe, better to *ſuſpect* it may be *unlawful*, than to *preſume* it to be *lawful*? For in doubtful caſes *via tutior*, it is beſt ever to take *the ſafer way*. Now becauſe there is in moſt men a wondrous aptneſs to ſtretch their *liberty* to the utmoſt extent, many times even to a *licentiouſneſs*; and ſo there may be more danger in *the enlargement*, than there can be in *the reſtraint* of our *liberty*: it ſeemeth therefore to be *the ſafer error*, in doubtful caſes to judge the things *unlawful*, ſay that ſhould prove an *error*; rather than to allow them *lawful*, and yet that prove an *error*.

13. True it is, that *in hypotheſi*, and in point of *practice*, and in things not enjoyned by *Superiour Authority*, either *Divine* or *Humane*; it is *the ſafer way* (if we have any doubts that trouble us) to *forbear* the doing of them, for fear they ſhould prove *unlawful*, rather than to *adventure* to do them, before we be

be well ſatisfied that they are *lawful*. As for example, if any man ſhould doubt of the lawfulneſs of playing *at Cards*, or of *Dancing* either ſingle or mixt, (although I know no juſt cauſe why any man ſhould doubt of either, ſevered from *the abuſes* and accidental *conſequents*;) yet if any man ſhall think he hath juſt cauſe ſo to do: that man ought by all means to forbear ſuch *playing* or *dancing*, till he can be ſatisfied in his own mind, that he may lawfully uſe the *ſame*. The Apoſtle hath clearly reſolved the caſe, *Rom.* 14. that be *the thing* what it can be *in it ſelf*, yet his very *doubting* maketh it unlawful *to him*, ſo long as he remaineth *doubtful*: becauſe it cannot be *of faith*; and *whatſoever is not of faith is ſin*. Rom. 14. 23. Thus far therefore the former allegation may hold good; ſo long as we conſider things but *in hypotheſi*; that is to ſay, only ſo far forth as concerneth our own particular in *point of practice*: that in theſe *doubtful caſes*, it is ſafer to be too *ſcrupulous* than too *adventurous*.

14. But then, if we will ſpeak of things *in theſi* (that is to ſay, taken in their *general nature*, and conſidered *in themſelves*, and as they ſtand deveſted of all *circumſtances*:) and *in point of judgment*, ſo as to give a poſitive and determinate *Sentence* either with them, or againſt them: there I take it the former allegation of *Viatutior*, is ſo far from being of force, that it holdeth rather the clean contrary way. For *in bivio dextra*: in doubtful caſes, it is ſafer erring (*a*) *the more charitable way*. As *a Judge* upon the Bench had better (*b*) *acquit ten* Malefactors if there be no *full proof* brought againſt them, than *condemn but one* innocent perſon upon *mere preſumptions*. And this ſeemeth to be very reaſonable. For as in the Courts of *Civil Juſtice*, men are not ordinarily put to *prove* themſelves *honeſt men*, but the proof lyeth on (*c*) *the accuſers* part; and it is ſufficient for the *acquitting* of any man *in foro externo*, that there is nothing of moment *proved* againſt him: (for in the conſtruction of the Law every man is *preſumed* to be *an honeſt man*, till he be *proved* otherwiſe:) But to *the condemning* of a man there is more requiſite than ſo: bare *ſuſpicions* are not enough, no nor *ſtrong preſumptions* neither; but there muſt be a clear and *full evidence*, eſpecially if the trial concern *life*. So in theſe moral trials alſo *in foro interno*, when enquiry is made into *the lawfulneſs*, or *unlawfulneſs* of Humane Acts in their ſeveral kinds: it is ſufficient to *warrant* any Act in the kind to be (*d*) *lawful*, that there can be nothing produced from *Scripture* or ſound *Reaſon* to prove it *unlawful*. For ſo much the words of my Text do manifeſtly import, *All things are lawful for me*. But to condemn any act as ſimply and utterly *unlawful in the kind*; remote conſequences and weak deductions from *Scripture-Text* ſhould not ſerve the turn: neither yet reaſons of *inconveniency* or *inexpediency*, though carrying with them great ſhews of probablity. But it is requiſite that *the unlawfulneſs* thereof ſhould be (*e*) ſufficiently demonſtrated, either from expreſs and undeniable teſtimony of *Scripture*, or from the clear light of *natural reaſon*; or at leaſtwiſe from ſome *Concluſions*, properly, directly, and evidently deduced therefrom. If we *condemn* it before this be done, our *judgment* therein is raſh and *unrighteous*.

15. Nor is that all: I told you, beſides the *unrighteouſneſs* of it in it ſelf, that it is alſo of very noiſom and *perilous conſequence* many ways. Sundry the evil and pernicious *effects* whereof, I deſire you to take notice of: being many I ſhall do little more than name them; howbeit they *well* deſerve a larger diſcovery. And firſt it produceth much *Uncharitableneſs*. For although difference of *judgment* ſhould not alienate our *affections* one from another: yet daily experience ſheweth it doth. By reaſon of that *ſelf-love*, and *envy*, and other corruptions that abound in us; it is rarely ſeen that thoſe men are of *one heart*, that are of *two minds*. St. *Paul* found it ſo with the *Romans* in his time: whileſt ſome condemned that as *unlawful*, which others practiſed as *lawful*;

they

(*a*) ἐν τοῖς ἀμφιβόλοις νικᾶν χρεὼς τὸ φιλάνθρωπον. Naz. orat. 25. *Inter diſpares ſententias mitior vincat.* Sen. 1. controv. 5.

(*b*) *Satius eſt impunitum relinqui facinus nocentis quam innocentem condemnari.* l. *abſentem.* ff. *de pœnis.*

(*c*) *Actori incumbit probatio.*

(*d*) *Certe verum eſt, permiſſum eſſe quicquid non prohibetur.* Chamier. 1 panſtrat. Cathol. lib. 9. Cep. 20. 11. *Licita ſunt, quæ nullo præcepto Dei prohibentur.* Aug. de adulter. conjug. cap. 14. *Omnia non prohibita licent.* Cajetan. in 1 Cor. 6.

(*e*) μὴ χρὴ τὸν τῆς ἐμφάσεως ἀκριβῆ ἔχειν ἀπόδειξιν γίνεσθαι. Chryſ. in Geneſin hom. 24.

they *judged* one another, and *deſpiſed* one another, perpetually. And I doubt
Jer. 17. 9. not, but any of us, that is any-whit-like acquainted with the wretched *deceitfulneſs of mans heart*, may eaſily conclude how hard a thing it is (if at all poſſible) not to think ſomewhat hardly of thoſe men, that take *the liberty* to do ſuch things as we judge *unlawful*. As for example: "If we ſhall judg all *walk-*
"*ing* into the fields, *diſcourſing occaſionally* on the occurrency of the times, *dreſ-*
"*ſing of meat* for dinner or ſupper, or even *moderate recreations on the Lords day*,
"to be greivous *prophanations of the Sabbath*; how can we chuſe but *judg*
"thoſe men that uſe them to be grievous *prophaners of Gods Sabbath*? And if
"ſuch our *judgment* concerning *the things* ſhould after prove to be *erroneous*:
"then can it not be avoided, but that ſuch our *judgment* alſo concerning *the*
"*perſons* muſt needs be *uncharitable*.

16. *Secondly*, this miſ-judging of things filleth the world with endleſs nicetie and *diſputes*; to the great diſturbance of *the Churches peace*, which to every good man ought to be precious. The multiplying of *Books* and *Writings pro* and *con*, and purſuing of *Arguments* with heat and oppoſition, doth rather *lengthen* than *decide* Controverſies; and inſtead of deſtroying *the old*, begetteth *new ones*: whiles they that are *in the wrong* out of obſtinacy *will not*, and they that ſtand *for the truth* out of conſcience *dare not*, may not *yield*; and ſo ſtill the War goeth on.

17. And as to *the publick peace* of the Church, ſo is there alſo *thirdly* by this means great prejudice done to *the peace* and tranquility of private *mens conſciences*: when by *the peremptory Doctrines* of ſome ſtrict and *rigid Maſters*, the ſouls of many a well-meaning man are miſerably diſquieted with a thouſand *unneceſſary ſcruples*, and driven ſometimes into very woful *perplexities*. Surely
Mat. 23. 3. it can be no light matter, thus to lay *heavy burdens* upon other mens ſhoulders,
2 Cor. 7. 35. Mat. 7. 14. and to caſt *a ſnare* upon their conſciences, by making *the narrow way to heaven*
(*a*) τῷ νόμῳ νομιμώτερος. (*a*) narrower than ever God meant it.
Naz. orat. 26.

18. *Fourthly*, hereby Chriſtian *Governours* come to be robbed of a great part of that *honour* that is due unto them from their people; both in their *Affections*, and *Subjection*. For when they ſhall ſee cauſe to exerciſe over us that *power* that God hath left them in *indifferent things*, by commanding ſuch or ſuch things to be done; as namely, *wearing* of a Surplice, *kneeling* at the Communion, and the like: if now we in our own thoughts have already *prejudged* any of the things ſo commanded to be *unlawful*; it cannot be but our
1 Tim. 2. 1, 2. hearts will *be ſowred* towards our *Superiours*, in whom we ought to rejoyce: and inſtead of *bleſſing* God for them, (as we are bound to do, and that with
Jude ver. 8. hearty chearfulneſs; we ſhall be ready *to ſpeak evil* of them, even with *open mouth*, ſo far as we dare for fear of being ſhent. Or if out of that fear we do it but *indirectly* and *obliquely*; yet we will be ſure to do it in ſuch a manner, as if we were willing to be underſtood with as much reflection upon *authority* as may be. But then as for our *Obedience*, we think our ſelves clearly *diſcharged* of that: it being granted on all hands (as it ought) that *Superiours* commanding *unlawful* things, are not therein to be *obeyed*.

19. And then (as ever one evil bringeth on another) ſince it is againſt all reaſon that our *Error* ſhould deprive our *Superiours* of *that right* they have to our *obedience*, (for why ſhould any man reap or challenge *benefit* from his own *act*?) we do by this means *fifthly* exaſperate thoſe that are in authority, and
Eccleſ. 10. 4. make *the ſpirit of the Ruler* riſe againſt us, which may hap to *fall right heavy* on us in the end. All *power* we know, whether *Natural* or *Civil*, ſtriveth to maintain it ſelf *at the height*, for the better *preſerving* of it ſelf: *the Natural* from decay; and *the Civil* from contempt. When we therefore *withdraw* from the higher powers our *due obedience*, what do we other than *pull upon our ſelves* their *juſt diſpleaſure*; and put into their hands *the opportunity* (if they ſhall but be as

ready

ready to take it, as we are to give it) rather to *extend their power.* Whereby if we ſuffer in the concluſion, (as not unlike we may; (*a*) χρεῖσσον γὰρ βασιλὸς ——) whom may we thank for it but our ſelves?

(*a*) *Homer* Iliad. α.

20. *Sixthly*, by this means we caſt our ſelves upon ſuch *ſufferings*, as (the *cauſe* being naught) we can have no ſound comfort in. (*b*) *Cauſa, non paſſio*, we know: it is *the cauſe* maketh a true *Martyr* or *Confeſſor*, and not barely *the ſuffering*. He that ſuffereth for the Truth, and a good cauſe, ſuffereth *as a Chriſtian*; and he need not be *aſhamed*, but may exult in the midſt of his greateſt ſufferings; chearing up his own heart, and *glorifying God on that behalf.* But he that ſuffereth for his *Error*, or *Diſobedience*, or other *raſhneſs*, buildeth his *comfort* upon a ſandy foundation: and cannot better glorifie God, and diſcharge a good conſcience, than by being *aſhamed* of his fault, and *retracting* it.

(*b*) —*cum martyrem faciat, non pœna, ſed cauſa.* Aug. Ep. 61. & ep. 167.

1 Pet. 4. 16.

21. *Seventhly*, hereby we expoſe not *our ſelves* only (which yet is ſomething;) but ſometimes alſo (which is a far greater matter) the whole *Reformed Religion* by our default, to the inſolent jeers of *Atheiſts*, and *Papiſts*, and other *prophane* and *ſcornful* ſpirits. For men that have *Wit* enough, and to ſpare, but no more *Religion* than will ſerve to keep them out of the reach of *the Laws*; when they ſee ſuch men as pretend moſt to *holineſs* to run into ſuch extravagant *opinions* and *practices*, as in the judgment of any underſtanding man are manifeſtly *ridiculous*: they cannot hold but their *Wits* will be working; and whilſt they play upon them, and make themſelves ſport enough therewithal, it ſhall go hard but they will have one fling among, even at *the power of Religion too.* Even as *the Stoicks* of old, though they ſtood mainly for *vertue*; yet becauſe they did it in ſuch an uncouth and *rigid way*, as ſeemed to be repugnant not only to (*a*) *the manners of men*, but almoſt to *common ſenſe* alſo: they gave occaſion to *the Wits* of thoſe times, under a colour of making themſelves merry with the *Paradoxes* of *the Stoicks*, to laugh even *true vertue* it ſelf out of countenance.

(*a*) *Senſui cujuſque, & naturæ rerum, atq; ipſa veritas clamat.* Cic. 4. de finib. *Senſus moreſque repugnant.* Hor. 1. Sat. 3.

22. *Laſtly*, (for why ſhould I trouble you with any more? Theſe are enow:) by condemning ſundry *indifferent* things, and namely, *Church Ceremonies* as unlawful; we give great ſcandal to thoſe of the *Separation*, to their farther confirming in that their unjuſt *Schiſm.* For why ſhould theſe men, will they ſay, (and for ought I know; they ſpeak but reaſon;) why ſhould they who agree ſo well with us in our *Principles*, hold off from our *Concluſions*? Why do they yet hold *communion* with, or remain in the boſom of that *Church*, that impoſeth ſuch *unlawful things* upon them? How are they not guilty themſelves of that *luke-warm Laodicean* temper, wherewith they ſo often, and ſo deeply charge others? Why do they halt ſo ſhamefully *between* two opinions? if *Baal be God*, and the Ceremonies *lawful*: why do not they yield *obedience*, chearful obedience, to their *Governours*, ſo long as they command but *lawful things*? But if *Baal be an Idol*, and the Ceremonies *unlawful*, as they and we conſent: Why do they not either *ſet them packing*, or (if they cannot get that done) *pack themſelves* away from them as faſt as they can, either to *Amſterdam*, or to ſome other place? The *Objection is ſo ſtrong*: that I muſt confeſs for my own part, If I could ſee cauſe to admit of thoſe *principles*, whereon moſt of our *Non-Conformers*, and ſuch as favour them, ground their diſlike of our *Church-Orders* and *Ceremonies*, I ſhould hold my ſelf in all conſcience bound (for any thing I yet ever read or heard to the contrary) to forſake *the Church of England*, and to fly out of *Babylon*, before I were many weeks older.

Rev. 3. 16.

1 King. 18. 21.

23. Truly, Brethren, if theſe unhappy fruits were but *accidental events* only, *occaſioned* rather than *cauſed*, by ſuch our opinions; I ſhould have thought the time miſ-ſpent in but naming them: ſince the very *beſt things* that are, may *by accident* produce *evil effects.* But being they do in very truth naturally and

unavoidably iſſue therefrom, as from their true and *proper cauſe*: I cannot but earneſtly beſeech all ſuch as are *otherwiſe minded*, in the bowels and in the name of the *Lord Jeſus Chriſt*, and by all the love they bear to Gods *holy truth*, which they ſeem ſo much to ſtand for; to take theſe things into their due conſideration, and to lay them cloſe to their conſciences. Aud as for thoſe my brethren of *the Clergy*, that have moſt authority in the hearts of ſuch as *byaſs* too much that way, (for they only may have ſome hope to prevail with them; the reſt are ſhut out by *prejudice*:) if I were in place where, I ſhould require and charge them, as they will anſwer the contrary to *God*, *the Church*, and their own *Conſciences*; that they would approve their *faithfulneſs* in their Miniſtry; by giving their beſt diligence to inform *the judgments* of Gods people aright, as concerning the nature and uſe of *indifferent things*: and (as in love
Lev. 19. 17. to their ſouls they are bound) that they would not humour them in theſe their *pernicious errors*, nor ſuffer them to continue therein for want of *their rebuke*, either in their publick teaching, or otherwiſe as they ſhall have opportunity thereunto in private diſcourſes.

24. But you will ſay, if theſe things were ſo, how ſhould it then come to paſs, that ſo many men, pretending to *Godlineſs*, (and *thouſands* of them doubtleſs ſuch as they *pretend*; for it were an uncharitable thing to charge them all with *hypocriſie*:) ſhould ſo often and ſo grievouſly offend this way? To omit thoſe two more *univerſal cauſes*; Almighty *God's Permiſſion* firſt, whoſe good pleaſure it is, for fundry wiſe and gracious ends, to exerciſe *his Church*, during
1 Cor. 11. 19. her warfare here, with *Hereſies*, and *Schiſms*, and *Scandals*: And then the *wi-*
Luke 17. 1. *lineſs* of *Satan*, who cunningly obſerveth, whether way our hearts incline moſt, to *looſeneſs*, or to *ſtrictneſs*; and then frameth his *Temptations* thereafter: So he can but put *us out of the way*; it is no great matter to him, *on whether hand* it be: he hath *his end* howſoever. Nor to inſiſt upon ſundry more *particular cauſes*: as namely, a natural proneneſs in all men to *ſuperſtition*: in many an *affectation* of *ſingularity*, to go beyond the ordinary ſort of people in ſomething or other; the difficulty of ſhunning one, without running into *the contrary extreme*; the great force of *Education* and *Cuſtom*; beſides manifold *abuſes*, *offences and provocations*, ariſing from the *carriage* of others; and the reſt: I ſhall note but theſe two only, as the *two* great *fountains* of Error, (to which alſo moſt of the other may be reduced) *Ignorance* and *Partiality*: from neither of which Gods deareſt Servants and Children are in this life wholly exempted.

Mat. 22. 29. 25. *Ignorance* firſt is a fruitful mother of *Errors*. (*Ye err, not knowing the Scriptures, Mat.* 22.) Yet not ſo much *Groſs Ignorance* neither: I mean not that. For your mere *Ignaro's*, what they err, they err for *company*: they *judge* not at all; neither according to *the appearance*, nor yet *righteous judgment*. They only *run on* with the *herd*, and *follow* as they are *led*, be it right or wrong; and never trouble themſelves farther. But by *Ignorance* I mean
a — *hominum leviter creditorum* Cic. 3. de orator. (*a*) *weakneſs of judgment*, which conſiſteth in a *diſproportion* between *the affections*, and *the underſtanding*: when a man is very (*b*) *earneſt*, but withall very *ſhallow*: readeth much and heareth much, and thinketh that he knoweth much, but hath not the *judgment* to ſever truth from falſhood, nor to *diſcern* between a ſound *Argument* and a captious *Fallacy*. And ſo for want of abi-
b θερμότης χωρὶς λόγου καὶ ἐπιστήμης ἀχρεῖον — θερμότης δὲ πολὺ ἀτοπ. Naz. orat. 25. lity to examine the ſoundneſs and ſtrength of thoſe *principles*, from whence he fetcheth his *Concluſions*; he is eaſily carried away κενοῖς λόγοις, as our Apoſtle
Eph. 5. 6. elſewhere ſpeaketh, with *vain words*, and *empty arguments*. As St. *Auguſtine* ſaid
c *Aug. ſtin* 4. de bapt. contra Donat. 6. of *Donatus*, (*c*) *Rationes irripuit*, he catcheth hold of ſome reaſons, (as *wranglers* will *catch* at a ſmall thing, rather than *yield* from their opinions) *quas conſiderantes, veriſimiles eſſe potius quam veras invenimus*; which ſaith he, we found to have more *ſhew of probability* at the firſt appearance, than *ſubſtance of truth* after they were well conſidered of.

26. And

26. And I dare ſay, whoſoever ſhall peruſe with a judicious and unpartial eye moſt of thoſe *Pamphlets*, that in this daring age have been thruſt into the World, againſt *the Ceremonies* of the Church, againſt *Epiſcopal Government*; (to paſs by things of leſſer regard and uſefulneſs, and more open to *exception* and *abuſe*, yet ſo far as I can underſtand, unjuſtly condemned as things *utterly unlawful*; ſuch as are *luſorious lots*, *dancing*, *Stage-plays*, and ſome other things of like nature;) When he ſhall have drained out the bitter *invectives*, unmannerly *jeers*, petulant *girding* at thoſe that are in authority, impertinent *digreſſions*, but above all thoſe moſt bold and *perverſe wreſtings* of holy *Scripture*, wherewith ſuch books are infinitely ſtuff'd; he ſhall find that little poor remainder that is left behind, to contain nothing but κεναὶ λόγοι, *vain words and empty arguments.* For when theſe great undertakers have ſnatcht up the bucklers as if they would make it good againſt all comers, that ſuch and ſuch things are *utterly unlawful*; and therefore ought in all reaſon and conſcience, to bring ſuch *proofs* as will come up to that *concluſion*: *Quid dignum tanto?* Very ſeldom ſhall you hear from them any other arguments, than ſuch as will conclude but an *Inexpediency* at the moſt. As, that they are apt to *give Scandal*; that they carry with them an *appearance of evil*; that they are often *occaſions of ſin*; that they are *not commanded* in the Word; and ſuch like. Which *Objections*, even where they are *juſt*, are not of force, (no not taken *all together*, much leſs any of them *ſingly*) to prove a thing to be *utterly unlawful.* And yet are they glad many times rather than ſit out, to play very *ſmall game*, and to make uſe of *Arguments* yet *weaker* than theſe, and ſuch as will not reach ſo far as to prove a bare *inexpediency.* As, that they are invented by *Heathens*; that they have been abuſed in *Popery*; and other ſuch like. Which to my underſtanding is a very *ſtrong preſumption*, that they have taken a very *weak cauſe* in hand, and ſuch as is holy deſtitute of ſound proof: For if they had any better *Arguments*, think ye we ſhould not be ſure to hear of them.

27. Marvel not therefore, if I charge them with *Ignorance*: although in their Writings *ſome of them* may ſhew much variety of *reading*, and other pieces of *learning* and *knowledge.* For if their *knowledge* were even much more than it is, yet if it ſhould not hold *pace* with their *zeal*, but ſuffer that to out-run it: there ſhould be ſtill in them that *diſproportion* that before I ſpake of: and they might ſo far forth be ranked with thoſe *ſilly women* our Apoſtle ſpeaketh of, (for ſuch *diſproportion* is very incident to the weaker Sex) *that are ever learning, but are never able to come to the knowledge of the truth.* And this kind of ignorance is evermore very *troubleſome*; and hath been the raiſer of moſt of thoſe ſtirs, that ſo much diſquiet either whole *Churches*, or particular *Congregations*: as the *lame horſe ever raiſeth the moſt duſt*; and (*a*) *the faſter* he putteth on ſtill *the more duſt.* Have you obſerved any men to be fuller of *moleſtation* in the places where they live; than thoſe that have been ſomewhat *towards the Law*, or having ſome little *ſmattering* therein, think themſelves for that a great deal wiſer than the reſt of their Neighbours? Although ſuch *buſie ſpirits* for the moſt part make it appear to the World before they have done, that they had but juſt ſo much *Law*, as would ſerve them to *vex their neighbours* withal in the mean time, and *undo themſelves* in the end. *Zeal* is a kind of *fire.* An excellent creature *Fire*, as it may be uſed; but yet may do a great deal of miſchief too, as it may be uſed; as we uſe to ſay of it, that it is a *good Servant*, but an *ill Maſter.* A right *zeal*, grounded upon certain *knowledge*, and guided with godly *diſcretion*, like fire *on the hearth*, is very comfortable and ſerviceable: but *blind* or *undiſcreet* zeal, like *fire in the thatch*, will ſoon ſet all the houſe in a combuſtion.

(As *Parker*, *Dioclavius*, *&c.*)

2 Tim. 3. 7.

(*a*) *Zelus abſq; ſcientia, quo vehementius irruit, & gravius corruit.* Bern de verbis Iſa. Serm. 4.

28. So much for *Ignorance*, the firſt great Fountain of *Error*: the other is *Partiality*. And this is *cauſa cauſarum*: much of that *ignorance* and ill-governed *zeal*, from which ſo many *other errors* ſpring, doth it ſelf ſpring from this corrupt Fountain of *Partiality*. Which maketh *the Error* ſo much *the worſe*; and *the judgment* ſo much *the more unrighteous*. For where an *Error* proceedeth merely from *weakneſs*, though it cannot be therefore *excuſed*, much leſs ought to be therefore *cheriſhed*; yet may it be even therefore pitied,

(a) *horum ſimplicitas miſerabilis—*

a Juvenal. Satyr. 2.

and the rather *born with* for a time. But if it ſhall once appear, that *partiality* runneth along with it, or eſpecially that it proceedeth from *partiality*; this renders it odious both to God and Man. St. *Paul* therefore, well knowing what miſchiefs would come of it, if *Church Governours* in the adminiſtration of their weighty callings ſhould be ſwayed with *partial affections*, either *for* or *againſt* any, layeth a great charge upon (*b*) *Timothy*, whom he had ordained *Biſhop of Epheſus*, and that with a moſt deep and ſolemn obteſtation, by all means to beware of Partiality. (*I charge thee before God and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality*, 1 Tim. 5.)

b *Timotheus Epheſiorum Epiſcopus ordinatus à B. Paulo.* Hieron. de Script. Eccleſ. cap. 11. 1 Tim. 5. 21.

29. And reaſon good; there being ſcarce any thing more directly contrarious to the Rules of *Charity*, *Equity* and *Juſtice*, than *Partiality* is: as might be eaſily ſhewn, if we had time for it. And yet as *unjuſt*, *unequal*, and *uncharitable* as it is, the world aboundeth with it for all that. Not to inſtance in the writing of *Hiſtories*, handling of *Controverſies*, diſtribution of *Rewards* and *Puniſhments*, and other particulars: Take but a general view of the ordinary paſſages of moſt mens lives, either in *the carriage* of their own, or in *the cenſuring* of other mens actions; and you ſhall find *partiality* to bear no little ſway, in moſt of the things that are done under the Sun. The truth is, we are (*a*) *all partial*: and ſhall be as long as we live here, more or leſs. For *Partiality* is the Daughter of *Pride* and *Hypocriſie*: both which are as *univerſally* ſpread, and as *deeply* and inſeparably rooted in our nature, as any other corruptions whatſoever. *Pride* ever maketh a man to look at *himſelf* and (*b*) his own party with *favour*; and at the oppoſites either with *envy*, if they be above him; or if below him, with *ſcorn*: and how can ſuch a man chuſe but be *partial*? And *Hypocriſie* ever leaneth on a nail: it will make a man *halt* before his beſt friends, and when faineſt he would be thought to *go upright*. The ſpying of *motes* in our brothers eye, and baulking of *beams* in our own (which is *Partiality*) our Saviour therefore chargeth with *Hypocriſie*, (*Thou Hypocrite, firſt caſt the beam out of thine own eye*, Luk. 6.) And St. *James* coupleth them together, as things that ſeldom go aſunder; ἀδιάκριτος, ἀνυπόκριτος, *without partiality and without Hypocriſie.*

a *Nemo non eſt benignus ſui judex* Senec. 2. de Benef. 26.

b φύσις ἄυτη πρὸς τὸ οἰκεῖον ἅπαν ἀδίκως ἔχειν. Naz. orat. 27.

Luk. 6. 42.

Jam. 1. 17.

30. Beſides theſe two *internal cauſes* (*Pride* and *Hypocriſie*) from within, which firſt *breed* it; there are ſundry other *external cauſes of Partiality* from without, which after it is bred, help to *feed* it and *increaſe* it. One whereof is the great force of *Education* and *Cuſtom*; which commonly layeth ſuch ſtrong anticipations upon *the judgment*, that it is a matter of great difficulty to work out thoſe (*a*) *firſt impreſſions* afterwards by any ſtrength of *reaſon*; or but ſo much as to bring us to ſuſpect there can be any *error* in thoſe things, whereto our ears have been ſo long enured. Another is, that which the Apoſtle calleth the *having of mens perſons in admiration*: when we have ſuch a *high opinion* of ſome men, as to receive whatſoever they deliver, as the undoubted Oracles of God, though wanting both *partiality* and *proof*; and ſuch *a prejudice* again on the other ſide againſt ſome others, though perhaps of better

a *Id ſapit unuſquiſque quod didicit.* Senec. πάντα πρόσωπα πάλιν πρότερον, ἢ τὰς ὑποκειμένας, κἀκ τοῦ λογισμοῦ τὰ πράγματα κρίνειν συνεθίσαμεν τῷ συμπαθείαν Naz. Orat. 1. Jude v. 16.

better worth and ſounder judgment than the former, as to ſuſpect every thing that cometh from them (eſpecially if it do not *ſapere ad palatum*) be it laid down never ſo *clearly*, proved never ſo *ſubſtantially*. But I muſt omit both theſe, and the reſt: only one I cannot chuſe but name, becauſe it ſo much concerneth this point of *lawfulneſs*, whereof we now ſpeak; and it belongeth alſo to this laſt mentioned branch of admiring *mens perſons*. And that is, the great credit that is uſually given to ſuch *Divines*, as in their Expoſitions of the *Commandments*, or other Treatiſes concerning *Caſes of Conſcience*, have ſet a *Non licet* upon very many things, and that with very much confidence, and yet upon very weak grounds. Yea, ſo *corruptibly* or *ſlightly*, is that uſeful part of *Divinity* handled by moſt that have travelled therein, either in the *Romiſh* or *Reformed Churches*; that ſcarce is to be found one *juſt volume* in that kind, able to give ſatisfaction to a Reader, that is both *rational* and *conſcientious*, in ſundry weighty points: and namely in thoſe *two*, than which there are few of more general uſe in our daily converſation; to wit, the point of *Chriſtian Liberty*, and the point of *Chriſtian Subjection*. By means whereof, many of them that ſhould *teach* others better, are many times themſelves *miſ-taught*: and ſo *the blind leading the blind*, both Teachers and People are plunged deep either in *Superſtition*, or *Diſobedience*, or both, before they ever ſo much as miſtruſt themſelves to have ſtepped awry. But of this enough.

31. In this former clauſe of my Text, beſides *the things* whereof we have hitherto ſpoken (πάντα, *All things*:) the Apoſtle expreſſing of *his own perſon* πάντα μοι not only all theſe *lawful*, but all lawful *for me*; though I will not preſs it much, yet may not be wholly neglected. There is an *opinion* taken up in this laſt age, that hath paſſed for current amongſt many, grounded upon *one miſunderſtood paſſage* in this Epiſtle; but is indeed both *falſe* in it ſelf, and *dangerous* in the conſequents: namely this, that the godly *regenerate* have a full *right* to all the creatures; but wicked and *unregenerate* men have right to none, but are *malæ fidei poſſeſſores*, intruders and uſurpers of thoſe things they have, and ſhall at the day of judgment be anſwerable, not only for their *abuſing* of them, but even for their very *poſſeſſing* of them. Poſſibly ſome may imagine (yet none but they whoſe judgments are fore-ſtalled with that fancy) that theſe words of our Apoſtle look that way; and that there lieth an *Emphaſis* in the Pronoun, to this ſence: All things are *lawful for me*; but not ſo *for every man*. Being *a godly* and *regenerate* man, and engraffed into Chriſt by faith, I have *a right* and *liberty* to all the *Creatures*, which every man hath not. 1 Cor. 3. 22, 23.

32. But to feign ſuch a ſence to theſe words, beſides, that it ſeemeth apparently to offer force to *the Text*, it doth indeed quite overthrow the Apoſtles *main purpoſe* in this part of his diſcourſe: which is, to teach *the Corinthians*, and all others, to yield ſomething from their *lawful liberty* for their *brethrens* ſakes, when they ſhall ſee it needful ſo to do, either for the avoiding of *private ſcandal*, or for the preſervation of *the publick peace*. So that the Apoſtle certainly here intended to extend our *liberty* to the Creatures, as far and wide, in reſpect of *the perſons*, as of *the things*: as if he had ſaid, All things are lawful *for all men*. The interlinear Gloſs is right here, *Quod ſibi dicit licere, innuit & de aliis*. We know it is an uſual thing, as in our ordinary ſpeech, ſo in the Scriptures too; in framing *objections*, in putting *caſes*, and the like, to make the inſtance *perſonal*, where the aim is *general*. As Rom. 3. *If the truth of God have abounded through my lye unto his glory, why am I alſo judged as a ſinner?* That is, through my lye, or any mans elſe: Why either I, or any man elſe? So after in this Chapter; *Why is my liberty judged— and why am I evil ſpoken of —?* Mine or any mans elſe? I, or any man elſe? And ſo in a hundred places more. Rom. 3. 7. 1 Cor. 10. 29. —ibid. 30.

33. There

33. There is no great neceſſity therefore, for ought I ſee, that we ſhould place any *Emphaſis* at all in the *Pronoun* μοί. Or if we do, it muſt then be underſtood, as if the Apoſtle intended thereby, not to *exclude others*: (Thus All things are lawful *for me*, that is, *for me rather* than for ſome others:) but only to include himſelf; as thus, All things are lawful *for me*, that is, *for me alſo* as well as for others. He did not conceive, that his *Apoſtolical Calling* did any whit either infringe his *Chriſtian liberty*, or abridge it: but that notwithſtanding he was *ſet apart* for the ſervice of Chriſt in the work of the *Miniſtry*, he had ſtill the ſame fulneſs of *power* and *right* that ever he had, or that any other perſon had to all *the good Creatures* of God. St. *Paul* was content to *forbear* his *power* in ſome things: But he would not *forgo* it though in any thing. He *uſed his liberty* indeed very ſparingly, but yet he *maintained* it moſt ſtoutly. *Am I not an Apoſtle? Am I not free? Have we not power to eat and drink as well as others? To lead about a Siſter, a Wife as well as others? To forbear working as well as others?* In the Chapter before this.

Rom. 1. 1. ἀφωρισμένος.

1 Cor. 9. 1, &c.

34. I find not any where in Scripture, that *the Prieſthood of the Goſpel* doth render a man incapable of any thing, whereunto he hath either a *natural*, or *civil* liberty: but that whatſoever is *lawful* for any *other man* to do, is *lawful* for a *Church-man* to do, notwithſtanding his Miniſterial Office and Calling. What is *decent* and *expedient* for a Miniſter of the Goſpel to do, that is quite another buſineſs: I ſpeak now only of *lawfulneſs*, which reſpecteth *the things themſelves* only, conſidered in their *own nature*, and in *the general*, without relation either to *the opinions* and *faſhions* of times and places, which is the meaſure of *decency*; or to ſuch *particular circumſtances*, as attend *particular actions*, which ought to be the meaſure of *Expediency*.

35. For a grave *Clergy-man* to wear a green ſuit, a Cap and Feather, and a long Lock on the one ſide; or to work *journey-work* in ſome mechanick or manual trade, as with a *Maſon*, *Carpenter*, or *Shoemaker*: as things are now ſetled among us, no wiſe man can think it either *decent* or *expedient*. Yet that *decency* and *expediency* ſet aſide, no man can truly ſay, that the doing of any of this is *ſimply unlawful*. For why might not an *Engliſh Miniſter*, if he were Priſoner in *Turkey*, to make an eſcape, diſguiſe himſelf in ſuch a *habit* as aforeſaid; which if it were *ſimply unlawful*, rather than to do it, he ſhould dye a thouſand deaths. And why it ſhould not be as *lawful* now for a *Miniſter*, as it was once for an *Apoſtle*, to work journey-work, to make *Shoes* now, as then to make *Tents*, (if it might ſtand with *decency* and *expediency* now, as well as then:) let him that can, ſhew a reaſon. "Let them look how they "will anſwer it therefore, that make it *unlawful* for Prieſts, either to *mar*-"*ry*, as ſome do: or to be *in commiſſion of the peace*, as ſome others do: as "if either the ſtate of *Wedlock*, or the exerciſe of *Temporal Juriſdiction*, were "inconſiſtent with *holy Orders*. When the maintainers of either Opinion ſhall "ſhew *good Text* for what they teach, the cauſe ſhall be yielded: but till "that be done, they muſt pardon us if we appeal them both of *Phariſaiſm*, "*in teaching for Doctrine mens Precepts*. So long as this Text ſtands in the Bi-"ble unexpunged, *All things are lawful for me*: if any man either from *Rome*, "or elſewhere, nay, if *an Angel from Heaven*, ſhould teach either of thoſe "things to be *unlawful*, and bring no better *proof* for it than yet hath been "done, he muſt excuſe me if I ſhould not be very forward to believe "him.

Acts 18. 3.

Mat. 15. 9.

36. Well, you ſee the Apoſtle here *extendeth our liberty* very far in *indifferent things*; without exception either of *things* or *perſons*: *All things* lawful,

lawful, and lawful *for all men.* In the aſſerting of which *liberty*, if in any thing I have ſpoken at this time, I may ſeem to any man to have ſet open a wide *gap* to carnal *licentiouſneſs*: I muſt entreat at his hands one of theſe *three things*; and the requeſt is but reaſonable. Either *Firſt*, that all prejudice and partiality laid aſide, he would not judge κατ' ὄψιν, *according to the appearance*, but according to right and truth; and then I doubt not but all ſhall be well enough. Or *Secondly*, that he would conſider, whether theſe words of our *Apoſtle*, taken by themſelves alone, do not ſeem to ſet open the *gap* as wide, as I or any man elſe can ſtretch it; *Omnia licent*, *All things are lawful for me.* Or that *Thirdly*, he would at leaſt-wiſe ſuſpend his judgment, till I ſhall have handled *the latter clauſes* of my Text alſo, wherein our *liberty* is *reſtrained*, as it is here *extended.* Then (which may be ere long, if God will) he ſhall poſſibly find *the gap*, if any ſuch be, ſufficiently *ſtopped up* again, to keep out all *carnal licentiouſneſs*, and other *abuſe* of *Chriſtian Liberty* whatſoever. In the mean time, and at all times, God grant us all to have a *right judgment*, and to keep a *good conſcience* in all things. Joh. 7. 24.

AD

AD AULAM.

Sermon XII.

HAMPTON-COURT, July 26. 1640.

1 Cor. 10. 23.

——But all things are not expedient——
But all things edifie not.

THe former Clauſe of the Verſe, here twice repeated (*All things are lawful for me*) containeth *the Extenſion*; as theſe latter Clauſes do *the Limitation* of that *Liberty* that God hath left us to things of *indifferent* Nature. That *Extenſion* I have already handled; and ſet our *Chriſtian Liberty* there (where according to the conſtant Doctrine of *our Apoſtle*) I think it ſhould ſtand. From what I then delivered, (which I now repeat not) plain it was, that the Apoſtle *extendeth* our *Liberty* very far, without exception either of *Things* or *Perſons*: *All Things* lawful, and lawful for *all men*. All the fear was, leſt by ſo aſſerting our *liberty*, we might ſeem to ſet open a *gap* to carnal *licentiouſneſs*. Although there be no great cauſe for it in reſpect of *the thing* it ſelf; yet is not that *fear* altogether needleſs, in regard of *our Corruption*: who are apt to turn the very *beſt things* into abuſe, and *Liberty* as much as any thing. Yet that *fear* need not much trouble us, if we will but take theſe *latter Clauſes* of the Verſe alſo along with us, as we ought to do. Where we ſhall find *the gap* (if any ſuch were) ſufficiently made up again, to keep out all carnal *licentiouſneſs*, and other *abuſe of Chriſtian Liberty* whatſoever.

2. Of thoſe Clauſes we are now to ſpeak; *But all things are not expedient: But all things edifie not.* Wherein the Apoſtle having before *extended* our liberty in *the power*, now *reſtraineth it* in *the uſe* and *exerciſe* of that power. Concerning which I ſhall comprehend all I have to ſay in *three Obſervations*, grounded all upon the Text. *Firſt*, That the Apoſtle eſtabliſheth the point of *lawfulneſs*, before he meddle with that of *expediency*. *Secondly*, That he requireth we

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2. Of thoſe Clauſes we are now to ſpeak; *But all things are not expedient: But all things edifie not.* Wherein the Apoſtle having before *extended* our liberty in *the power*, now *reſtraineth it* in *the uſe* and *exerciſe* of that power. Concerning which I ſhall comprehend all I have to ſay in *three Obſervations*, grounded all upon the Text. *Firſt*, That the Apoſtle eſtabliſheth the point of *lawfulneſs*, before he meddle with that of *expediency*. *Secondly*, That he requireth we

ſhould have an eye to *the expediency* alſo of the things we do, not reſting upon their *lawfulneſs* alone. And *thirdly*, that he meaſureth *the expediency* of lawful things by their uſefulneſs unto *edification*. Of which in their order.

3. And firſt, *Expediency* in St. *Paul's* method ſuppoſeth *lawfulneſs*. He taketh that for granted, that the thing is *lawful*; before he enter into any Enquiry whether it be *expedient*, yea, or no. For *expediency* is here brought in, as a thing that muſt *reſtrain* and *limit* us in the exerciſe of that *liberty*, which God hath otherwiſe allowed us: but God hath not allowed us any *liberty* unto *unlawful* things. And this *Obſervation* is of right good uſe: for thence it will follow, that when the *unlawfulneſs* of any thing is once made ſufficiently to appear, all farther enquiry into the *expediency* or *inexpediency* thereof muſt thenceforth utterly ceaſe and determine. No conjuncture of *Circumſtances* whatſoever, can make that *expedient* to be done at any time, that is of it ſelf and in the kind (*a*) *unlawful*. For a man to *blaſpheme* the holy Name of God, to *ſacrifice* to Idols, to give *wrong ſentence* in Judgment, by his power to *oppreſs* thoſe that are not able to withſtand him, by ſubtilty to *over-reach* others in bargaining, to *take up arms* (offenſive or defenſive) againſt a *lawful Sovereign*: none of theſe and ſundry other things of like nature, being all of them ſimply and *de toto genere* unlawful, may be done by any *man*, at any *time*, in any *caſe*, upon any *colour* or pretenſion whatſoever; the expreſs *Command of God* himſelf only excepted, as in the caſe of *Abraham* for ſacrificing his Son. Not for the avoiding of *ſcandal*, not at the inſtance of any *Friend*, or command of any *Power* upon earth; nor for the maintenance of the *Lives* or *Liberties* either of our ſelves or others; nor for the defence of *Religion*; not for the preſervation of a *Church* or *State*: no nor yet, if that could be imagined poſſible, for the ſalvation of *a Soul*, no not for the redemption of *the whole world*.

(*a*) ὃ γὰρ ὃ μὴ καλὸν, οὐκ ἔστ' ἔρῳ καλόν. Eurip. *Phœniſſ.* Act. 3.

Gen. 22. 2.

4. I remember to have read long ſince a Story of one of the *Popes* (but who the *Man* was, and what the particular *Occaſion*, I cannot now recal to mind) that having in a Conſultation with ſome of his *Cardinals* propoſed unto them the courſe himſelf had thought of, for the ſetling of ſome preſent Affairs to his moſt advantage: when one of *the Cardinals* told him he might not go that way, becauſe it was not according to *Juſtice*; he made anſwer again, that though it might not be done *per viam Juſtitiæ*, yet it was to be done *per viam Expedientiæ*. A diſtinction which it ſeemeth the *High Prieſt* of *Rome* had learn'd of his Predeceſſor at *Jeruſalem*, *the High-Prieſt Caiaphas*, in a ſolemn conſultation held there, *Joh.* 11. There the chief Prieſts and Phariſes call a *Council*; and the buſineſs was, what they ſhould do with *Jeſus*. If they ſhould *let him alone* ſo, *the people* would all run after him becauſe of his *miracles*: and then would *the Romans* (who did but wait for ſuch *an opportunity*) make that *a pretence* to invade their *Country*, and to deſtroy both their *Religion* and *Nation*. If they ſhould take away his *life*, that were indeed a ſure courſe; but *Nicodemus* had ſtammered them all, for that a good while before, in a *former Council* at *Jeruſalem*, *Joh.* 7. when he told them that they could not do it *by Law*; being they had nothing to lay to his charge that could touch his *life*. Up ſtandeth *Caiaphas* then, and telleth them, they were but *too ſcrpulous* to ſtand ſomuch upon the nice point of *legality* at that time: they ſhould let the matter of *juſtice* go for once, and conſider what was *now expedient* to be done, for the preſerving of their *Nation*, and to prevent the incurſions of *the Romans*. (*You know nothing at all*, ſaith he, *nor conſider that it is expedient for us, that one man ſhould die for the People, and that the whole Nation periſh not.*)

Joh. 11. 47, —50.

John 7. 51.

5. Whatever *Infallibility* either of theſe *High Prieſts* might *challenge* to themſelves,

themſelves, or their flatterers *aſcribe* to them: it is ſure far ſafer for us to reſt our judgments upon that never-failing *Rule* of St. *Paul*, Rom. 3. (a) *We may not do evil, that good may come thereof*, than to follow them in their *wild reſolutions*. But if we deſire *Examples* rather; we cannot have for the purpoſe in one man, a more *proper Example* on the one ſide for our *imitation*, nor a more *fearful Example* on the other ſide for our *admonition*, than are thoſe two ſo unlike Actions of *David* in the matter of *Saul*, and in the matter of *Uriah*.

(a) Rom. 3. 8. *Nunquam virtus vitio adjuvanda eſt.* Sen. 1. de ira, 9.

6. As for *Saul*, two ſeveral times it was in *the power* of his hands to have ſlain him, if he would. In *the Cave*, he might as eaſily have cut the *Thred* of his Life, as *the skirt* of his Garment: and in the *Trench*, as eaſily have taken *his Head* from off his ſhoulders, as *the Spear* from beſide his Boulſter. And much might have been ſaid for the *expediency* of it too. *Saul* was his profeſſed, his implacable *Enemy*; hunted him from place to place like *a Partridge upon the mountains*, ſet ſnares and traps for him in every corner to *deſtroy* him; and all this without *cauſe*. Nor was *David* ignorant of what *God* had promiſed, and *Samuel* had foretold, concerning the rending of the Kingdom from *Saul*, and ſetling it upon him; and now, if ever, might ſeem to be *a fair opportunity* to bring all that about, now he had him in his hands; by taking away *his Life*, and ſetting *the Crown* upon his own Head: beſides the accompliſhment of *Gods promiſes*, he might ſo provide for his *own ſafety*, quiet *the diſtractions* in the State, turn all the Forces againſt *the common Enemy*, advance *Religion*, in adding honourable Solemnities to *the publick Worſhip*, and ſettle *the Kingdom* in a more *juſt*, *moderate* and *peaceable* Government than now it was. *Plauſible* inducements all, and *probable*: and his Captains and Servants about him did not forget to *urge them*, and to preſs *the Expediency*. But *David* rightly apprehended *the thing it ſelf*, to offer violence to the Lord's anointed, to be *utterly unlawful*; and that was it that ſtaid his hand. That *unlawfulneſs* alone he oppoſeth againſt all theſe, and whatſoever other ſeeming *Expediencies* could be pretended, as a ſufficient Anſwer to them all. *The Lord forbid that I ſhould ſtretch forth my hand againſt the Lords anointed*: and, *who can ſtretch out his hand againſt the Lords Anointed and be guiltleſs?* Thus is *David* in the matter of *Saul*, a worthy Example for our *Imitation*.

1 Sam. 24. 4.
1 Sam. 26. 12.
1 Sam. 26. 20.
1 Sam. 24. 4. & 26. 8.
1 Sam. 24. 6.
1 Sam. 26. 9.

7. See him now another while in *the Matter of Uriah*, and how he behaved himſelf there. *Quantum mutatus!* Could you think it were *the ſame man?* He had *lain with* the Wife, when the Huſband was abroad, and in his Service, and ſhe proved *with Child*. If this ſhould be fam'd abroad, it could not but tend much to *the Kings Diſhonour*; yea, and to *the ſcandal of Religion* too. It ſeemed therefore very *expedient* the matter ſhould be ſmothered; and *David* ſetteth all his Wits on work how to do that handſomly. Many *Fetches* and *Devices* he had in his Head, and ſundry of them he put to trial, this way and that way; but none of them would take. God meant him *a ſhame* for his ſin; and therefore blaſted all thoſe his *Attempts*, and made them unſucceſsful. When he ſaw he could not bring his purpoſe to paſs any other way, at laſt he entertaineth *black Thoughts*, and falleth upon *a deſperate reſolution*; to blear the eyes of the World, *Uriah* muſt die: ſo ſhall *the Widow* be his, and *the Child* born in lawful Wedlock be thought to be *Legitimate*, and all ſhall be well. A hard Caſe, to take away the Life of *an innocent Perſon*, a man of Renown, *Valiant* and *Religious*, whoſe Name ſtood in the Liſt, enrolled among his chiefeſt *Worthies*; and that in a moſt *baſe* and *treacherous* faſhion too, not without a great deal of *daubing* and *hypocriſie* withal. The Circumſtances aggravate much. No doubt *David's Heart*, that was ſo ready to *ſmite* him at other times upon very ſmall occaſions in compariſon, would

2 Sam. 11. 4.
——Ibid. 5.
2 Sam. 23. 39.
2 Sam. 11. 13.
——Ibid. 25.
1 Sam. 24. 5.

would now *buffet him* with ſtronger Checks; and not ſuffer him to be ignorant of the wickedneſs and *unlawfulneſs* of his foul intentions. But all is one for that: *Jacta eſt alea.* He *was in*, and he *muſt on*: ſo it muſt be now, thinketh he, or elſe we are ſhamed for ever. This is *David* in the matter of *Uriah*: a fearful Example for our *Admonition.*

8. *Heaven* and *Hell* are not at more diſtance, nor *Light* and *Darkneſs* more unlike; than *David*'s carriage in *the one* caſe, and in *the other.* Of which ſo great difference and unlikeneſs, if we examine what was *the true cauſe*; we ſhall find it to have been none other but this; that in the former he looked chiefly at *the unlawfulneſs* of the thing, and in the latter at the *expediency* only. In the matter of *Saul*, he ſaw the thing was utterly *unlawful* to be done, as being repugnant to *the Ordinance* of God, and *the duty* of a Subject; and therefore, *expedient* or *inexpedient*, he reſolves he will not do it for a world; and that was certainly *the right way.* In the matter of *Uriah*, he ſaw the thing was *expedient* to be done, as conducing to *his ends*, for the ſaving of his credit at that time; and therefore *lawful* or *unlawful*, he reſolveth he will do it, whatſoever come of it: and that was certainly *the wrong way.*

9. Take we warning by *his example* (it is the *cheapeſt learning* to profit by *anothers harm*) not (*a*) to adventure the doing of any thing we know to be *unlawful*; ſeem it never ſo *expedient*, and conducible to ſuch ends as we intend. Alas! why ſhould any of us for the ſerving of our own *bellies*, caſt the Commandments of God behind our *backs*; or violate his *holy Laws*, to ſatisfie our own impure *Luſts*? Can the compaſſing of any thing we can deſire in this world; *Profit*, *Pleaſure*, *Preferment*, *Glory*, *Revenge*, or any thing elſe, be to us of ſo great advantage: that for the attainment thereof, we ſhould ſo far diſhonour God, and quench the Light that is in us; as to *lye*, and *forſwear*, and *flatter*, and *ſlander*, and *ſupplant*, and *cheat*, and *oppreſs*, or do any other unjuſt or *unlawful* Act, againſt the *Light* of our own *Reaſon*, or contrary to *the Checks* of own *Conſciences.*

(*a*) *Facere aliquid, quod ſcias non licere.* Cic. pro Balbo. Rom. 16. 18. Pſal. 50. 17.

10. Nor ought we to be careful hereof then only, when in our ends we look merely at *our ſelves*, and our own private *conveniences* in any of the fore-mentioned reſpects of *Profit*, *Pleaſure*, and the reſt: but even then alſo when our *intentions* are more noble and honourable; the *honour of God*, the *edification of our Brethren*, the *peace of the Church*, and the *common Good.* For neither *pious intentions* alone, nor reaſons of *expediency* alone, nor yet both together, will either *warrant* us beforehand to *the choice*, nor *excuſe* us afterwards for *the uſe* of unlawful *means.* Whatever *Saul*'s *intention* was, in ſparing the fatter Cattel, I make no queſtion but that *Uzzah*'s very *intention* was pious, in reaching forth his hands to ſtay *the Ark* from falling, when it tottered in the Cart. The *things themſelves*, both the one and the other, ſeemed to be very *expedient*: But God's *ſpecial Command* to *Saul* that all ſhould be deſtroy'd, and his *Law* given by *Moſes* concerning that ſacred and *myſterious Utenſil*, having made both thoſe *things unlawful*, did thereby alſo make both *the facts inexcuſable*: And Almighty God to win *reverence* and honour to his own *Ordinances*, puniſhed with great ſeverity both *the diſobedience* of the one, and *the raſh preſumption* of the other.

1 Sam. 15. 15.
2 Sam. 6. 6.
1 Sam. 15. 3.
Num. 4. 15.

11. Be our *Ends* and *Aims* therefore what they will; unleſs we arm our ſelves with ſtrong *Reſolutions* beforehand, not to do any thing we know to be *unlawful* upon any terms, ſeem it otherwiſe never ſo expedient; and then afterwards uſe all our beſt *Prayers* and *Endeavours* by God's Grace to hold our Reſolutions: We are gone. *Satan* is *cunning*, and we but *weak*:

and

and he will be *too hard* for us, if he do but find us any whit *ſtaggering* in our *Reſolutions*, for doing nothing but what is *lawful*; or lending an ear to any *Perſwaſions*, for the doing of any thing that is *unlawful*. By this very means he got within our Grandmother *Eve*; and prevailed with her to taſte of *the forbidden Fruit*, though it were *unlawful*, by perſwading her that it was *expedient*. This one is a ſure ground for us to build upon: To a good *Chriſtian*, that deſireth to make conſcience of his ways, nothing can be truly (*a*) *expedient* that is apparently *unlawful*. And ſo much for the firſt *Obſervation*. Gen. 3. 5.

(*a*) *Quicquid non licet, certe non oportet.* Cic. pro Balbo.

12. *The Apoſtle* firſt ſuppoſeth the thing to be *lawful*: elſe it may not be done howſoever. But if it be *lawful*; then we hope we may *uſe* it at our pleaſure; without either *ſcruple* in our ſelves, or *blame* from others: Indeed, that is the common guiſe of the World. Have but the Opinion of ſome *Divine* of Note, concerning any thing we have a mind to, that is *lawful*: and then we think we need take no more care, nor trouble our ſelves about *Circumſtances*. But there is a great deal more belongeth to it than ſo. *Lawfulneſs* alone will not bear us out in *the uſe* of a thing, unleſs there be care had withal to uſe it *lawfully*: leſt otherwiſe our *liberty* degenerate into a carnal *licentiouſneſs*; as eaſily it may do. For preventing whereof, *the Apoſtle* here requireth, that we conſider as well what is *expedient* to be done, as what is *lawful*. Which was our *ſecond Obſervation*. [*All things are lawful for me, but all things are not expedient.*]

Poteſt aliquid licere, & non expedire; expedire autem quod non licet, non poteſt. Aug. de adult. Conjug. cap. 15.

Conſtat in Chriſtiana Philoſophia, non decere niſi quod licet, nec expedire, niſi quod & decet & licet. Bern. de conſid. lib. 3.

13. St. *Bernard* to *Eugenius* requireth *trinam conſiderationem*, a threefold conſideration or enquiry to precede the doing of any *Action of moment*, and worthy our deliberation; *An liceat, an deceat, an expediat*. Whether it be *lawful* or no; whether *comely* or no; whether *expedient* or no: *lawful* in it ſelf, *comely* for us, *expedient* in reſpect of others. He maketh there that of *decency*, and that of *expediency*, two different conſiderations the one from the other; yet both neceſſary. And as well *the difference* that is between them, as *the neceſſity* of both, ariſeth from thoſe *two* grand *Vertues*, which muſt have a ſpecial influence into every Action *morally* and *ſpiritually good*; to wit, *Diſcretion* and *Charity*: of which two, *Diſcretion* is the proper Judge of *Decency*, and *Charity* of *Expediency*, though both do in ſome ſort belong to both; but as for *Decency*, it may be the Apoſtle intended not to ſpeak of it at all; as being not ſo very *pertinent* to his preſent Argument; and having beſides a purpoſe to mention it more ſeaſonably afterwards. Or if he did, he then taketh *Expediency* in a larger ſence; ſo as to comprehend under that Name, all that which *Bernard* meaneth by *Decency* and *Expediency* both. And ſo taken, (that we may underſtand what it is we ſpeak of) the difference that is between *Lawfulneſs* and *Expediency* conſiſteth in this; that *Lawfulneſs* looketh but at the Nature and Quality of *the thing in it ſelf*, conſidered in *the kind*, and abſtractedly both from the *End* and *Circumſtances*: but *Expediency* taketh in *the End* alſo, and ſuch other *Circumſtances* as attend particular Actions.

Sin ſi ſumus qui profectò eſſe debemus, ut nihil arbitremur expedire niſi quod rectum honeſtumque ſit. Cic. 4. fam. Epiſt. 3.

Univerſa Conio, quod æquum non videretur, ne expedire quidem proclamavit. Valer. Max. 6. 5. Chap. 11 & 14.

14. That *Expediency* ever relateth to *the End*, we may gather from the very notion of the Words. Συμφέρειν in the Greek, is as much as to confer or contribute ſomething, to bring in ſome *Help* or Furtherance towards the attainment of *the deſired End*. And *Expedire* in the Latine, is properly to *ſpeed* a Buſineſs: as the contrary thereof (*Impedire*) is to *hinder* it. The Word *Expedition* cometh thence; and ſo doth this alſo of *Expediency*. That thing then may not unfitly be ſaid to be *expedient* to any End, that doth *expedire*, give any *furtherance* or avail towards the attaining of *that End*: and that on the contrary to be *inexpedient*, that doth *impedire*, caſt in any Let, Rub, or *Impediment* to hinder the ſame. It muſt be mans firſt

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care to propoſe to himſelf in all his Actions ſome *right End*: and then he is to judge of *the Expediency* of *the Means* by their ſerviceableneſs thereunto.

15. It is (no doubt) lawful for a *Chriſtian* (being that God hath tied him to live out his time in *the World*) therefore to propoſe to himſelf in ſundry particular actions of this Life, *worldly Ends*; (*Gain*, *Preferment*, *Reputation*, *Delight*;) ſo as he deſire nothing but what is meet for him; and that his deſires thereof be alſo *moderate*. And he may conſequently apply himſelf to ſuch *Means* as are *expedient*, and conducing to thoſe *Ends*. But thoſe *Ends* and *Means* are but *the Bye* of a Chriſtian, not *the Main*. He liveth *in the World*; and ſo *muſt*, and therefore alſo *may* uſe it: But wo unto him, if he have not far higher and *nobler Ends* than theſe, to which all his Actions muſt refer, and whereto all thoſe worldly both *Means* and *Ends* muſt be ſubordinate. And thoſe are to ſeek *the Glory of God*, and *the Salvation of his own Soul*, by diſcharging a *good Conſcience*, and advancing the *common Good*. In the uſe therefore and choice of ſuch things, as are in themſelves *lawful* (as all *indifferent things* are) we are to judge thoſe *Means*, that may any way *further* us towards the attainment of any of thoſe *Ends*, to be ſo far forth *expedient*; and thoſe that any way *hinder* the ſame, to be ſo far forth *inexpedient*: and by how much more or leſs they ſo either *further* or *hinder*, to be by ſo much more or leſs either *expedient*, or *inexpedient*.

16. Beſides *the End*, the reaſon of *Expediency* dependeth alſo very much upon ſuch other particular *Circumſtances*, as do attend humane Actions: as *Times*, *Places*, *Perſons*, *Meaſure*, *Manner*, and the reſt. By reaſon of the infinite *variety* and *uncertainty* whereof, it is utterly impoſſible to give ſuch *general Rules* of *Expediency*, as ſhall ſerve to all *particular Caſes*: ſo that there is no remedy, but the weighing of *particular Circumſtances* in particular actions, muſt be left to (*a*) *the Diſcretion* and *Charity* of particular men. Wherein every man that deſireth to walk conſcionably, muſt endeavour at all times, and in all his actions to lay things together as well as he can; and taking one thing with another, according to that meaſure of *Wiſdom* and *Charity* wherewith God hath endowed him, to reſolve ever to do that, which ſeemeth to him *moſt convenient* to be done, (*b*) as things then ſtand. Only let him be ſure ſtill his Eye and Aim be upon *the right End* in the main, and that then all things be ordered with *reference* thereunto.

(*a*) ὡς ἂν ὁ φρόνιμος ὁρίσειε Ariſt. 2. Ethic. 6.

(*b*)—*utra ſit harum via utilior, cum materia deliberabimus.* Quin. 3. Inſtit. 7. *Conſilium in arena.* Adag.

17. This diſcovery of the Nature of *Expediency*, what it is; and what dependence it hath upon, and relation unto the *End* and *Circumſtances* of mens actions; diſcovereth unto us withal ſundry material differences between *Lawfulneſs* and *Expediency*; and thence alſo the very true reaſon, why in the exerciſe of our *Chriſtian Liberty* it ſhould be needful for us to have regard, as well to *the Expediency*, as to the *Lawfulneſs* of thoſe things we are to do. Some of thoſe *Differences* are; *Firſt*, that as *the Natures* of things are unchangeable, but their *Ends* and *Circumſtances* various and variable; ſo their *Lawfulneſs*, which is rooted in their *Nature*, is alſo conſtant, and permanent, and ever the ſame; but their *Expediency*, which hangeth upon ſo many (*c*) *turning hinges*, is ever and anon changing. What is * *expedient* to day, may be *inexpedient* to morrow: but once *lawful*, and ever *lawful*. *Secondly*, That a thing may be at the ſame time *expedient* in one reſpect, and *inexpedient* in another: but no reſpects can make the ſame thing to be at once both *lawful* and *unlawful*. Becauſe *reſpects* cannot alter the *Natures* of things, from which their *Lawfulneſs*, or *Unlawfulneſs* ariſeth. *Thirdly*, That the *Lawfulneſs* and *Unlawfulneſs* of things conſiſteth *in puncto indiviſibili* (as they uſe to ſpeak) even as the *Nature* and Eſſence of every thing doth; and ſo are not capable either of them of the degrees of *more or leſs*: all lawful things being *equally lawful*, and all unlawful things

(*c*) *Quorum uſus coercetur certis circumſtantiis, ea dicuntur non expedire, non dicuntur non licere.* Chamier. 3. panſtr. 21. 75.

* Νῦν μὲν συμφέρει, αὖριον δὲ ὄ. Ariſt. 1. Mou. Mon. 35.

πράξεσι, καὶ τὰ συμφέροντα ὧν δὲ ἕνεκος. Ariſt. 2. Ethic. 2.

equally

equally unlawful. But there is a *latitude* of expediency and inexpediency: they do both *ſuſpicere magis & minus*: ſo as one thing may be *more* or *leſs expedient* than another, and *more* or *leſs inexpedient* than another. And that therefore *fourthly*, It is a harder thing to judge rightly of (*a*) *the Expediency* of things to be done, than of their *lawfulneſs*. For to judge whether a thing be *lawful* or no, there need no more to be done, but to conſider the *nature* of it *in general*, and therein what conformity it hath with the principles of *Reaſon*, and the *written Word* of God: And *univerſalia certiora*; a man of competent judgment, and not foreſtalled with prejudice will not eaſily miſtake in ſuch *generalities*, becauſe they are neither many, nor ſubject to much uncertainty. But (*b*) *deſcendendo contingit errare*; the more we deſcend to *Particulars*, in the more danger are we of being *miſtaken* therein; becauſe we have both far *more* things to conſider of, and thoſe alſo far *more uncertain* than before. And it may fall out, and not ſeldom doth, that when we have laid things together *in the Balance*, weighing one *Circumſtance* with another as carefully as we could; and thereupon have reſolved to do this or that as in our judgment *the moſt expedient* for that time: ſome *Circumſtance* or other may come into our minds afterwards, which we did not *forethink*, or ſome caſual intervening *Accident* may happen, which we could not *foreſee*; that may *turn the ſcales* quite the other way, and render the thing, which ſeemed *expedient* but now, now altogether *inexpedient*.

(*a*) *Quid rectum ſit, apparet; quid expediat, obſcurum eſt.* Cic. 3. Ep. 19.

(*b*) οἱ τὸ καθόλου θεωροῦντες, ἵνα τὸν καθ' ἕκαστον ἐκ ἴσασι διὰ ἀνεπισκεψίαν. Ariſt. 1. Poſter. anal. 13. 15.

18. From theſe and other like *Differences*, we may gather the true reaſon, why the Apoſtle ſo much and ſo often preſſeth the Point of *Expediency* as meet to be taken into our *Conſideration* and *Practice*, as well as that of *Lawfulneſs*. Even becauſe things *lawful in themſelves*, and in the kind, may for want of (*c*) *a right End*, or through a neglect of *due Circumſtances*, become ſinful *in the doer*. Not as if an *Act* of ours could change *the nature of the things* from what they are: for it is beyond the power of *any Creature* in the world to do that. God only is *Dominus Naturæ*; to him it belongeth only as chief Lord, to change either *the Phyſical* or *Moral Nature of things* at his pleaſure. Things in their own nature *indifferent*, God by commanding, can make *neceſſary*, and by forbidding, *unlawful*: as he made Circumciſion *neceſſary*, and eating of Pork *unlawful* to the *Jews* under *the old Law*. But no *Scruple* of Conſcience, no *Command* of the higher Powers, no *Opinions* or *Conſent* of Men, no *Scandal* or *Abuſe* whatſoever, can make any *indifferent thing* to become either *neceſſary* or *unlawful*, univerſally, and perpetually, and in *the nature of it*: but it ſtill remaineth *indifferent* as it was before, any act of ours notwithſtanding. Yet may ſuch an *indifferent thing*, remaining ſtill in *the nature* of it indifferent as before, by ſome act of ours, or otherwiſe, become in *the uſe* of it, and *by accident*, either neceſſary or unlawful, *pro hic & nunc*, to ſome men, and at ſome times, and with ſome circumſtances. As the *Command* of lawful *Authority*, may make an indifferent thing *to us neceſſary* for the time: and the juſt *fear of Scandal* may make an indifferent thing *to us unlawful* for the time. Therefore it behooveth us in all our deliberations *de rebus agendis*, to conſider well not only of *the nature* of the thing we would do, whether it be *lawful* or no in the kind; but of *the end* alſo, and all preſent *circumſtances*, eſpecially the moſt material: leſt, through ſome default there, it become ſo *inexpedient*, that it cannot be then done by us *without ſin*. For as we may ſin, by doing that which is *unlawful*; ſo may we alſo by doing even that, which is *lawful*, in an *undue manner*.

(*c*) ——*etſi officio videtur bonum, ipſo non recto ſine peccatum eſt.* Aug. 4. contra Jul. 3.

19. And it will much concern us, to uſe all poſſible circumſpection herein, the rather for *two great Reaſons*: for that by this means (I mean *the ſuppoſed lawfulneſs* of things) we are both very eaſily *drawn on* unto Sin, and when we are in, very hardly *fetched off* again. *Firſt*, we are eaſily *drawn on*.

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The very name and opinion of *Lawfulneſs* many times carrieth us along, whilſt we ſuſpect no evil, and putteth our foot into *the ſnare*, ere we be aware of it. The Conſcience of many a good man, that would keep a ſtrait watch over himſelf againſt *groſſer offences*, will ſometimes ſet it ſelf very *looſe*, when he findeth himſelf able to plead, that he doth nothing but what is *lawful*. In things *ſimply evil* Sin cannot lurk ſo cloſe, but that a godly wiſe man that *hath his eyes in his head*, may ſpy it and avoid it: as a *wild beaſt* or *Thief* may eaſily be deſcried in *the open Champain*. But if it can once ſhroud it ſelf under the covert of *Lawfulneſs*, it is the more dangerous; like a *wild beaſt* or *Thief* in *the woods*, or behind the thickets, where he may lurk unſeen, and aſſault us on a ſudden, if we do not look the better about us. And the greater *our danger* is, the greater ſhould be *our circumſpection* alſo.

Eccleſ. 2. 4.

20. And as we are eaſily inveigled and *drawn in*, to ſins of this kind; ſo when we are in, we *get off* again very hardly. If we chance through humane *frailty*, or the ſtrength of *temptations*, to fall into ſome *groſs offence*, by doing ſomething that is manifeſtly *unlawful* (although ſuch *groſs ſins* are of themſelves apt to *waſte* the conſcience, to *beat back* the offers of Grace, and to *harden the heart* wonderfully againſt *repentance:*) yet have we in ſundry other reſpects more and better helps and advantages towards *Repentance* for ſuch ſins, than when we tranſgreſs by abuſing our liberty in *lawful things*. 1. It is no hard matter to *convince* our *underſtandings* of thoſe groſſer tranſgreſſions; their obliquity is ſo palpable. 2. They often lie cold and heavy at *the heart:* where *the burden* of them is ſo preſſing and afflictive, that it will force us to ſeek abroad for eaſe. 3. We ſhall ſcarce read a *Chapter*, or hear a *Sermon*, but we ſhall meet with ſomething or other that ſeemeth to rub upon that gaul. 4. The World will cry ſhame on us. 5. And our *Enemies* triumph that they have gotten ſomething to lay in our Diſh. 6. Our *Friends* will have a juſt occaſion to give us a *ſharp Rebuke*. 7. And *the guiltineſs* of the Fact will ſo *ſtop our mouths*, that we ſhall have nothing to anſwer for our ſelves. All which may be ſo many good *preparations unto repentance*.

21. But when we are able to plead a *lawfulneſs* in the ſubſtance of the thing done: 1. Seldom do we take notice of our failings in ſome *Circumſtances*. 2. Nor do our *Hearts* ſmite us with much *Remorſe* thereat. 3. The edge of God's *holy Word* ſlideth over us, without cutting or *piercing* at all, or not deep. 4. We lie not ſo open to *the upbraidings* either of *Friends* or *Foes*, but that if any thing be objected by either, we can yet ſay ſomething in our defence. All which are ſo many *impediments unto Repentance*. Not but that whoever truly feareth God, and repenteth unfeignedly, *repenteth* even of *the ſmalleſt ſins*, as well as of *the greateſt*; but that he doth it not ſo *feelingly*, nor ſo *particularly*, for theſe ſmaller, as for thoſe greater ones; becauſe he is not ſo *apprehenſive* of theſe, as he is of thoſe. For the moſt part his *Repentance* for ſuch like ſins is but in a *general form*; wrapt up in the lump of his *unknown ſins:* like that in *Pſal.* 19. *Who can tell how oft he offendeth? O cleanſe thou me from my ſecret faults!* Only our hope and comfort is, that our merciful Lord God will graciouſly accept this *general Repentance* for current; without requiring of us a more *particular ſenſe* of thoſe ſins, whereof he hath not given us a more *particular ſight*.

Pſal. 19. 12.

22. By what hath been ſaid you may perceive how unſafe a thing it is to reſt upon the bare *lawfulneſs* of a thing alone, without regard to *expediency*. For this is indeed the ready way to turn our *liberty* into a *licentiouſneſs:* ſith even *lawful things* become *unlawful* when they grow *inexpedient*. Lawful *in themſelves*, but unlawful *to us:* lawful in *their nature*, but unlawful in *their uſe*. But then the Queſtion will be, how we ſhall know from time to time, and at all times, what is *expedient to be done*, and what not? Which leadeth us to

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the third and laſt *Obſervation* from the Text, *viz.* That *the expediency* of lawful things is to be meaſured by their uſefulneſs unto *edification*. For if we ſhall ask, Why are not all *lawful things* always *expedient?* The Apoſtle's Anſwer is, Becauſe they do not always *edifie*. When they do *edifie*, they are not only *lawful*, but *expedient* too; and we may do them: But when they *edifie not*, but deſtroy, though they be *lawful* ſtill, yet they are not *expedient*; and we may not do them: *All things are lawful; but all things edifie not.*

23. To this *edification* it appeareth St. *Paul* had a great reſpect in all his actions and affairs: (*We do all things, Brethren, for your edifying* (2 Cor. 12.) And he deſireth that all other men would do ſo too; (*Let every man pleaſe his Neighbour for his good unto edification*, Rom 15. 2.) and that in all the actions of their lives, (*Let all things be done to edifying*, 1. Cor. 14.) It is the very end for which God ordained *the Miniſtry* of the Goſpel; (*the edifying of the body of Chriſt*, Eph. 4.) and for which he endowed his ſervants with *power* and with *gifts* to enable them for the work; (*the power which God hath given us for edification*, 2 Cor. 13.) Whatſoever our *Callings* are: whatſoever our *power* or *gifts*: if we direct them not to *Edification*, when we *uſe* them, we *abuſe* them.

2 Cor. 12. 19. Rom. 15. 2. 1 Cor. 14. 26. Eph. 4. 12. 2 Cor. 10. 8. & 13. 10.

24. But then what is *Edification?* For that we are yet to learn. The Word is *Metaphorical*, taken from *material Buildings*: but is often uſed by our Apoſtle in his Epiſtles, with application ever to the Church of God, and *the ſpiritual Building* thereof. The Church is *the Houſe of the living God.* All *Chriſtians*, Members of this Church, are ſo many *Stones* of the Building, whereof *the Houſe* is made up. The bringing in of Unbelievers into *the Church*, by converting them to *the Chriſtian Faith*, is as the fetching of *more Stones* from the Quarries to be laid in the Building. The *Building* it ſelf (and that is *Edification*) is the well and orderly joyning together of Chriſtian men, *as living Stones*, in truth and love; that they may grow together (as it were) into one entire frame of *Building*, to make up the Houſe *ſtrong* and *comely* for the Maſter's *Uſe* and *Honour*.

1 Tim. 3. 15. 1 Pet. 2. 5.

25. I know not how it is come to paſs in theſe later times, that in the popular and common Notion of this Word, in the Mouths and Apprehenſions of moſt men generally, *Edification* is in a manner confined wholly to *the Underſtanding*. Which is an *Error*, perhaps not of much conſequence, yet an *Error* though, and ſuch as hath done ſome hurt too. For thereon is grounded that *Objection*, which ſome have ſtood much upon (though there be little cauſe why) againſt *inſtrumental Muſick* in the Service of God, and ſome other things uſed in *the Church*; that they tend not to *edification*, but rather hinder it, becauſe there cometh no *inſtruction*, nor other fruit to *the underſtanding* thereby: And therefore ought ſuch things, ſay they, to be caſt out of the Church, as things *unlawful*. A *Concluſion* (by the way) which will by no means follow, though *all the Premiſes* ſhould be granted: for it is clear both from the Words and Drift of the Text, that *Edification* is put as a meer χρήσιμον indeed of *Expediency*, but not ſo of *Lawfulneſs*: And therefore from the Unſerviceableneſs of any thing to *Edification*, we cannot reaſonably infer *the Unlawfulneſs* thereof, but *the Inexpediency* only. But to let go the inconſequence, that which is ſuppoſed in *the Premiſes*, and laid as the ground of *the Objection* (*viz.* that where *the Underſtanding* is not benefited, there is no *Edification*;) is not true. The Objectors ſhould conſider, that whatſoever thing any way advanceth *the Service of God*, or furthereth the growth of *his Church*, or conduceth to the increaſing of any *Spiritual Grace*, or enlivening of any *holy Affection* in us; or ſerveth to the outward *Exerciſe*, or but *Expreſſion* of any ſuch Grace or Affection, as *Joy*, *Fear*, *Thankfulneſs*, *Chearfulneſs*, *Reverence*, or any other; doubtleſs

leſs every ſuch thing ſo far forth ſerveth more or leſs unto *Edification.*

26. The *building up* of the People in the right *knowledge* of God, and of his moſt *holy Truth*, is, I confeſs, a neceſſary part of the *Work*; and no man that wiſheth well to *the Work*, will either deſpiſe it in his heart, or ſpeak contemptibly of it with his mouth: yet it is not *the whole Work* though, no nor yet the chiefeſt part thereof. Our Apoſtle expreſly giveth *Charity* the preheminence before it: *Knowledge puffeth up, but Charity edifieth.* And for once he ſpeaketh of *Edification* in his Epiſtles with reference to *Knowledge*; I dare ſay he ſpeaketh of it thrice with reference to *Peace* and brotherly *Charity* or *Condeſcenſion.* The Truth is, that *Edification* he ſo much urgeth, is the promoting and furthering of our ſelves, and others in *Truth, Godlineſs and Peace*, or any *Grace* accompanying Salvation, for the *common good* of the whole Body. St. *Jude* ſpeaketh of *building up our ſelves*; and St. *Paul* of *edifying one another.* And this ſhould be our dayly and mutual ſtudy, to build up *our ſelves* and *others* in the knowledge of *the Truth*, and in the practice of *Godlineſs*: but eſpecially to the utmoſt of our powers, within our ſeveral Spheres, and in thoſe Stations wherein God hath ſet us, to advance *the Common Good*, by preſerving *Peace*, and *Love*, and *Unity* in the Church.

1 Cor. 8. 1.

Jude ver. 20. 1 Theſ. 5. 11.

27. The *Inſtructions*, *Corrections*, or *Admonitions* we beſtow upon our *private Brethren*; the good *Examples* we ſet before them; our *bearing* with their Infirmities; our *yielding* and *condeſcending* from our own power and liberty, to the deſires even of private and *particular men*; is as the chipping, and hewing, and ſquaring of *the ſeveral Stones*, to make them fitter for *the Building.* But when we do withal promote *the publick Good* of the Church, and do ſomething towards the procuring and conſerving *the Peace and Unity* thereof, according to our meaſure: that is as the laying of *the Stones together*, by making them couch cloſe one together, and binding them with *Fillings* and *Cement*, to make them hold. Now whatſoever we ſhall find, according to the preſent ſtate of the *Times*, *Places*, and *Perſons* with whom we have to do, to conduce to *the Good* either of *the whole Church*, or of any greater or leſſer portion thereof, or but of *any ſingle Member* belonging thereunto, (ſo as no *prejudice* or *wrong* be thereby done to *any other*:) that we may be ſure is *expedient for that time.*

28. To enter into Particulars, when and how far forth we are bound to *forbear* the exerciſe of our *lawful Liberty* in indifferent things for our Brother's ſake, would be endleſs. When all is ſaid and written in this Argument that can be thought of; yet ſtill (as was ſaid) much muſt be left to mens *Diſcretion* and *Charity.* *Diſcretion* firſt will tell us in the general, that as *the Circumſtances* alter, ſo the *Expediency* and *Inexpediency* of things may alter accordingly. (a) *Quædam quæ licent, tempore & loco mutato non licent*, ſaith *Seneca.* *There is a time for every thing*, ſaith *Solomon, and a ſeaſon for every purpoſe under Heaven.* (b) Hit that time right, and whatever we do is (c) *beautiful:* but there is no Beauty in any thing we do, if it be unſeaſonable. As *Huſhai* ſaid of *Ahitophel's* Advice, *The Counſel of* Ahitophel *is not good* (d) *at this time.* And as he ſaid to his Friend, that cited ſome Verſes out of *Homer* not altogether to his liking, and commended them, καλὰ μὲν καλὰ μὲν, ſaith he again, ἀλλὰ ὲ πᾶσι καλὰ, ὲδ' ἀεὶ, wholeſome counſel, but not for all men, nor at all times. If any man ſhould now in theſe times endeavour to bring back into the Church *poſtliminio*, and after ſo many years ceſſation thereof, either the ſeverity of the ancient *Canons* for *publick Penances*, or the enjoyning of *private Confeſſions* before *Eaſter* or ſome other things now long diſuſed; he ſhould attempt a thing of great *Inexpediency.* Not in regard of the *things themſelves*, which ſevered from thoſe *Abuſes* which in tract of time

(a) *Senec.* 9. Controv. 2. Eccleſ. 3. 1.
(b) *Momentis quædam grata & ingrata ſunt.* Senec. 1. de Benef. 12.
(c) Eccl. 3. 11. 2 Sam. 17. 7.
(d) *Eſt utilitatis & in tempore quæſtio. Expedit, ſed non nunc.* Quin. 3. Inſtit. orat. 8.

time had, through mens corruption, grown thereunto) are certainly *lawful*; and might be, as in ſome former times, ſo now alſo, *profitable*, if the times would bear them. But in regard of (c) *the condition of the times*, and the general averſneſs of mens minds therefrom: who having been ſo long accuſtomed to ſo much *indulgence* and *liberty* in that kind, could not now brook *thoſe ſeverer impoſitions*, but would cry out againſt them (as they do againſt ſome other things with very little reaſon) as *Antichriſtian* and *Superſtitious*. *Paul* thought fit to circumciſe *Timothy* at one time, when he ſaw it *expedient* ſo to do: But would by no means yield that *Titus* ſhould be circumciſed at another time when he ſaw it *inexpedient*.

(c) *Quædam juſta naturâ ſed conditione temporum inutilia.* Quintil. 12. 1. Acts 16. 3. Gal. 2. 2. —— 5.

29. Sith then the difference of (a) *times* may make ſuch a difference in the *expediency* and *inexpediency* of things, otherwiſe and in themſelves *lawful* and *indifferent*; and ſo may the other *Circumſtances* alſo of (b) *places*, *perſons*, and the reſt: wiſe men therefore muſt be content (c) δουλεύειν καιρῷ, if you will allow that reading, *Rom.* 12. Yea, to be down-right *time-ſervers*, you will ſay! No ſuch matter: but to ſuffer themſelves now and then to be overruled by *Circumſtances*; and (d) to yield to the ſway of *the times*, and other *occaſions* in ſundry things, though perhaps ſomewhat againſt their own liking and judgment otherwiſe: ſo long as they be not enforced thereby, either to *do* any diſhoneſt or *unlawful thing*, or to *omit* any part of their *neceſſary duty*. As (e) a skilful *Pilot* muſt of neceſſity hold that courſe, that *the wind* and *weather* will ſuffer him: winning upon them by little and little what he can by *his skill*, and making his advantage even of a *ſide-wind*, if he can but get it, to bring his Bark with as much *ſafety* and *ſpeed* as may be to the intended Haven. For to (f) tug againſt *wind* and *tide*, beſides the *toyl*, he knoweth would be both *bootleſs*, and *dangerous*. It is an eaſie matter for a *Workman* upon his bed to frame to himſelf in his own fancy an *exact idea* of ſome *goodly Fabrick* that he is to raiſe: and he may (g) *pleaſe himſelf* not a little with an imagination that all ſhall be done juſt according to that *Plat-form*. But when he cometh *ad practicandum*, and to lay his hand to the work indeed, he ſhall be forced, do what he can, in many things to vary from his former ſpeculations, if (h) *the matter* he hath to work upon, will not ſerve thereunto, as like enough a good part of it will not. (i) *Velis quod poſſis*, is the old Saying: it muſt be our wiſdom, when we cannot hope to bring all things to our own *votes* and *deſires*, (for that is more than yet ever any man could do ſince the World began) to frame our ſelves to *the preſent occaſions*; and taking things as they are, when they will be no better, to (k) make the beſt of them we can for our *own*, and *others*, and the common good. Nothing doubting, but that if ſo we do, we ſhall do that that is *expedient*; although poſſibly we may ſee ſome *inconveniences* likely to enſue thereupon. For if we ſhall ſuſpend our *reſolutions*, till we can bethink our ſelves of ſomething that is free from all *inconveniences*, in moſt of our deliberations we ſhall never *reſolve* upon any thing at all: as *Solomon* ſaith, (l) *He that obſerveth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reap.* God hath ſo tempered the things of this World, that every *commodity* hath ſome *incommodiouſneſs*, and every *conveniency* ſome *inconvenience* attending the ſame: which many times all the *wit* and *induſtry* of man is not able to ſever. If therefore out of the whole bunch we can cull out that, which may prevent the *moſt* and *greateſt inconveniences*, and be it ſelf ſubject to (m) *the leaſt* and *feweſt*, we ſhall not have much cauſe to repent us of our choice. And all this our *Diſcretion* will teach us.

(a) *Tempore commutatur officium, ut non ſemper ſit idem*, Cicer. 1. offic.
(b) —— *Et in loco, Non hic; & in perſonis, Non nobis*, &c. Quin. 3. inſtit. orat. 8.
ἄλλα δ' ἀλλαχῆ καλά. Ad. ap. Suid.
(c) Rom. 12. 11.
(d) *Tempori cedere*, i. e. *neceſſitati parere; ſemper ſapientis habitum eſt.* Cicer. 4. epiſt. fam. 9. *Non eſt turpe cum re mutare conſilium*, Sen. 4. de benef. 38.
(e) *Ut in navigando, tempeſtati obſequi, artis eſt.* Cic. 1. ep. fam. 9. —— *ſententiam, tanquam aliquod navigium ex Reip. tempeſtate moderari.* Cic. 4. Barb.
κυβερνήτης ἄριστον ἀγαθὸν εἰς τὰς πνευμάτων μεταβολὰς ἁρμόσασθαι, Pythag. apud Stob. Ser. 1.
(f) Καιρῷ δουλεύειν, μὴ δ' ἀνέμοισι ἀντιτείνειν ἀνέμοισι, Phocyl.
(g) Τοῖς ματαίοις διαπλασμοῖς ἀεὶ τὴν διανοίαν. Naz. orat. 5.
(h) Πολὺ τὸ ἔχ ὑπακοῦον, ὑλὴ γενόμενον τὸ ᾧ. Theophra.
(i) ἐπειδὴ μὴ γίνεται τὰ πράγματα, ὡς βουλόμεθα, δεῖ βούλεσθαι ὡς γίνεται. Ariſt. apud Stob. ſer. 1.
(k) Τὸ παρὸν ἐντιθέσθαι. *Non licet hominem eſſe ſapè ita ut vult, ſi res non ſinit.* Terent. Heaut. 4. 1.
(l) Eccleſ. 11. 4. *Ruſticus expectat dum defluat amnis.* Horat. Epiſt. 2. —— *dum omnia timent, nil conantur*, Quintil. 2. inſtit. 4.
(m) ᾧ τὸ ἔλαττον ἀκολουθεῖ κακὸν τοῦθ' αἱρετώτερον. Ariſt. 3. top. 2. 1.

30. *Charity* alſo will tell us *in the general*, that we muſt *bear* with *the weakneſs* of our brethren and *forbear* our own *liberty* in ſome caſes; where we may ſee hope that any good will come of it. For as *the ſtones* in a building, if they be well laid together, do give mutual *ſtrength* and *ſupport* one to another: So it is our duty to *bear one anothers burthens*, that ſo we may fulfil the Law of Chriſt. Charity *ſeeketh not her own*, 1 Cor. 13. She ſtandeth not ever upon the tip-toe, with thoſe high terms, [*This I may do, and this I will do, whoſoever ſays nay. I may eat fleſh, and I will eat fleſh, take offence at it who liſt*:] but where ſhe may hope to do good, cometh down ſo low, as to reſolve *never to eat fleſh while the world ſtandeth*, rather than give offence thereby. Our Apoſtle profeſſeth in the laſt verſe of this Chapter, that he ſought to *pleaſe all men in all things, not ſeeking his own profit, but the profit of many.* And it was no flouriſh neither: St. *Paul* was a real man, no bragger: what he ſaid, he did. He became *as a Jew* to the Jews, *as a Gentile* to the Gentiles; not *to humor* either, but *to win* both. And at *Corinth* he maintained himſelf along while together with his *own hand-labour*, when he might have challenged maintenance from them, *as the Apoſtle of Chriſt*: But he would not, only to *cut off occaſion* from thoſe that *ſlandered* him, as if he went about *to make a prey* of them, and would have been glad to find any *occaſion* againſt him, to give credit to that *ſlander*.

Gal. 6. 2.
1 Cor. 13. 5.
1 Cor. 8. 13.
1 Cor. 9. 20.
——22.
2 Cor. 11. 11.

31. But what is St. *Paul* now all on a ſuddain become a *man-pleaſer*? Or how is there not *yea and nay* with him; that he ſhould here *profeſs* it ſo largely; and yet elſewhere *proteſt* againſt it ſo deeply; *Do I ſeek to pleaſe men*? No, ſaith he, I ſcorn it: ſuch baſeneſs will better become their own ſlaves; I am *the ſervant of Chriſt*, Gal. 1. Worthy reſolutions both, both favouring of *an Apoſtolick ſpirit*: and no contrariety at all between them. Rather that ſeeming contrariety yieldeth excellent inſtruction to us, how to behave our ſelves in this matter *pleaſing*. Not to *pleaſe* men, be they never ſo *many* or *great*, out of flatneſs of ſpirit: ſo as for *the pleaſing* of them, either *firſt* to neglect any part of our duty towards God and Chriſt; or *ſecondly*, to go againſt our own conſciences, by doing any diſhoneſt or unlawful thing; or *thirdly*, to do them harm whom we would pleaſe, by confirming them in their *errors*, flattering them in their *ſins*, humouring them in their *peeviſhneſs*, or but even cheriſhing their *weakneſs*: (for *weakneſs* though it may be *born with*, yet it muſt not be *cheriſhed*.) Thus did not he, thus ſhould not we, *ſeek to pleaſe* any man. But then by *yielding to their infirmities* for a time, in hope to win them; by *patiently expecting* their converſion or ſtrengthening; by *reſtoring them with the ſpirit of meekneſs*, when they had fallen; by *forbearing* all ſcornful, *jeering*, *provoking*, or *exaſperating*, language and behaviour towards them, but rather with *meekneſs inſtructing* them that oppoſed themſelves: ſo did he, ſo ſhould we ſeek *to pleaſe all men*; for their *profit*, and for their *good*. For that is *Charity*.

2 Cor. 1. 18.
Gal. 1. 10.
Rom. 15. 1.
1 Theſ. 5. 14.
Gal. 6. 1.
Gal. 5. 26.
2 Tim. 2. 25.
1 Cor. 10. 33.
Rom. 15. 2.

32. Alas, it is not *the pleaſing*, or *diſpleaſing* of men, that *Charity* looketh after, but *their good*: And therefore as it ſeeketh to *pleaſe* them, if that be *for their good*; ſo it careth not to *diſpleaſe* them, if that alſo be *for their good*. St. *Paul was ad utrumque paratus*; he could uſe both, as occaſion required, either *the rod, or the ſpirit of meekneſs*: and he would make choice ever of that which he ſaw to be for the preſent *the more expedient*. He was a *wiſe Maſter builder*; and knew how to lay his work, to make the building riſe both *fair* and *ſtrong*. He took his model from the *great Arch-architect*, the builder and maker of all things, which is God. *Suaviter & fortiter* (in the book of Wiſdom:) all Gods works go on ſo. He doth whatſoever he doth *fortiter*; effectually, and without fail in reſpect of *the end*: that is to *build ſtrong*: But yet *ſuaviter*; ſweetly and without violence in the uſe of *the means*: that's to *build fair*.

1 Cor. 4. 21.
1 Cor. 3. 10.
Heb. 3. 4.
Wiſd. 8. 1.

33. Can

33. Can any *Governour*, any *Miniſter*, any *private man*, that deſireth to do ſo much as falleth to his ſhare in this *Building*, deſire a better pattern to work by? A *Governour*, that hath adviſedly reſolved upon a juſt courſe (for that muſt ſtill be ſuppoſed: if *juſtice* do not lye at the bottom, *the frame* cannot ſtand;) let him go through-ſtich with it in Gods name; do it *fortiter* (as is ſaid of *David*, Pſal. 78. *He ruled them prudently with all his power*:) ſo as *his commands* may be obeyed, *his authority* feared, *his enemies* quelled. But then he muſt do it *ſuaviter* too, (that muſt not be forgotten) with ſuch *equity*, *lenity*, and *moderation*; that they may be left without excuſe in their *undutifulneſs*, that will not both acknowledge his *juſtice* and *clemencie*. A *Miniſter* alſo of the Goſpel, who hath a great part in the work, both for the *pulling down* of error and ſin, and for the *ſetting up* of truth and godlineſs, he muſt do his part *fortiter*: inſtruct, exhort, reprove, correct, with full *demonſtration of the ſpirit and power*, and with clear evidence of truth and reaſon; that he may *build ſtrong*. Yet *ſuaviter* too with all ſweetneſs and meekneſs, with much beſeeching and brotherly language, that he, may *build fair*: approving himſelf both ways *a Workman that needeth not be aſhamed*. But if he either put in *ill ſtuff*, or *lay it ill*; that is, if either he prove with *bad arguments*, or reprove with bad words: he may then be aſhamed of his work; he doth but blunder and *bungle*, and not *build*. Yea, every private *man*, that hath in his hand the managing of any *good cauſe*, wherein he meeteth with *oppoſition*, cannot give better proof both of his *wiſdom* and *charity*, than by doing it *fortiter* and *ſuaviter*: to the uttermoſt of his power and skill, *effectually*; but yet *fairly* withal.

Pſal. 78. 72.

Jer. 1. 10. 1 Cor. 2. 4.

2. Tim. 2. 15.

34. I have now done with all my *three obſervations*: and ſhould draw to a concluſion, but that for the preventing of a foul *miſtake* in this affair, it is needful I ſhould firſt put in *one caution* of ſome importance; and it is this, That in weighing *the decency*, and *expediency* of things, we ought to make a difference between thoſe *lawful things*, wherein *ſuperiour authority* hath interpoſed, and determined our *liberty* either way; and thoſe things wherein we are left wholly to *our ſelves*. What hath been ſaid concerning *the yielding* to the *weakneſſes* of our brethren for the avoiding of their *offence*, and *the forbearing* of *lawful things* ſometimes, when they grow *inexpedient*: is to be underſtood of ſuch things only, as are wholly *in our own power*; no *ſuperiour authority*, either *divine* or *humane*, having limited us therein. But where *lawful Authority* hath determined our choice, we muſt hold to their *determination*; any ſeeming *inexpediency* to the contrary notwithſtanding.

35. Whiles things are in agitation; *private men* may, if any thing ſeem to them *inexpedient*, modeſtly tender their *thoughts*, together with the *reaſons* thereof, to the conſideration of thoſe that are in *authority*: to whoſe care and wiſdom it belongeth, in preſcribing any thing concerning *indifferent things*, to proceed with all juſt adviſedneſs and moderation: that ſo *the ſubject* may be encouraged to perform that (*a*) *obedience* with chearfulneſs, which of neceſſity he muſt perform howſoever. It concerneth *Superiours* therefore to look well to the *expediency*, and *inexpediency* of what they enjoyn in *indifferent things*. Wherein if there be a fault, it muſt lie upon their account: *the neceſſity of obedience* is to us a ſufficient diſcharge in that behalf. Only it were good we did remember, that they are to give up that account *to God only*, and *not to us*. But after that things are once concluded and *eſtabliſhed* by publick Authority, *Acts* paſſed, and *conſtitutions* made concerning the ſame, and the will and pleaſure of *the higher powers* ſufficiently made known therein: then for *private men* to put in their vye, and with *unſeaſonable diligence* to call in queſtion *the decency* or *expediency* of the things ſo eſtabliſhed, yea, with *intolerable pride* to refuſe *obedience* thereunto, meerly upon this pretenſion, That they are *undecent* or *inexpedient*,

(*a*) *Remiſſius imperanti, melius paretur.* Sen. 1. de Clem. 24.

inexpedient, is it ſelf indeed the moſt *indecent* and *inexpedient* thing that can be imagined.

36. For that the fear of *offending a private brother*, is a thing not conſiderable in compariſon of the duty of *obedience to a publick Governour*; might be ſhewn ſo apparently by ſundry *arguments*, if we had time to *inlarge* and *illuſtrate* them, as muſt ſufficiently *convince* the judgment of any man not wilfully obſtinate in that point. I ſhall only crave leave briefly to touch at ſome of them. *Firſt* then, when *Governours* ſhall have appointed what ſeemed to them *expedient*; and *private men* ſhall refuſe to obſerve the ſame, pretending it to be *inexpedient*: who ſhall *judge* thereof? Either they *themſelves* that take the exceptions muſt be *judges*; which is both unreaſonable and prepoſterous: or
Judg. 21. 25. elſe *every man* muſt be his own judge, which were to overthrow all Government, and to bring in a confuſion, every man to do what is *good in his own eyes:* or elſe the *known Governours* muſt judge; and then you know what will follow, even to *ſubmit* and *obey*.

37. *Secondly*, to allow men under the pretence of *inexpediency*, and becauſe of *ſome offence* that may be taken thereat, to diſobey *Laws* and *Conſtitutions* made by thoſe that are in authority; were the next way to cut the ſinews of all *authority*, and to bring both *Magiſtrates* and *Laws* into contempt. For what *Law* ever was made, or can be made, ſo juſt and reaſonable, but ſome man or other either did, or might take offence thereat? And what man that is diſpoſed to *diſobey*, but may pretend ſome *inexpediency* or other, wherewith to countenance out ſuch his *diſobedience*.

(a)--Δοκεῖ καὶ τὸ μεῖον κακὸν ἀγαθὸν πως εἶναι. Ariſt. 5. Ethic. 2. ὥσπερ τῶν ἀγαθῶν τὰ μείζω καὶ πλειώονα, ὅτω πρὸς κακῶν αἱρεῖσθαι τὰ ἐλάττω καὶ κυφότερα. Naz. orat 40.

38. *Thirdly*, It is agreed by conſent of all that handle the matter of *Scandal*, that we may not commit *any ſin* whatſoever, be it never ſo *ſmall*, for the avoiding of *any ſcandal*, be it never ſo *great*. But to *diſobey* lawful authority in lawful things, is *a ſin* againſt the *fifth Commandment*. Therefore we may not redeem *a ſcandal* by ſuch our *diſobedience*; nor refuſe to do the thing commanded by ſuch *authority*, whoſoever ſhould take *offence* thereat.

39. *Fourthly*, though *lawfulneſs* and *unlawfulneſs* be not, yet *expediency* and *inexpediency* are (as we heard) capable of the degrees of *more* and *leſs*: and then in all reaſon, of *two inexpedient things* we are to do that which is (a) *leſs inexpedient*, for the avoiding of that which is *more inexpedient*. Say then there be *an inexpediency* in *doing* the thing commanded by authority, when a *brother* is thereby *offended*; is there not *a greater inexpediency* in *not doing it*, when *the Magiſtrate* is thereby *diſobeyed*? Is it not *more expedient*, and conducing to *the common good*, that a *publick Magiſtrate* ſhould be obeyed *in a juſt command*, than that a *private perſon* ſhould be gratified in *a cauſleſs ſcruple*?

40. *Fifthly*, when by refuſing *obedience* to the lawful commands of our *Superiours*, we think to ſhun *the offending of one or two* weak brethren; we do in truth incur thereby a far (b) *more grievous ſcandal*, by giving *offence to hundreds* of others: whoſe conſciences by our *Diſobedience* will be emboldened to that, where to corrupt nature is but too too prone, to affront the Magiſtrate, and *deſpiſe Authority*.

(b) *Advertat, ſcandalum ſcandalo non benè emendari.* Bern. de præc. & diſp.

41. *Laſtly*, where we are not able to diſcharge both; (c) *debts of Juſtice* are to be payed, before *debts of Charity*. Now the duty of *obedience* is *debitum Juſtitiæ*, and a matter of *right*: my Superior may challenge it at my hands as *his due*; and I do him *wrong* if I with-hold it from him. But the care of *not giving offence* is but *debitum Charitatis*, and a matter but of *courteſie*. I am to perform it to my brother *in love*, when I ſee cauſe: but he cannot challenge it from me as *his right*; nor can juſtly ſay I do him *wrong*, if I neglect it. It is therefore no more lawful for me, to *diſobey* the lawful command of a *Superiour*, to prevent thereby *the offence* of one or a few *brethren*: than it is lawful for me to do one man (d) *wrong*; to do another man *a courteſie* withal; or

(c) *Juſtitiæ officia ſunt priora, & ſtrictioris obligationis quam illa quæ ſunt charitatis.* Ames. 2. Medul. Theol. 16. 62.

(d) *Quis eſt qui dicat, ut habeamus quod demus inopibus, faciamus furta divitibus?* Auguſt. cont. mendac. Cap. 7.

than

then it is lawful for me to rob *the Exchequer*, to relieve *an Hoſpital.*

24. I ſee not yet how any of theſe *ſix Reaſons* can fairly be avoided: and yet (which would be conſidered) if but *any one* of them hold good, it is enough to *carry the Cauſe:* and therefore I hope there need be no more ſaid in this matter. To conclude then, for the point of *Practice* (which is the main thing I aimed at in the choice of *this Text*, and my whole meditations thereon) we may take our direction in theſe *three Rules*; eaſie to be underſtood and remembred, and not hard to be obſerved in our Practice, if we will but put our good wills thereunto. *Firſt*, if God command, we muſt (a) *ſubmit* without any more ado; and not trouble our ſelves about *the expediency*, or ſo much as about *the lawfulneſs* of the thing commanded. His very (b) *Command* is warrant enough for both. *Abraham* never diſputed whether it were *expedient* for him, nor yet whether it were *lawful* for him to ſacrifice his Son or no, when once it appeared to him that God would have it ſo.

(a) *Audaciam exiſtimo de bono præcepti divini diſputare.* Tert. de pœnit. cap. 4 Gen. 22.

(b) *Quid revolvis? Deus præcepit.* Tertul. ibid.

43. *Secondly*, if our *Superiours*, endued with lawful authority thereunto, command us any thing; we *may* and (where we have (c) *juſt cauſe of doubt*) we *ought*, to enquire into *the lawfulneſs* thereof. Yet not with ſuch *anxious curioſity*, as if we deſired to find out ſome *loop-hole* whereby to evade; but with ſuch *modeſt ingenuity*, as may witneſs to God and the world the unfeigned ſincerity of our deſires, both to *fear God*, and to *honour thoſe* that he hath ſet over us. And if having uſed ordinary *moral diligence bonâ fide* to inform our ſelves the beſt we can, there appear no *unlawfulneſs* in it; we are then alſo to (d) *ſubmit* and *obey* without any more ado, never troubling our ſelves farther to enwhether it be *expedient* yea or no. Let them that *command* us look to that: for it is they muſt *anſwer for it*, not we.

(c) *Ubi ſuſpicio, ibi diſcuſſio neceſſaria.* Bern. Epiſt. 7.

1 Pet. 2. 17.

(d) *Ille vice Dei tibi dicit, quid expedit, & quid decet.* Gerſ. de relig. perf. pr. 3.

44. But then *thirdly*, where *Authority* hath left us *free*, no *Command*, either of God, or of thoſe that are ſet over us under God, having *preſcribed* any thing to us in that behalf: there it is at our own *liberty* and *choice*, to do as we ſhall think good. Yet are we not left ſo looſe, as that we may do what we liſt, ſo as the thing be but *lawful*; (for that were *licentiouſneſs*, and not *liberty*:) but we muſt ever do that, which according to the exigence of *preſent Circumſtances*, (ſo far as all *the Wiſdom* and *Charity* we have will ſerve us to judge) ſhall ſeem to us *moſt expedient* and profitable to mutual *Edification.* This is the way: God give us all Grace to walk in it. So ſhall we bring *Glory* to him, and to our ſelves *Comfort:* ſo ſhall we further his *Work* onward, and our own *Accounr* at the laſt.

A D

AD
AULAM.

Sermon XIII.

WHITE-HALL, July 1641.

Rom. 15. 6.

——That ye may with one mind, and with one mouth glorifie God, even the Father of our Lord Jesus Christ.

THe ſence hangeth unperfect, unleſs we take in *the former verſe* too. Both together contain a *Votive Prayer* or *Benediction*; wherewith the Apoſtle, for the better ſpeeding of all the pains he had taken in the whole *former Chapter*, and in the beginning of this, (to make *the Romans* more charitably affected one towards another without *deſpiſing* the weakneſs, or *judging* the liberty one of another) concludeth his whole diſcourſe concerning that Argument. His *Exhortations* will do the better, he thinketh, if he ſecond them with his *Devotions*; I have ſhewed you, ſaith he, what you are to do: ὁ δὲ θεὸς, *Now God grant* it may be done. *Now the God of patience, and of Conſolation grant you to be like-minded one towards another according to Chriſt Jeſus; that ye may with one*, &c. Rom. 14. 3. 10.

2. In *the matter* or ſubſtance of which Prayer, (beſides *the formality* thereof in thoſe firſt words, *Now the God of Patience and Conſolation grant you*:) St. *Paul* expreſſeth, both the *thing* he deſired; even their *unity*, in the reſidue of the fifth verſe [*To be like-minded one towards another according to Chriſt Jeſus:*] and *the end* for which he deſired it; even *Gods glory*, in this ſixth verſe [*That ye may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.*] Of *that* I have heretofore ſpoken, now, ſome years paſt: of *this* I deſire by Gods grace preſently to ſpeak. And like as in that former part we then conſidered *three particulars*: Firſt, *the thing* it ſelf, Unity or *like-mindedneſs* [*to be like-minded*;] and then *two amplifications* thereof; one in reſpect of *the Perſons*, that it ſhould be *univerſal* and *mutual* [*one towards another*;] the other in reſpect of *the manner*, that it ſhould be according

(*to Christ Jesus:*) So are we at this time, in this latter part to consider of the like *three particulars*. First, *the End* it self, the glory of God [*that ye may glorifie God.*] And then *two Amplifications* thereof: the one, respecting *the person* whom they were to glorifie, thus described [*God, even the Father of our Lord Jesus Christ:*] the other respecting *the manner* how, or *the means* whereby they were to glorifie him [*with one mind, and with one mouth.*] Of which in their order: *the End* first, and then *the Amplifications.*

3. Ἵνα δοξάζητε, *That ye may glorifie God.* We must a little search into *the words*, that we may the more fully understand them. The *first word* Ἵνα, though but *a Particle*, hath its use: It pointeth us out to some *end* or *final cause*. Would St. *Paul* have so bestirred himself as he doth, spent so much breath, so much *oratory*, so many *arguments*; been so copious and so earnest as he is, by his best both *persuasions* and *prayers*, to draw all parts to *unity*: if he had not conceived it conducible to some *good end*? He that doth not propose to himself some (*a*) *main end* in all *his Actions*, especially those that are *of moment*, and such as he will make a business of; is not like either *to go on* with any good *certainty*, or to *come off* with any sound *comfort*. There would be ever some *fixt end* or other thought of in all our *undertakings* and *endeavours*.

(*a*) καὶ διὰ τοῦτο προτρέπονται, σκόπον ἔχοντες μᾶλλον ἂν τυγχάνομεν τοῦ δέοντος. Aristot. 1. Ethic. 1.

4. And so there is most an end; (*Nature* it self prompting us thereunto:) but for the most part (*our Nature* being so foully depraved) a wrong one. *Omnes quæ sua*: he speaketh of it complainingly, as of an error that is common among men, and in a manner universal. *All seek their own*; seldom look beyond *themselves*: but make their own *profit*, their own *pleasure*, their own *glory*, their own *safety*, or other their own *personal contentment*, the *utmost end* of all their thoughts. Which upon the point is no better than very (*a*) *Atheism*, or at the best (and that but a very little better) *Idolatry*. He that doth all for *himself*, and hath no *farther End*: make an *Idol of himself*, and hath *no other God* [*The ungodly is so proud, that he careth not for God, neither is God in all his thoughts*, Psal. 10.] He is so full of *himself*, his thoughts are so wholly taken up with *himself*, that there is no room there for *God*, or any thing else but *himself*. But this *self-seeking*, St. *Paul* every where disclaimeth: *Not seeking his own profit*, 1 Cor. 10. *Nor counting his life dear unto himself*, so as he might do *God* and his *Church* any acceptable service, either with it or without it, *Act.* 20. If he had looked but at *himself* and his own things, what need the *dissention of the Romans* have troubled him any thing at all: If they be so minded, let them go to it hardly; *judge* on, and *despise* on; tug it out among themselves as well as they can; *bite* and *devour* one another; till they had *wearied* and *worried* one another: what is that to him? It would be much more for his *ease*, and possibly he should have as much *thanks* from them too, (for *to part a fray* is most what *a thankless office*) to sit him down, let them alone, and say nothing. This is all true, and this he knew well enough too. But there was a farther matter in it: he saw his Lord and *Master* had had an *Interest*; his *honour* suffered in their *dissentions*: and then he could not hold off. Μηκέτι σιγῶν, (as his Phrase is twice in one Chapter) he could not for his life *forbear*, but he must put in: for *the love of Christ constrained him.* We are by his example to make God our *chiefest good*, and *the utmost end* of all our actions and intentions. Not meerly seeking our own *credit*, or *profit*, or *ease*, or *advancement*; nor determining our aims in *our selves*, or in any other *Creature:* But raising our thoughts to an higher pitch, to look beyond all these at *God* as the chief *delight* of our hearts, and *scope* of our *desires*; That we may be able to say with *David*, Psal. 16. *I have set the Lord alway before me.* That is a *second Point.*

(*a*) *Quis enim est bonus qui facit nihil nisi sui causâ?* Cic. 7. Epist. 12.

Psal. 10. 4.

1 Cor. 10. 23.

Acts 20. 24.

Rom. 14. 3, 10.

Gal. 5. 15.

1 Thes. 3. 1, 5.

2 Cor. 5. 14.

Psal. 16. 8.

5. And if we do so; *the third* will fall in of it self, to wit, *his Glory*; for he and it are inseparable. The greatest *glory* on earth is that of a *mighty King*, when

when he appeareth *in ſtate:* his robes *glorious*, his attendants *glorious*, every thing about him ordered to be as *glorious* as may be, (*Solomon in all his glory*, Mat. 6.) There is, I grant no proportion here: (*finiti ad infinitum.*) But becauſe we are acquainted with no higher; it is the beſt reſemblance we have, whereby to take ſome ſcantling of *the infinite glory* of our *heavenly King*. And therefore the Scriptures fitted to our capacity, ſpeak of it to us moſtly in that key, [*The Lord is King, and hath put on glorious apparel*, Pſal. 93. *O Lord my God thou art become exceeding glorious: thou art cloathed with Majeſty and honour*, Pſal. 104.] But as I ſaid before, it holdeth no proportion. So that we may not unfitly take up our Apoſtles words elſewhere, (though ſpoken to another purpoſe;) *Even that which is moſt glorious here hath no glory in this reſpect, by reaſon of the glory that excelleth*, 2 Cor. 3. 10. And the force of *the Argument* he uſeth at the next verſe *there*, holdeth full out as ſtrongly *here*: *For*, ſaith he, *if that which is done away be glorious, much more that which remaineth is glorious. The glory of the greateſt* Monarch in the world, when it is at the fulleſt, is but δόξα, (*the word* fitteth *the thing* very well:) a matter rather of *ſhew* and *opinion* than of *ſubſtance*; and hath in it more of *fancy* than *reality*: (μετὰ πολλῆς φαντασίας, is St. *Luke*'s expreſſion, *Acts* 25.) Yet as *emptie* a thing as it is: if it were of any *permanency*, it were worthy the better regard. But that that maketh it the *verier vanity* is, that it is a thing ſo *tranſitory*: it ſhall and muſt be *done away*. But *the glory* of the great King of Heaven remaineth, and ſhall not (cannot) be *done away* for ever. *The glorious Majeſty of the Lord endureth for ever*, Pſal. 104. If then *that* be *glorious*, much more *this*: but how much more, is more than any tongue can utter, or heart conceive. So that if we look at *God*, we cannot leave out *Glory*.

Mat. 6. 19.

Pſal. 93. 1. —— 104. 1.

Act. 25. 23.

Pſal. 104. 31.

6. Neither, if we ſpeak of *Glory*, may we leave out *God*, and that is *a fourth Point*. For as no other thing belongeth ſo properly to *God* as *Glory*: ſo neither doth *Glory* belong ſo properly to any other perſon as to *God*. The holy Martyr St. *Stephen* therefore calleth him, *The God of Glory*. And the holy *Apoſtles*, when they ſpeak of giving him *glory*, do it ſometimes with *the excluſive Particle* μόνῳ σοφῷ θεῷ, *to the only wiſe God*, or (as the words will equally bear it) *only to the wiſe God be Glory*: to him, and *only* to him. Yea, and *the holy Angels* in that *Anthem* they ſang upon *our Saviours birth*, when they ſhared *heaven* and *earth* their ſeveral portions, alloted us our part in *peace*, and *the good will* of God, but with reſervation of the whole *glory to him*. [*Glory be to God on high, and in earth peace, and towards men good will.*] It is (a) well and happy for us, if we may enjoy *our own peace*, and his *good will*, (full little have we *deſerved* either of both, but much rather the contrary) but we were beſt take heed how we meddle with *his glory*. All other things *he giveth us richly to enjoy*; many a *good gift and perfect giving*. He hath not with-held from us any thing that was his, and uſeful for us, no not his *only begotten Son* excepted: *the beſt gift* that ever was given, and *a pledge* of all the reſt. Yea, and he will give us a kind of *glory* too; (*the Lord will give grace and glory*, Pſal. 84.) and that not a *light one* neither, nor *fading away*: but ſuch as neither eye, nor ear, nor heart of man can comprehend; ſo *maſſie*, and ſo *durable* (*an eternal and exceeding weight of glory.*) But that divine, infinite, incomprehenſible *glory*, that belongeth to him as ſupream *King of kings*, as his peculiar *Prerogative*, and the choiceſt flower in *his Crown*: of that he is moſt *jealous*; in that he will brook *no ſharer*. And he hath made known to us his royal pleaſure in that point, *Iſa.* 42. *My glory will I not give to another.*

Rom. 16. 27. 1 Tim. 1. 17.

Luke 2. 14.

(a) *Tibi Domine, tibi maneat gloria illibata: mecum benè agitur, ſi pacem habuero.* Bern. in Cant. ſer. 13.

1 Tim. 6. 17.

Jam. 1. 17. Pſal. 84. 12.

2 Cor. 4. 17.

Iſa. 42. 8.

7. He will part with none, you ſee: it ſeemeth rather *fifthly*, (by the form of the Verb δοξάζῃ) that he looketh for ſome from us. For what elſe is it *to glorifie*, but *to make one glorious* by conferring ſome *glory* upon him, which he had not (or not in that degree) before. And to *God* how can that be done?

whoſe (a) *glory is perfect, eſſential, and infinite:* and to what is perfect, much leſs to what is *infinite*, can nothing be added. What a (b) great admirer of *Virgil* ſaid of him (*tanta Maronis gloria, ut nullius laudibus creſcat, nullius vituperatione minuatur*) was but a flaunting *hyperbole*, far beyond the merit of the party he meant it to. But the like ſpeech would be moſt exquiſitely true of him, of whom we now ſpeak; (indeed a μείωσις rather than an *hyperbole:*) Whoſe *Glory* is truly ſuch, as all the creatures in the world, ſhould they joyn their whole forces together to do it, could not make it either *more* or *leſs* than it is.

(a) —ἵνα δοξασθῇ θεὸς, ὃ γὰρ ἔστιν ὁ προσεθήσεται τῷ πλήρει, τῷ καὶ, &c. Naz. orat. 34.

(b) *Macrob.* 1. *Saturn.* 24.

8. We muſt therefore of neceſſity forſake the proper ſignification of the word *Glorifie* (which is to *add ſome glory* to another; either *in ſpecie*, or *in gradu*, which before he had not:) and underſtand it in ſuch a ſence, as that the thing meant thereby may be feaſible. And ſo (c) *to glorifie God*, is no more than to *ſhew forth his glory:* and to manifeſt to our own conſciences, and to the world, how highly we praiſe and eſteem *his glory*; and how earneſtly we *deſire*, and, as much as in us lieth, *endeavour* it, that all other men would alſo with us acknowlegde and admire the ſame, *Sing praiſe to the honour of his name*; *make his praiſe glorious*, Pſal. 66. Not make *his eſſence* to be more *glorious* than it is in it ſelf: but make *his praiſe* to be more and more *glorious* in the eye and eſteem of men; That ſo *his power, his glory, and mightineſs of his Kingdom might be known unto men*; and that men might *aſcribe unto the Lord the honour due unto his name*; and that men might *ſing in the way of the Lord, that great is the glory of the Lord.* To endeavour by our *thanksgivings, confeſſions, faith, charity, obedience, good works*, and *perſeverance* in all theſe, to bring Gods true *Religion* and *Worſhip* into requeſt; to win a due *reverence* to his holy *name* and *word*; to beget in others more high and *honourable thoughts* concerning *God* in all thoſe his moſt eminent Attributes of *Wiſdom, Power, Juſtice, Mercy*, and the reſt: that is in Scripture language to *glorifie God.*

(c) *Dominum magnificat qui domini magnificentiam prædicat.* Euſeb. Emiſ. hom. 6.

Pſal. 66. 1. —145. 12. —96. 8. 138. 5.

9. One thing more from the Perſon *of the Verb*: and then you have all. It is not ἵνα δοξασθῇ, *That God may be glorified*; and ſo leave it indefinite, and uncertain by whom it ſhould be done: but ἵνα δοξάζητε, *that ye may glorifie him. The thing* to be done: and *they* to do it. One would think the *glorious Angels* and *Saints* in heaven were fitter *inſtruments* for ſuch an employment, than we poor *ſinful worms* upon earth. Very true, they *in heaven* are fitter to do it, and it is beſt done *there:* but there is more need of it *upon earth*; and if it be done *here* (in truth and ſingleneſs of heart) it is very well accepted. Poor things, God knoweth, our beſt *ſervices* are, if God ſhould value them but according to their *weight* and *worth.* But in his *mercy* (and that through *Chriſt*) he graciouſly accepteth our unfeigned *deſires*, and faithful *endeavours* according to that *truth* we have, be it never *ſo little*: and not according to that *perfection* we want, be it never *ſo much.* Alas, what is the tinkling of *two little bells* in a Country-ſteeple, or the peoples running to the Towns end, and crying *God ſave the King*; to add any *honour* or greatneſs to *the Majeſty* of a Potent Monarch? Yet will a gracious *Prince* take thoſe mean expreſſions of his *ſubjects love*, as *an honour* done him: becauſe he readeth therein their *hearty affections* towards him, and he knoweth, that if they knew how to expreſs themſelves better, they would. So it is here: It is not *the thing* done, that is looked at ſo much, as *the heart.* Set that right firſt: and then be *the performance* what it can be, God is both *pleaſed* and *honoured* therewithal. *Whoſo offereth praiſe glorifieth me*, Pſal. 50. That is; ſo *he intendeth it*, and ſo *I accept it.*

Pſal. 50. 23.

10. You have now all I would ſay by way of *explication*, from theſe words. The particulars are ſix. *Firſt*, we ſhould propoſe to our ſelves ſome end: Therein *Secondly*, look at God: *Thirdly*, that God may have glory: and that he

he alone may have it, *Fourthly*: *Fifthly*, that ſomething be done for the advancement of his glory: and *Laſtly*, that it be done by us. The reſult from the whole *ſix* taken together is; That *the Glory of God ought to be the chiefeſt end, and main ſcope of all our deſires and endeavours.* In whatever we *think*, *ſay*, *do*, or *ſuffer* in the whole courſe of our Lives and Actions, we ſhould refer all *to this*, look *at this* as the main: Whatſoever become of us and our affairs, that yet *God may be glorified. Whether ye eat or drink*, ſaith St. *Paul*, *or whatſoever elſe ye do, let all be done to the glory of God*, 1 Cor. 10. He would have us, not only in the performance of *good works* and of neceſſary duties, to intend *the Glory of God*, (according to that of our Saviour; *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven:*) but even in the uſe of the *Creatures*, and of all *indifferent things*; in eating, and drinking, in buying and ſelling, and in all the like actions of common life. In that moſt abſolute *Form of Prayer*, taught us by Chriſt himſelf as the Pattern and *Canon* of all our Prayers, *the Glory of God* ſtandeth at *both ends*. When we begin, *the firſt Petition* we are to put up, is, that the Name of God may be *hallowed* and *glorified*: and when we have done, we are to wrap up all in *the Concluſion* with this acknowledgment, that to him alone belongeth all the *kingdom, the power and the glory for ever and ever.*

1 Cor. 10. 31.

Matth. 5. 16.

11. *The Glory of God*, you ſee, is to be the *Alpha* and *the Omega* of all our votes and deſires. Infinitely therefore to be preferred, not only before *Riches*, *Honour*, *Pleaſures*, *Friends*, and all the comforts and contentments the World can afford us *in this life*, but even before *life* it ſelf. The bleſſed *Son of God* ſo valued it; who laid down his *life* for his *Fathers Glory:* and ſo did many holy *Martyrs* and faithful *Servants* of God value it too; who laid down their *lives* for their *Maſters Glory*. Nay, let me go yet higher: infinitely to be preferred, even before the unſpeakable joys of *the life to come*, before the everlaſting *ſalvation* of our own ſouls. It was not meerly a ſtrain of his *Rhetorick*, to give his brethren (by that *hyperbolical expreſſion*) the better aſſurance of his exceeding great love towards them, that our Apoſtle ſaid before at *Chap.* 9. of this Epiſtle, that he could wiſh himſelf to *be accurſed*, to be made an *Anathema*, to be ſeparated and cut off from *Chriſt*, for their ſakes. Neither yet was it a haſty *inconſiderate ſpeech*, that fell ſuddenly from him as he was writing (*fervente calamo*;) and as the abortive fruit of a precipitate *over-paſſionate zeal*, before he had ſufficiently conſulted his *reaſon*, whether he ſhould ſuffer it to paſs in *that form* or not, for then doubtleſs he would have *corrected* himſelf, and *retracted* it upon his ſecond thoughts; as he did *Acts* 23. when he had inconſiderately *reviled the High-Prieſt* ſitting then in the place of Judicature. But he ſpake it *adviſedly*, and upon good deliberation, yea, and that upon his *conſcience*, yea, and upon his *Oath* too, and as in the preſence of God: as you may ſee it uſhered in there with a moſt *ſolemn Aſſeveration*, as the true, real, and earneſt deſire of his heart; *I ſpeak the truth in Chriſt, I lie not, my conſcience bearing me witneſs in the Holy Ghoſt.* Not that St. *Paul* wiſhed *their ſalvation* more than *his own*; (underſtand it not ſo:) for ſuch a *deſire* neither was *poſſible*, nor could be *regular*. Not *poſſible*, by the Law of *Nature*, which cannot but begin at home, (a) *Omnes ſibi melius eſſe malunt quam alteri:*) Nor *regular*, by the courſe of *Charity*; which is not *orderly*, if he do not ſo too. That is not it then, but this: That he preferred *the Glory of God* before both *his own* ſalvation, and *theirs*. Inſomuch that if *Gods Glory* ſhould ſo require (*hoc impoſſibili ſuppoſito*) he could be content with all his heart, rather to loſe his own part in the joys of heaven, that God might be the more *Glorified*, than that God ſhould loſe any part of *his Glory*, for his ſalvation.

Acts 23. 5.

Rom. 9. 1.

Rom. 9. 3.

(a) *Teren. Andr.* φιλεῖ δ' ἑαυτῶ πλεῖον οὐδεὶς οὐδένα.

12. And great reaſon there is, that as his was, ſo every Chriſtian mans heart ſhould be diſpoſed in like manner: that the bent of his whole *deſires* and *endeavours*

endeavours (all other things ſet apart, otherwiſe than as they ſerve thereunto) ſhould be *the Glory of God.* For firſt, all men conſent in this as an undoubted verity, That that which is *the chiefeſt good*, ought alſo to be *the uttermoſt end.* And that muſt needs be *the chiefeſt good*, which Almighty God (who is *goodneſs* it ſelf, and beſt knoweth what is *good*) propoſeth to himſelf as *the End* of all his Actions: and that is meerly *his own glory.* All thoſe his high and unconceiveable *acts ad intra*, being *immanent* in himſelf, muſt needs alſo be *terminated* in himſelf. And as for all thoſe his powerful and *providential acts ad extra*, thoſe I mean which are exerciſed upon and about *the creatures*, and (by reaſon of that their *efflux* and *emanation*) are made better known to us than the former: if we follow them to their *laſt period*, we ſhall find that they all determine and concentre there. He *made* them, he *preſerveth* them, he *forgiveth* them, he *deſtroyeth* them, he *puniſheth* them, he *rewardeth* them, every other way he ordereth them, and diſpoſeth of them *according to the good pleaſure of his Will*, for his own *names ſake*, and for his one *glories ſake.* That ſo his *Wiſdom*, and *Power*, and *Truth*, and *Juſtice*, and *Mercy*, and all thoſe other his divine excellencies, which we are to *believe* and *admire*, (but may not ſeek to *comprehend*) might be acknowledged, reverenced, and magnified. Thoſe two *great acts* of his moſt ſecret and unſearchable councel; than the one whereof there is not any one act more gracious, *the Deſtination* of thoſe that perſevere in *Faith* and *Godlineſs* to eternal *happineſs*; nor any one act more full of terrour and aſtoniſhment than the other, the *deſignation* of ſuch as live and die in *Sin* and *Infidelity* without repentance, to *eternal deſtruction*: the Scriptures in the laſt reſolution refer them wholly to his *Glory*, as the *laſt End.* The glory of his *rich mercy* being moſt reſplendent in *the one*: and the glory of his *juſt ſeverity* in *the other.*

Eph. 5. 6. Concerning the one, the Scripture ſaith, that he *predeſtinated us to the praiſe of the Glory of his grace.* Eph. 1. Concerning the other; *The Lord made all things for*

Prov. 16. 4. *himſelf, yea, even the wicked for the day of evil*, Prov. 16. He maketh it *his End*: we ſhould make it *ours* too, if but by way of *Conformity.*

13. But he requireth it of us *ſecondly*, as our bounden *Duty*, and by way of *Thankfulneſs*; in acknowledgement of thoſe many favours we have received from him. Whatever we *have*, nay, whatever we *are*; as at firſt we *had it* all from him, ſo we ſtill *hold it* all of him: and that *jure beneficiario*, as *feudataries*; with reſervation of *ſervices* out of the ſame, to be performed for *the honour* of the Donor. Our Apoſtle therefore in our Lords behalf preſſeth us with the nature of *our tenure*, and challengeth this duty from us by *a claim of right.* *Ye*

1 Cor. 6. 19. 20. *have them of God*, ſaith he, *and ye are not your own: therefore glorifie God in your body and in your Spirit, which are Gods.* Glorifie him in both, becauſe both

Eccleſ. 1. 7. are his. As *the rivers return again to the place whence they came*, Eccl. 1. they all come from *the Sea*, and they all run into *the Sea* again: So all our ſtore, as it iſſued at firſt from *the fountain of his grace*, ſo ſhould it all fall at laſt into *the Ocean of his Glory. For of him, and through him, and to him are all things: to him be glory*

Rom. 11. 36. *for ever and ever, Amen.*

14. But ſay there lay no ſuch Obligation upon us, yet *thirdly*, in point of *Wiſdom* it would concern us to ſeek our *Maſters Glory*, the benefit whereof would ſo abundantly redound upon our ſelves. For (as was touched before) there accrueth no advantage *to him* thereby: the gain is ſolely *ours.* By ſeeking *his glory*, we promote *our own*: and ſo *by doing him ſervice*, we do upon the

Job 1. 9. point but *ſerve our ſelves. Doth Job*, doth any man, *ſerve God for nought?* I ſpeak it not for this purpoſe, as if we ſhould aim at *Gods Glory*, with a further aim therein at *our own benefit.* For that could be but *a mercenary ſervice* at the beſt: neither worthy of him, nor becoming us. And beſides, the reaſon ſhould contradict it ſelf: for how could *Gods Glory* be our *fartheſt end*, if we ſhould have *another end* beyond it, for *our ſelves*? I note it only, to let us ſee *the*

exceeding

exceeding goodneſs of our gracious Lord and *Maſter*, and for our better *heartening*, that we faint not in his Service, who doth ſo infallibly *procure our Glory*, whilſt we unfeignedly *ſeek his*. And whereof we have a fair and full aſſurance, and that from his own mouth, and that in as plain and expreſs terms, as it is poſſible for *a promiſe* to be made, 1 Sam. 2. *Them that honour me, I will honour.* 1 Sam. 2. 30.

15. From *the point* thus confirmed will ariſe ſundry profitable *Inferences*: ſome whereof I ſhall propoſe to you, and thoſe all by way of *admonition*. Since our chief aim ought to be that in every thing, God may have *the Glory* due to his name: beware we *firſt*, that we do not by baſe *flattery*, or other too much *reverence* or *obſequiouſneſs* give unto any *mortal Man*, or other *finite Creature* any part of that *Honour*, which is due to *the infinite and immortal* God alone. Not the glory of *Omnipotency*, unto any *Power* upon Earth, be it never ſo great (*God ſpake once, twice have I heard the ſame, that power belongeth unto God.* Pſal. 62.) Pſal. 62. 11. Experience ſheweth there is *impotency* in them all. Not the Glory of *infallibility*, to any *judgment*, be it never ſo clear; not to any *Judicatory*, be it never ſo ſolemn. (*Let God be true, and every Man a Lyar*, Rom. 3.) Experience ſheweth Rom. 3. 3. there is *Error and Partiality* in them all. Not the Glory of *Religious Worſhip*, to any *Image*, *Saint*, *Angel*, or other *Creature*, though never ſo bleſſed and glorious: For God is extreamly *jealous* in that particular above all other, (*My glory will I not give to another, neither my praiſe to graven Images*, Iſa. 42.) Experience and reaſon ſheweth, there is ſome *deficiency* or other in them all. Iſa. 42. 8.

16. Beware we *ſecondly*, that we do not (*a*) ſacrilegiouſly *rob God of his honour*, (*b*) by deriving the leaſt part of it upon our ſelves. As *Ananias* kept back for his proper uſe *part of the price* of his land, when he ſhould have brought in all for the Churches uſe. Like (*c*) *crafty Stewards*, that enrich themſelves by leſſening their *Lords fines*: or *untruſty Servants*, that turn ſome of their *Maſters goods* into Money, and then put the Money into their own purſes. *Non nobis Domine, non nobis*, ſaith *David*, Pſal. 115. *Not unto us, O Lord, not unto us, but to thy name be the praiſe.* He repeateth it *twice*, that he might diſclaim it *wholly*; and waſh his hands of it ſo clearly, that not any of it might (*d*) ſtick to his Fingers: as who ſay, *By no means to us.* Our bleſſed Lord himſelf *Chriſt Jeſus*, who was the very *brightneſs* and expreſs Image *of his Fathers Glory*, and (*without robbery*) of equal and *coeternal Glory* with him: yet, as he was man he did not *glorifie himſelf*; nay, (let me ſay more) having taken upon him *the form of a Servant*, he durſt not *ſeek his own Glory*, but the glory of his Father that ſent him. We uſe to call it *vain-glory*, when a man ſeeketh his *own glory* unduly or inordinately; and rightly we ſo term it: for *Vanity* is next akin to *nothing*: and ſuch *glory* is no better, if *Solomon* may be judge, *For to men ſeek their own glory, is not glory*, Prov. 25.

(*a*) *ſacrilegus invaſor gloriæ tuæ* Bern. in Cant. ſer. 13. (*b*) σφετερί-ζεσθαι τὴν τοῦ Θεοῦ δόξαν. Chryſ. in. 1 Tim. ſer. 3. Acts 5. 3. (*c*) *Et qui diſpenſat, frangit ſibi* Juven. ſatyr. 7. Pſal. 115. 1. (*d*) *fidelis famulus es, ſi de multâ gloriâ domini tui—tranſeunte per te nil tuis manibus adhærere contingat.* Bern. in Cant. Serm. 13. Heb. 5. 3. Phil. 2. 6, 7. Heb. 5. 5. Joh. 8. 50. Prov. 25. 27. a *Fortè grave non eſt, gloriam & honorem non petere; ſed valdè grave eſt non eum ſuſcipere cum offertur.* Greg. hom. in Evang. (*b*) *non modo non ipſe ſibi accipere gloriam—ſed nec ab alio quidem recipere oblatam*, Bern. in Qui habet, Serm. 1.

17. But, though we may not ſeek to *pull any glory* upon our ſelves: yet if others will needs *put it* upon us unſought for, may we not *admit* it? May we not *take* it, when it is *given* us? No, that you may not neither. Beware of that therefore thirdly. "It is a (*a*) ſtrong temptation, I grant, to our proud minds, "but that maketh it nothing *the leſs*, it rendreth it rather *the more dangerous*. For what hath any man to do, to *beſtow* what is none of *his*? And if we know they have no right to *give it*, ſure we are greatly to blame, if we (*b*) *take it*. ——Καὶ ὁ κλέψας μὲν, καὶ ὁ λήψας. He that *receiveth* ſtollen goods, is not much leſs guilty than he that *ſtole* them. It did not any thing at all either excuſe *Herod* from *guilt*, or exempt him from *puniſhment*, that he did no more *but admit* thoſe ſhouts and acclamations, wherewith the people ſo magnified his eloquence (*It is the voice of God, and not of man.*) Great ones had need take heed how they *liſten too much* to thoſe that *magnifie them too much*. Becauſe he did not ſome way or other ſhew himſelf *diſpleaſed* with thoſe *flatterers*, (not chaſtening them ſo much as with a *frown*) nor tranſmit *the glory* they caſt upon him higher,

and

and where it was of right due: he ſtandeth convicted and condemned upon
Act. 12. 22, 23. record, for *not giving God the glory*, Acts 12. Marvel not that one of God's *holy Angels* was ſo ready to do Execution upon him there for that fault: when you find another of thoſe *holy Angels* ſo very ſhy in a caſe of that nature. Who, when *John fell at his Feet*, with the intent to *worſhip* him, timely and ſeverely
Rev. 22. 8, 9. forbad him. ὅρα μὴ, *ſee thou do it not* at any hand; I am but thy *fellow-ſervant*: that honour belongeth to our *Maſter* only, and not to me; *worſhip God*. And how did *Paul* and *Barnabas* beſtir themſelves at *Lyſtra*, when the people began to *deifie* them, and were preparing *Oxen and Garlands* to ſacrifice to them? As
Act. 14. 11. 15. ſoon as ever they heard of it, in token of grief and deteſtation, *they rent their clothes*, and in all haſte *ran in among the people, crying out, Sirs*, what do you mean? *Why do you thus?* Miſtake not your ſelves nor us. Neither are we *Jupiter* and *Mercury*, as you ſuppoſe: neither, if we were, are *Jupiter* and *Mercury* Gods: but we *men, ſubject to like paſſions* (both of *ſin* and *miſery*) with you; and they but *Idols* and *Vanity*.

18. There is yet a *fourth* thing, whereof I cannot but intreat you to be exceeding wary, above all the reſt. Not that it is *worſe*, (nor perhaps ſimply ſo *ill*) as ſome of thoſe afore-named: but that is in ſome reſpects *more dangerous*: as being for the moſt part leſs ſuſpected than they, are not altogether ſo eaſie to be diſcerned as they. And that is this, that we beware by all means we do not indeed manage our *own quarrels*, whileſt we pretend to ſtand for *the glory of God*. Is it not enough for us, to *doat upon* out own *wild fancies*, as *Pigmalion* did upon the *Image* himſelf had carved? Enough, when we have embraced ſome *fond conceit* upon weak grounds through ignorance or prejudice, to *contend* with ſome acrimony for it? Enough, having perhaps overſhot our ſelves in ſome *ſpeech* or *action* raſhly, to ſet our ſelves to *maintain* it for our credits ſake, when our hearts can tell us all was not right? But we muſt needs draw in *God*, and make him a *party* in the buſineſs: as if *the cauſe* were *his*, as if in all we had ſaid or done, we had ſought nothing more than *him* and *his glory*, nothing leſs than *our ſelves* and our own *intereſt*? Alaſs! what a pity it is, nay, what a ſhame, that *Conſcience, Religion, the honor of God*, and the vindicating of *his glory*, ſhould be made a ſtale to *diſloyalty, ſacrilege, ſedition, faction or private revenge*? Yet ſo it is dayly: and ſo it ever was, and ſo it ever will be, more or leſs, whilſt the World ſtandeth. *In nomine Domini*, you know the old ſaying: and what a world of *errors* and *miſchiefs* men have been led into, under that *notion*. "Thoſe words are uſed *pro forma*, and ſet in the beginning "of the *inſtrument*: when all that followeth after in the whole writing, con-
Joh. 16. 2. "tain nothing but *our own Wills*. Time was, when they that killed the Apoſtles, *thought they did God* a piece of *good ſervice* in it: and when our Apoſtle before his converſion *made havock of the Church*, it was the zeal of *Gods Glory* that ſo bemadded him: *Concerning zeal perſecuting the Church*. And neither of theſe,
Phil. 3. 6. I take it, a *pretended* zeal, but true and real: that is to ſay, not *counterfeit*, though *erroneous*.

19. But as in all *Monopolies*, there is a pretention of ſome *common good* held forth to make them *paſſable*: when as in moſt of them it may be there is no good at all intended to *the publick*, but *private lucre* only, or at the beſt, together with ſome little good to *the publick*, ſuch an appearance withal of *private intereſt* over-balancing it, as that wiſe men juſtly fear, they will prove rather *miſchievous*, than *beneficial*, taken in the whole lump. So doubtleſs many times *zeal of Gods Glory* is unconſcionably pretended: where either it is not at all, but in ſhew; or at leaſtwiſe mingled with ſuch a ſtrong infuſion of corrupt *partiality* and *ſelf-ſeeking*, as ſowreth it extremely, and rendreth it very inexcuſable. "How did *the Phariſees* and other *Jews* juggle with the poor man that had been
Joh. 9. 25. "*born blind*, Joh. 9. ſeeking to work upon him with fair words and pretences,

"(Give

" (*Give God the praiſe*, &c.) when at the ſame inſtant they did moſt wickedly " endeavour to obſcure the *Glory* of that miraculous cure, which *Chriſt* had " wrought upon him, in giving him his ſight.

20. It were no hard matter, if *the time* would ſuffer, (or indeed if *the times* would ſuffer) to ſet before you variety of inſtances, even unto the ſatiety. But I ſhall only give you a taſte in two; both concerning *matters Eccleſiaſtical*: the one in point of *Government*, the other of *Worſhip*. For *Church Government*, who knoweth not on the one ſide, how in ſome former Ages *one man*, taking the advantage of every opportunity (whereof the ambitions and factions of *Princes* and *Biſhops* in every age afforded good ſtore) to lift up himſelf ſtill higher and higher, hath perked himſelf up at length *in the Temple of God*, there bearing himſelf *as God*, or *a vice-god* at leaſt; ſtretching his *Dioceſs* over the whole World, and challenging a *Monarchial ſuperintendency* over the univerſal Church of Chriſt, as *Oecumenical Paſtour*, or Chriſts *Vicar-general* upon earth? And who ſeeth not on the other ſide, how buſie ſome ſpirits have been in this laſt Age, and a very little before, to draw all down to ſuch *a Democratical parity*, (for ſuch indeed it is, and not *Ariſtocratical*, as they would fain have the world believe it to be) as was never practiſed, nor, (for any thing appeareth in the ancient Hiſtories and Monuments of the Church) ever ſo much as heard of, in any ſettled Church in *Aſia*, *Europe* or *Africa*, for fifteen hundred years together? Both ſides pretend from *Scripture*; and for *the glory of God*, both: and that with *equal confidence*, and (for ought I know) upon *equal Grounds*; that is, to ſpeak plain, *no grounds* at all for either. For no man yet on either ſide hath been able to make it ſufficiently appear from clear evidence of *Scripture* or *Reaſon*, that it is the pleaſure of God *to be glorified* by either of thoſe *new devices*.

21. Likewiſe in point of *Publick Worſhip*. How juſt *the blame* is on either ſide, I diſpute not: that is not now the buſineſs. But ſome have been *blamed* for bringing into the Church *new Forms* and *Ceremonies*; or (" which is all " one in the apprehenſions of men that conſider not much, and ſo is liable to " the ſame cenſure) for *reviving old ones*, but long *diſuſed* and forgotten: and other-ſome have been blamed for ſeeking to ſtrip her both of *old* and *new*, and to leave her ſtark naked of all her *Ornaments* and *Formalities*. In this caſe alſo, as in the former, *the glory of God* is pretended on both ſides. Thoſe thinking their way maketh moſt for the *honor of God*, as adding *decency* and *ſolemnity* to his ſervice: and theſe theirs, as better ſuiting with *the ſimplicity of the Goſpel*.

22. Methinks (*duſt and aſhes* that we are) we ſhould tremble to make ſo bold with *the glory* of the great God of Heaven and Earth, which is the moſt ſacred thing in the world, as to engage it in *our quarrels*, and to make it ſerve to *our humours* or *ends*, when and how we liſt. Were it not a lamentable caſe, if it ſhould ever come to that, that *Religion* ſhould lie *at the top*, where *Avarice*, *Ambition*, or *Sacrilege* lie *at the bottom*, and perhaps *Malice*, *Partiality*, *Oppreſſion*, *Murther*, ſome wicked Luſt or other in the midſt? Yet is not any of this impoſſible to be: yea, rather ſcarce poſſible to be avoided, ſo long as we dare take upon us, out of the furiouſneſs of our *ſpirits*, and the raſhneſs of a *diſtempered Zeal*, to be *wiſer* and *holier* than God would have us: I mean in the determining of his *glory* according to *our fancies*; where we have no clear Texts of *Scripture* to aſſure us, that *the glory of God* is ſo much concerned in theſe or thoſe particulars, that we ſo eagerly contend for. Nay, when there ſeem to be clear Texts of Scripture, to aſſure us rather of the contrary, and that *the Glory of God* doth not conſiſt therein, but in things of a higher nature. *For the Kingdom of God is not meat and drink*, ſaith the Apoſtle in the next former Chapter. It conſiſts not in this, whether ſuch or ſuch *meats* may he eaten or not: for neither if *we eat*, nor if *we eat not*, are we much either *the better* or Rom. 14. 17. 1 Cor. 8. 8.

the worſe for that. But the Kingdom of God is *righteouſneſs, and peace, and joy in the holy Ghoſt.* It conſiſteth in the exerciſe of *holy graces*, and the conſcionble performance of unqueſtioned *duties.* Sincere *confeſſion of ſin* proceeding from an humble and contrite heart; *conſtancy* in profeſſing *the true faith* of Chriſt; *patience* in ſuffering adverſity; exemplary *obedience* to the holy Laws of God; fruitfulneſs in *good works*, theſe, theſe are things wherein God expecteth to be *glorified* by us. But as for *meats* and *drinks*, and all other *indifferent things*, inaſmuch as they have no intrinſecal moral, either *good* or *evil* in them, but are *good* or *evil* only according as they are uſed well or ill; *the glory of God* is not at all concerned in the uſing or not uſing of them, otherwiſe than as our *Faith*, or *Temperance*, or *Obedience*, or *Charity*, or other like Chriſtian *grace* or *vertue* is exerciſed, or evidenced thereby.

23. I have now done with *the firſt* thing, and of the moſt important conſideration, propoſed from the Text: to wit, *the end* it ſelf, *the Glory of God.* The Amplifications follow: the former whereof containeth a deſcription of the party to be glorified. *That ye may glorifie God.* If it be demanded, Which God? *For there be Gods many, and Lords many.* It is anſwered in the Text, (*God even*
1 Cor. 8. 5. *the Father of our Lord Jeſus Chriſt.*) Of which Title there may be ſundry *reaſons* given; ſome more *general*, why it is uſed *at all:* ſome more *ſpecial*, why it ſhould be uſed *here. Firſt*, this is *Stilo novo:* never found in *the Old Teſtament*; but very often in *the New.* (*For this cauſe I bow my knees to the Father of our*
Eph. 3. 14. *Lord Jeſus Chriſt.* Eph. 3. *The God and Father of our Lord Jeſus Chriſt knoweth*
2 Cor. 11. 31. *that I lie not*, 2 Cor. 11. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt,*
1 Pet. 1. 1 Pet. 1.) As the *Old Covenant* ceaſed upon the bringing in of *a new* and better *Covenant:* ſo there was ceſſation of *the old Style*, upon the bringing in of this *new* and better *Style.* The old ran thus, *The God of* Abraham, *the God of* Iſaac,
Exod. 3. 15. *and the God of* Jacob: proclaimed by God himſelf, when he was about to *deliver* the poſterity of thoſe three godly *Patriarchs* from *the Bondage of Ægypt.* But having now vouchſafed unto his people a far more glorious *deliverance* than that, from a far more *grievious Bondage* than that, (from under *Sin, Satan, Death, Hell*, and *the Law*) whereof that of *Ægypt* was but a ſhadow and type; he hath quitted *that Style* and now expecteth to be *glorified* by this moſt ſweet and bleſſed Name, *The Father of our Lord Jeſus Chriſt.* Exchanging the name of God, a name of greater *diſtance* and *terror*; into the Name of *Father*, a name of more *nearneſs* and *indulgence*: And taking the additional title or denomination, not from *the parties delivered* (as before) who were his *faithful ſervants* indeed, yet but *ſervants:* but from *the perſon delivering*, his only begotten and only *beloved Son.* It is firſt *the evangelical Style.*

24. *Secondly*, this *Style* putteth a difference between *the true God* of Heaven and Earth, whom only we are to *glorifie:* and all other falſe and imaginary *titular Gods*, to whom we owe nothing but ſcorn and deteſtation. The Pagans had *ſcores, hundreds*, (ſome have reckoned *thouſands*) of Gods; all of their own making. Every *Nation*, every *City*, yea, almoſt every *Houſe* had their ſeveral *Gods or Godlings*: *Deos topicos*; *Gods many, and Lords many.* But *to us*, ſaith our Apo-
1 Cor. 8. 6. ſtle, (to us Chriſtians) *there is but one God the Father, and one Lord Jeſus Chriſt*, his Son. This is *Deus Chriſtianorum.* If either you *hope* as Chriſtians to *receive grace* from that God, that alone *can give it*; or *mean* as Chriſtians to *give glory* to that God, that alone *ought to have it:* this, this is he, and none other; *God even the Father of our Lord Jeſus Chriſt.* It is a *Style of diſtinction.*

25. Theſe *two Reaſons* are *general.* There are *two* other *more ſpecial*; for the uſe of it *here*: in reſpect of ſome congruity it hath with *the matter* or *method* of the Apoſtles preſent diſcourſe. For *Firſt*, it might be done with reverence to that *Argument*, which he had ſo lately preſſed, and whereof alſo he had given a touch immediately before in the next *former verſe*, and which he alſo reſumed

reſumed again, in the next *following verſe*; drawn from *the example of Chriſt*. That ſince *Chriſt*, in receiving us, and condeſcending to our weakneſſes, did aim at his *Fathers glory*: ſo we alſo ſhould aim at *the ſame end*, by treading in *the ſame ſteps*. We cannot better *glorifie God the Father of our Lord Jeſus Chriſt*, than by *receiving one another* into our charity, care, and mutual ſupport, as *Jeſus Chriſt alſo received us to the glory* of his heavenly *Father*.

26. *Secondly*, ſince we cannot rightly *glorifie God*, unleſs we ſo conceive him as *our Father* (——*If I be a Father, where is mine honour?* Mal. 1.——*That they may ſee your good works, and glorifie your Father, which is in heaven*, Mat. 5.) it may be the Apoſtle would have us take knowledge how we came to have a right to our *Son-ſhip*; and for that end might uſe *the title* here given, to intimate to us upon what ground it is, that we have leave to make ſo bold with our great *Lord and Maſter*, as to call him our *Father*: even no other but this, becauſe he is *the Father of our Lord Jeſus Chriſt*. Jeſus Chriſt is the only Son of God by *nature* and *generation*: and through him only it is, that we are made the Sons of God by *grace* and *adoption*. (*As many as received him, to them he gave power to be made the Sons of God*, Joh. 1.) If we be the Sons of God, we are *made* ſo: but he is the Son of God, *not made, nor created, but begotten*. *I go to my Father, and to your Father*, ſaith he himſelf, *Joh.* 20. *mine* firſt: and then, and therefore, *yours* alſo. He is *medium unionis*: like *the corner ſtone*, wherein both ſides of the building unite; or like *the ladder*, whereon *Jacob* ſaw *Angels aſcending and deſcending*. All intercourſe, 'twixt *Heaven* and *Earth*, *God* and *Man*, is in and through him. If any *grace* come *from God* to us, it is by *Chriſt*: If any *glory* come *from us* to God, it is by *Chriſt* too. (*Unto him be glory in the Church by Chriſt Jeſus*, Eph. 3.) And this ſhall ſuffice to have ſpoken concerning *the former Amplification*: briefly, becauſe it ſeemeth not to conduce ſo much, nor ſo nearly to the Apoſtles *main ſcope* here, as doth that other, which now followeth; reſpecting *the manner*, [*with one mind, and with one mouth.*]

Mal. 1. 6. Mat. 5. 16. John 1. 12. *Athanaſ.* in Symbolo. Joh. 20. 17. Gen. 28. 12. Epheſ. 3. 21.

27. Wherein, omitting (for brevities ſake ſuch advantages, as from the words ὁμοθυμαδὸν and ἐν ἑνὶ στόματι, might be raiſed, for farther enlargement: obſerve *firſt*, that whereas he nameth *two inſtruments* wherewith we are to *glorifie God*, the one inward (*the mind*;) the other outward (*the mouth*;) he nameth the inward firſt. *The mind* muſt be firſt, and before the mouth, in this ſervice. Elſe we ſhall incur that reproof in the Prophet *Iſaiah*, as well as the *Phariſees* did, to whom our Saviour applieth it in the Goſpel (*This people draweth near me with their mouth, and honoureth me with their lips: but their hearts have they removed far from me.*) Or that other in *Jer.* 12. in words not much unlike, *Thou art near in their mouth, but far from their reins*. *David* calleth his tongue *his glory*, Pſal. 108. for this reaſon (as I conceive) among others, becauſe the chiefeſt employment he had for it, was to *glorifie God* with it. But if when his *tongue* was ſo employed, his *mind* had not gone with it; if he had not rouſed up *himſelf*, that is, his heart and mind (for (a) *the mind*, that's *the man*) as well as his *tongue*, (*Awake my glory, awake Lute and Harp, I my ſelf will awake early*:) the beſt muſick of his *tongue*, with Lute and Harp to boot, had been no better, than *ſounding braſs*, or *a tinkling Cymbal*. God is κριτικὸς ἐνθυμήσεων, *an exact critick* in ſpelling and examining *the thoughts of our hearts* moſt accurately. He *mindeth us*, how we *mind him* in all our ſervices: And will no more take himſelf to be *honoured* by us, when we cry *Lord, Lord*, or (as the Phariſee) *God I thank thee*; if our *minds* the while be aloof off, hankering after *the World*, or our own *baſe Luſts*: than Chriſt took himſelf to be *honoured* by the ſouldiers, that put a *reed* into his hand inſtead of a *Scepter*, and bowed the knee before him, ſaying, *Hail King of the Jews*, and then preſently *ſpat* upon him, and *ſmote* him on the head. Let us be ſure then, if we mean God ſhould have *any glory* from us, in all our addreſſes and ſervices to take *our minds* along with us.

Isa. 29. 13. Mat. 15. 8. Jer. 12. 2. (a) πᾶς ὁ ἄνθρωπος. Plato. Pſal. 108. 2. Heb. 4. 12. Mat. 7. 21. Luke 18. 11. Mat. 27. 29, 30.

28. But then obſerve *ſecondly*, that though the *mind* is to go firſt, yet the *mouth* muſt bear a part too. We may not think we *glorifie God* ſufficiently, if *with*
Rom. 10. 10. *the heart we believe* in him, unleſs *with the mouth* alſo we be ready to *confeſs him*. *David* therefore profeſſeth very often in the *Pſalms*, that he would perform
Pſal. 51. 15. his ſervices to God with his *mouth* and *lips*. (*Open thou my lips, and my mouth*
——63. 5. *ſhall ſhew forth thy praiſe. My ſoul ſhall be ſatisfied as it were with marrow and fatneſs, whilſt my tongue praiſeth thee with joyful lips,*) and in many other places. Nor indeed can it be otherwiſe: for if *the inward* part be right ſet, *the outward* will follow of themſelves. *A full heart* cannot but *overflow*, when time ſerveth, out of its own abundance: and if there be much *heat* there, it will break out
Pſal. 39. 4. at *the lips*. *My heart was hot within*, ſaith *David*, *and while I was muſing the fire kindled, and at laſt I ſpake with my tongue*, Pſal. 39. And in another Pſalm,
——45. 1. as his heart was buſie *enditing of a good matter*, his tongue was as *the Pen of a ready Writer*, to take it as faſt as his heart could dictate it. *Heart* and *Tongue*, *Mind* and *Mouth*, both muſt joyn together, and if there be *any thing elſe* in us beſides, that can contribute any furtherance to the work, *it muſt in* too: and all little enough to *glorifie* our Maker.

29. Obſerve *thirdly* and principally (for the weight of *the amplification* lieth moſt there) that God is much *glorified* by *unity*, peace and concord. This *Obſervation* ariſeth clearly from *the main ſcope* of the words. He had *exhorted* them at large, to ſtudy *to be like-minded*: and he *prayeth* in the verſe next before, that God would grant them ſo to be. Why ſo, might one ſay, or to what end all
1 Cor. 12. 4, 6. this? Even for this end, ſaith he, *that ye may with one mind, and with one mouth glorifie God*. Which argument were of very little force, if unanimity and *like-mindedneſs* were not a thing very ſubſervient to *Gods Glory*. What an *honour* is it to *the God of Iſrael*, when *all Iſrael* cometh in *as one man* to do him worſhip? God hath beſtowed *gifts* upon his Church, and diſpoſed *the perſons* therein into ſeveral *ranks*, *adminiſtrations*, and *offices*, with admirable *variety*. Not that they ſhould *jar* and *claſh* one againſt another, and pull every one from other what they can for themſelves: for that would ſoon bring all to *confuſion* firſt, and then to *deſtruction*. But that each ſhould *ſuſtain* other, and *mutually ſupply* out of their ſeveral ſtores *the wants* each of other, for the better preſervation of *the whole*, and the more comfort of *the ſeveral parts*. As *the variety* of inſtruments and voices, is ſo far from hindring *the muſick*, that it maketh it up: (for what elſe is *muſical harmony*, but *concordia diſcors*, variety in conſort?) *The muſick* could not be either ſo *full*, or *delightful* without ſome *variety*. But then care muſt be had of *two* things, *firſt*, that *the inſtruments* be well *in tune* (not only each within it ſelf, but well *tuned* alſo one to another:) and *then* that *the Minſtrels* agree to play the ſame Leſſon.

30. If either of theſe be wanting, all *the muſick* is marred. For *the tuning*; if any one ſingle *ſtring*, of any one ſingle *inſtrument* in the whole conſort ſhould be *out of tune*, though but a little (ſay it be no more difference than a *flat* and a *ſharp*) *aures eruditæ ferre non poſſent*. Any thing that is tolerable will paſs among *country people*: but *the leaſt diſcord* in the world will offend *a choice and delicate ear*. But if it ſhould be very much out of tune; it would be harſh, and grate even *a thick* and *vulgar ear*. But ſay all *the inſtrument* ſhould be perfectly *well tuned*; yet if *the men* ſhould not agree what to play, but one would have a grave *Pavane*, another a nimbler *Galliard*, a third ſome friſking toy or *Jigg*, and then all of them ſhould be *wilful*, none yield to his fellow, but every one ſcrape on *his own tune* as loud as he could: what a hideous hateful noiſe may you imagine would ſuch *a meſs of muſick* be? No leſs *odious* to God, and equally *grievous* to every godly man it is, when ſuch *voices* as theſe are heard in the Church; *I am of Paul, and I of Cephas, and I of Apollo*. When (as it is
1 Cor. 1. 12. now grown with us) one *Pamphleter* muſt have *the Church* governed after *this* faſhion,

faſhion, another after *that*. Twenty ſeveral *models* and platforms of *Geovernment*: juſt as one of our own (*a*) Poets (of good note in his time) hath long ſince deſcribed *Errors Children*; a numerous brood, but never a one like other; ſaving only in this, that they were all *ill-favoured* alike. And theſe *Models Printed*, and *publiſhed* to the world, and diſperſed through all parts of the Kingdom, and *echoed in the pulpits*; to the manifeſt *diſhonour of God*, the deep *ſcandal of the reformed Religion*, and eternal *infamy* both of our *Church and State*, and God knoweth what other ſad and deſperate conſequents in future; if ſome ſpeedy and effectual courſe be not taken to repreſs the unſufferable *licentiouſneſs* both of our *Preſſes* and *Pulpits*.

(*a*) *Spenſer* in Fairy Queen. *Diſcolor* (Superſtitio) *ſed ubique decolor.* Lipſ. 1. Monit. & Ex. Pol. 3.

31. But I will repreſs my ſelf howſoever. *Indignation*, though juſt, may carry a man into *a digreſſion*, ere he be aware: though I do not perceive, that I have yet *digreſſed* very much. To return therefore; As I have heard thoſe words of *the laſt Pſalm* read monthly in our Churches, (*Praiſe him upon the well-tuned Cymbals, praiſe him upon the loud Cymbals*:) it hath often come into my thoughts, that when we intend to *glorifie God* with our *Cymbals*, it ſhould not be our only care to have them *loud* enough; but our firſt care ſhould be to have them *well-tuned*: elſe, the louder, the worſe. *Zeal* doth very well: there is great, yea, neceſſary uſe of it, in every part of Gods ſervice. The *Cymbal* will be *flat*; it will have no *life*, nor *ſpirit* in it: it will not be *loud* enough without it. But if meekneſs, peaceableneſs, and moderation, do not firſt put the *Cymbal* into good *tune*: the *loudneſs* will but make it the more *ungrateful* in the player, the more *ungrateful* to the hearer.

Pſal. 150. 5.

32. But I will purſue this *Metaphor* no further. There is another *Metaphor* alſo much uſed by our Apoſtle: that of *Edification*. He would have *all things* in the Church *done to edifying*. And if you will take the pains to examine it, you ſhall find that moſt times where he ſpeaketh of *glorifying God*, he doth it with reference to *Edification*; and moſt times where he ſpeaketh of *Edifying*, he doth it with reference to thoſe mutual reſpects and *charitable offices*, whereby we apply our ſelves to our brethren for the maintenance of *peace* and *unity*. That paſſage (for example:) before mentioned, and of all other the moſt obvious in this argument (*Whether ye eat or drink, or whatſoever elſe ye do, let all be done to the Glory of God*) is meant eſpecially in the caſe of *brotherly condeſcenſion*, in yielding ſomewhat to *the infirmities* of our brethren for charities ſake, where in godly wiſdom we ſhall ſee it expedient ſo to do, for *theirs*, our *own*, or *the common good*: as it is evident from the whole frame of his diſcourſe there. And ſo it is here alſo: He ſpeaketh of *bearing the infirmities* of our weaker brethren, *verſ.* 1. of *not pleaſing our ſelves*, but each man *pleaſing his brother for his good unto edification*, verſ. 2. of *receiving one another*, by Chriſts example, *verſ.* 7. And he cometh in among with this *votive prayer*, that God would grant them to be *like-minded one unto another*; that ſo by their unanimity they might *Glorifie God*. That is, that their *like-mindedneſs* might ſerve to *Gods glory*, in the *edification* of their brethren.

1 Cor. 14. 25.

1 Cor. 10. 31.

33. Now if that which beſt *edifieth the Church*, do alſo moſt *glorifie God* (as theſe and the like paſſages ſeem to import;) then certainly not by many things is God more *glorified* than by *Peace*, *Love*, and *Concord*: ſith few things *edifie* more than theſe do. As to the uſe of *Edification*, *Knowledge* (that ſeemeth to be all in all with ſome) is very little or nothing in compariſon; or but a puff to *Charity*. It may *ſwell*, look big, and make a ſhew: but *Charity* doth the deed. St. *Paul* was *a wiſe Maſter builder*, and knew what belonged to the work as well as another: and he when he ſpeaketh of *compacting the Church* into *a building*, mentioneth *the edifying of it ſelf in love*, Eph. 4. It hath been my hap heretofore more than once, yet both times led thereunto by *the Texts*, to inſiſt ſomewhat upon this *Metaphor*: which maketh me the unwillinger to dwell upon it *the third time*.

1 Cor. 8. 1.

——1. 10.

Eph. 4. 16.

Yet

Yet ſith it appeareth to have been of ſo frequent and familiar uſe with *our Apoſtle*, and is withal ſo pertinent both to the proceſs of his *diſcourſe* in this place, and to *the buſineſs* now in hand: I cannot but deſire to preſs it a little farther, and that in *two reſpects* eſpecially, and both of them very conſiderable in *building*: to wit, *Diſpatch* and *Strength*.

34. For *Diſpatch* firſt. No man that goeth about *a building*, but would willingly *get it up* as faſt as he can, without any *delay* or *let*, more than needs muſt. Now where the workmen, and labourers (*layers*, *fillers*, *ſervers*, and the reſt) *agree* fairly, firſt to do *every man* what belongeth to him in his *own office*, and then to further every *one another* in theirs: the work goeth on, and getteth up a pace. But if they once begin to *fall out* one with another, then are they ready to *hinder* and to *croſs* one another: and then the work ſtandeth. When one of them hath *layed a courſe* in the wall, up ſteppeth another, and *pulleth the ſtones* all aſunder, and *throweth them down*: One ſaith, *it ſhall be thus*; another ſtarteth up and ſweareth, *it ſhall not be ſo*, but thus; and then they go to *hot words*, and from words to *blows*, and ſo inſtead of *pointing* the wall, fall a thruſting their *trowels* in one anothers faces: How ſhould the work go on and end now, think you, with any good expedition? *When one buildeth, and another pulleth down, what profit have they then but labour?* ſaith the wiſe Son of *Sirac*, Eccleſ. 34. A great deal of *noiſe*, and a great deal of *buſtle*: but little *work* done. It is even ſo in all other things: *diſtraction* ever hindreth *buſineſs*. *The veſſel* muſt needs *move ſlowly*, when ſome of them that ſweat at *the Oar*, ply with all the ſtrength they have to thruſt in *Eaſtward*, and other ſome of them, ply as hard to drive her *Weſtward*.

Sirac 34. 23.

35. Nor is it otherwiſe in *the Church* and *Common-wealth*. When (a) *Superiours rule* with moderation, *Inferiours obey* with chearfulneſs, all men (keeping themſelves within their own *ranks* and *ſtations*) bend themſelves with their utmoſt diligence to advance *the publick welfare*: the work commonly riſeth apace, and proſpereth in their hands. But if they that *work above*, ſhall ſtrive only how to extend *their Power*, and they that *work below* ſhall ſtrive as much how to enlarge their *Liberty*; the one to *impoſe*, the other to *refuſe*, what they liſt: If *thoſe* ſhall hold them ſtiffly at this point, *We may do it, and therefore we will do it*; and *theſe* as ſtiffly at this; *We may chuſe, and therefore we will not do it*; when ſhall they meet? Where is that συγκατάβασις, that *yielding* and *condeſcenſion* the Apoſtle ſo often requireth? It were a bleſſed thing, (and till it be ſo in ſome meaſure, *the building* will never riſe to purpoſe) if men would look, not ſo much at their *power*, what they *may do*; or at their *liberty*, what they may *not do*, ſo to ſerve their own *turns*, *humours* or *ends*: as how to uſe both *power*, *liberty*, with all due ſobriety and charity, to *the glory of God* in the *good of others*. If we could once grow to that, *not to look every one on his own things, but every man alſo on the things of others*, as St. *Paul* elſewhere exhorteth: then ſhould we alſo agree *with one mind* and heart to follow *the work* cloſe, till we had got it up. That for *diſpatch*.

(a) *Humiliter ſubeſſe, & utiliter præeſſe: obedire ſponte: & imperare diſcrete.* Bern. Par. ſer. 56.

Phil. 2. 4.

36. But *haſte maketh waſte*, we ſay. It doth ſo: and *in building* as much as in any thing. It were good wiſdom therefore to bring on the work ſo, as to make it *ſtrong* withal: leſt if we make *falſe work* for quicker *diſpatch*, we repent our *over-haſty building* by leiſure. To rid us of that fear; know *ſecondly*, that unity and concord ſerveth for *ſtrength* too, as well as *diſpatch*. Ever more *vis unita fortior*: but diviſion weakeneth. *A houſe divided againſt it ſelf cannot ſtand*: and *the wall* muſt needs be hollow and looſe, where the ſtones *ſtand off* one from another and *couch* not cloſe. Now brotherly love and *unity* is it that *bindeth* all faſt; ſo making of *looſe heaps* one *entire piece*. *I beſeech you brethren* (ſaith the Apoſtle) *that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment*, 1 Cor. 1. *Like-mindedneſs*, you ſee, is the thing

Mat. 12. 25.

1 Cor. 1. 10.

thing that *joineth* all together: and in the *well-joining* conſiſteth the *ſtrength* of ſtructure. In *Eph.* 4. therefore he ſpeaketh of *the bond of peace*: and in *Col.* 3. he calleth love *the bond of perfectneſs*. Eph. 4. 3. Col. 3. 14.

37. In *Phil.* 1. he hath another expreſſion, which alſo notably confirmeth the ſame truth. *That I may hear*, ſaith he, *of your affairs, that ye ſtand faſt in one ſpirit, with one mind.* They never *ſtand* ſo *faſt*, as when they are of *one mind*. There is a *Greek word* ſometimes uſed in the New Teſtament (ἀκαταστασία is the word) which is commonly tranſlated *confuſion*, and ſometimes *tumult*. Not unfitly for the ſence, either: but in the literal notation it improveth a kind of *unſtableneſs* rather, or *unſettledneſs*; when a thing doth not *ſtand faſt*, but ſhaketh and tottereth, and is in danger of *falling*. And this St. *Paul* oppoſeth to *peace*, 1 Cor. 14. *God is not the author* (ἀκαταστασίας) *of confuſion*, or unſtableneſs, *but of peace*: By that very oppoſition intimating, that it is moſtly *for want of peace* that things do not *ſtand faſt*, but are ready *to fall* into diſorder and confuſion. St. *James* ſpeaketh out, what St. *Paul* but intimateth, and telleth us plainly, that this ἀκαταστασία is the effect of *diſcord*, and that *contention* is the mother of *confuſion*. *For where envying and ſtrife is*, ſaith he, *there is*, ἀκαταστασία, inconſtancy, unſettledneſs, *confuſion and every evil work*. The builders make very *ill work*, where the *building* is not like to *ſtand*, but threatneth *ruine*, and is ready to drop down again by that it be well up. And yet ſuch *ill work* doth *envying* and *ſtrife* ever make: it is *concord* only and *unity* that maketh *good work*, and buildeth *ſtrong*. Let *Jeruſalem* be built, *as a City at unity in it ſelf*: and *Jeruſalem* will be like to *ſtand* the faſter, and to *ſtand up* the longer. Phil. 1. 27. 1 Cor. 14 33. Jam. 3. 16. Pſal. 122. 3.

38. For a *concluſion* of all, I cannot but once again admoniſh, and earneſtly entreat all thoſe, that in *contending* with much earneſtneſs for matters of no great conſequence, have *the glory of God* ever and anon in their mouths: that they would take heed of embarquing *God* and his *glory* ſo deep in every *trifling buſineſs*, and ſuch as wherein there is not *dignus vindice nodus*. But ſince it clearly appeareth from this and ſundry other Texts of holy Scripture, that *peace* and *love* are of thoſe things, whereby our gracious Lord God taketh himſelf to be chiefly *glorified*: that they would rather faithfully endeavour by their *peaceable, charitable*, and *amiable* carriage towards others, eſpecially in ſuch things, as they cannot but know to be (in the judgment of ſundry men both *learned* and *godly*) accounted but of *inferiour* and *indifferent nature*, to approve to God, the World, and their own Conſciences, that they do ſincerely deſire to *glorifie God*, by pleaſing *their brethren for their good unto edification*. Which that we all unfeignedly may do, I commend us, and what we have heard, to *the grace* and *bleſſing* of Almighty God, diſmiſſing you once again, as I did heretofore, with the Apoſtles *Benediction* in the Text; (for I know not where to fit my ſelf better.)

Now the God of patience and conſolation grant you to be like-minded one towards another, according unto Chriſt; That ye may with one mind, and with one mouth, glorifie God even the Father *of our Lord Jeſus Chriſt*.

To which God *the Father*, and his *Son Jeſus Chriſt* our Lord, and the bleſſed *Spirit* of them both; three Perſons, *&c.*

AD AULAM.

Sermon XIV.

WOBURNE. 1647. AUGUST.

Pſal. 27. 10.

When my Father and my Mother forſake me, the Lord taketh me up.

1. THings that have a *natural weakneſs*, in them to bear up themſelves, do by a *natural inſtinct* lean towards, and (if they can find it) claſp about, ſomething that may ſufficiently *ſupport* them: but in default of ſuch, will catch and twine about whatſoever is *next* them, that may be *any little ſtay* to them for *any little time*. So a *Hop*, for want of a *ſtrong Pole*, will wind it ſelf about a *Thiſtle* or *Nettle*, or any ſorry *weed*, The *heart of man*, whilſt it ſeeketh abroad for ſomewhat *without it ſelf*, to reſt it ſelf upon; doth even thereby ſufficiently bewray a ſecret *conſciouſneſs* in it ſelf, of its own *inſufficiency* to ſtand without ſomething to *ſupport* it. If it find not that which is the only *true ſupport* indeed; it will ſtay it ſelf as long as it can upon a *weak ſtaff*, rather than none. *Chariots*, and *Horſes*, and *Riches*, and *Friends*, &c. any thing will ſerve *to truſt in*; whilſt no better appeareth.

2. But that our hearts [*deceitful* as they are] delude us not with *vain confidences*; we may learn from the Text, where it is, and where alone, that we may *repoſe our ſelves* with full aſſurance of hope not to fail. *David* affirmeth poſitively, what he had found true by much *experience*: that when all others from whom we expect help, either *will not*, or *cannot*; God both *can* and *will* help us, ſo far as he ſeeth it good for us, if we put our truſt in him. *When my Father and Mother forſake me, the Lord will take me up.* The words import, *Firſt, a poſſibility of failing* in all *inferiour helps*. It is ſuppoſed *Fathers and Mothers* and proportionally all other *friends and helps*) may *forſake* us, and leave us ſuccourleſs: [*When my Father and my Mother forſake me.*] Secondly, *a never-failing ſufficiency of help* and relief from God. though all *other helps* ſhould fail us: [*Then the Lord will take me up.*] The two points we are to ſpeak to.

3. *Father and Mother.* Firſt, who are they? Properly and chiefly, our *natural Parents*, of whom we were *begotten* and *born*; to whom (under God) we owe our *being* and *breeding*. Yet here, not they only; but by *Synecdoche* all other kinsfolks, neighbours, *friends*, acquaintance; or indeed more generally yet, *all wordly comforts*, ſtays, and helps whatſoever. 2. But then, why *theſe named* the rareſt; and the reſt to be included in theſe? Becauſe we promiſe to our ſelves more *help* from them than from any of the other. We have a nearer *relation* to, and a greater *intereſt* in them than any other: and *they*, of all other, are the unlikeſt to *forſake* us. The very *brute Creatures forſake not* their young ones. A *Hen* will not deſert *her Chickens*: nor a *Bear* indure to be *robbed of her Whelps*. 3. But then *Thirdly*, why both named; *Father*, and *Mother* too? Partly, becauſe it can hardly be imagined, that both of them ſhould *forſake their child*, though one ſhould hap to be *unkind*. Partly, becauſe (a) *the Fathers* love being commonly with more *providence*, *the Mothers* with more *tenderneſs*; both together do better expreſs, than alone either would do, *the abundant love* of God towards us: who is infinitely dear over us; beyond the care of the *moſt provident Father*, beyond the affection of the *tendereſt Mother*. 4. But then *Fourthly*, When may they be ſaid to *forſake us*? When at any time they leave us deſtitute of ſuch *help* as we ſtand in need of. Whether it be out of *Choice*, when they *liſt not to help us*, thongh they might if they would: or out of *neceſſity*, when *they cannot help us*, though they would if they could.

Mat. 23. 37. Prov. 17. 12.

(a) τί παῖδὸς γνησιώτερον, καὶ τί μητρὸς συμπαθέστερον. Naz. orat. 16.

4. The meaning of the words in the former part of the verſe thus opened: the reſult thereof is, that *There is a poſſibility of failing in all inferiour helps*. Fathers and Mothers; our neareſt and deareſt friends; all earthly viſible *helps* and *comforts*, always *may fail* us, ſometimes *will fail* us, and at laſt *muſt fail* us, leaving us deſtitute and ſuccourleſs. The truth whereof will the better appear, if, inſtancing eſpecially in our *natural Parents* (as the Text leadeth us) we take a view of ſundry *particular cauſes* of their ſo *failing* us, under the *two general heads* but now mentioned: to wit, *Choice* and *Neceſſity*. Under either kind *three*. Sometimes they *forſake us voluntarily*, aad of their own accord, and through their own default; when it is *in their power* to help us, if they were ſo pleaſed: which kind of *forſaking* may ariſe from *three ſeveral Cauſes*.

5. *Firſt*, *Natural Parents* may prove *unnatural*, meerly out of the naughtineſs of their own hard and incompaſſionate hearts. For although God hath imprinted this *natural affection* towards their own off-ſpring in the hearts of men, in as deep and indelible characters, as almoſt any other branch of the Law of Nature (*O nimium potens, Quanto parentes ſanguinis vinculo tenes, Natura!*) yet ſo deſperately wicked is *the heart* of man, that if it ſhould be left to *the wildneſs* of its own corruption, without any other *bridle* than the light of *natural principles* only, it would eſtſoons ſhake off that alſo: and quite raze out all impreſſions of *the Law of Nature*; at leaſt ſo blur and confound *the Characters*, that *the Conſcience* ſhould be able *to ſpell* very little (or nothing at all) of *Duty* out of them. Elſe what needed the Apoſtle, among other ſins, to have liſted this ἀστοργία, this *want of natural affection*, in two ſeveral Catalogues, *Rom.* 1. and 2 *Tim.* 3. Or to have charged *Titus*, that *young women* ſhould be taught among other things, to be φιλότεκνοι, *to love their Children*? If he had not obſerved ſome to have neglected their duty in that particular; whereof *Hiſtories* and *experience* afford us many examples. *Can a woman forget her ſucking Child, that ſhe ſhould not have compaſſion of the Son of her womb?* Saith the Lord by the Prophet. He ſpeaketh of it, as of a monſtrous thing, and (a) ſcarce credible of any; *Can ſhe forget?* (*ſhe* in the ſingle number:) But withal in the ſame words implyedly confeſſing it poſſible in more than one: *Yea, they may forget:* (*They*, in the plural number) *Iſa.* 49. 15.

στοργή.

Rom. 1. 31. 2 Tim. 3. 3. Tit. 2. 4.

(a) φιλόξενον πως πᾶν γυναικεῖον γένος. Eurip. in Phœniſ. Act. 2. δεινὸν, τὸ τίκτειν, καὶ φέρει φίλτρον μέγα. Id. in Iphig. in Aul. Act.

6. *Secondly*, *Parents*, not altogether void of *natural affection*, may yet have their

their *affections ſo alienated* from their children upon ſome *perſonal diſlike*, as to *forſake* them. Of which diſlike I deny not but there may be *juſt cauſe*. As among the Hebrews in the caſe of *Blaſphemy*, *the Fathers hand* was to be firſt in the execution of *his Son*, Deut. 13. And both *Civilians* and *Caſuiſts* allow the Father *jus abdicationis*, *a right of abdication* in ſome caſes. But ſuch caſes are not much pertinent here, or conſiderable as to our purpoſe. For they that give their *earthly Parents*, juſt cauſe to *forſake* them, can have little confidence that God as their *heavenly Father* ſhould *take them up*. But when *Parents* ſhall withdraw their love and help from *their Children* upon ſome ſmall *overſights*, or venial *miſcarriages*; or take diſtaſte at them either *without cauſe*, or more than there is cauſe; upon ſome wrong, either *ſurmiſe* of their own, or *ſuggeſtion* of others; (as *Saul* reviled *Jonathan*, and threw a *Javelin* at him to ſmite him; interpreting his friendſhip with *David*, as it had been *a plotted Conſpiracy* between his *Son* and his *Servant*, to take his *Crown* and his *life* from him:) Or when they ſhall *diſinherit* their Children for ſome *deformity* of Body, or *defect* of parts, or the like: As *reaſon* ſheweth it to be a *great ſin*, and not to be excuſed by any pretence: ſo it is an obſervation grounded upon manifold *experience*, that where *the right heirs* have been *diſinherited* upon almoſt whatſoever pretence; the bleſſing of God hath not uſually followed upon *the perſons*, and ſeldom hath *the eſtate* proſpered in the hands of thoſe that have *ſucceeded* in their rooms.

Deut. 13. 7.

1 Sam. 20. 30. 33. —— 22. 8.

7. *Thirdly*, Parents, whoſe *affection* towards their Children hath not been ſowred by any *perſonal diſlike*, may yet have their *affection* ſo over-powered by ſome *ſtronger luſt*, as to become cruel to *their children*, and *forſake* them. "For "as in the World, *Might* oftentimes *over-beareth Right*: ſo in the ſoul of man, "the violence of a *ſtronger paſſion* or affection, (which in the caſe in hand may "happen ſundry ways) beareth down *the weaker*. It may happen, as ſometimes it hath done, out of *Superſtition*. So *Agamemnon* ſacrificed his Daughter *Iphigenia*. The *Heathens*, generally, deceived by their cheating *Oracles*, and ſome of *the Jews* led by their example, *ſacrificed their ſons and daughters unto devils*, and cauſed their children *to paſs through the fire to Moloch*. Sometimes out of *revenge*. As *Medea*, to be revenged of *Jaſon* for leaving her, and placing his affection elſewhere, ſlew her own *two Sons*, begotten by him, in his ſight. (a) *Sævus amor docuit natorum ſanguine matres Commaculâſſe manus.*) Sometimes out of *fear*. So the Parents of the blind man owned their Son indeed, *Joh.* 9. but for fear of being *caſt out of the Synagogue* durſt not ſpeak a word in his juſt defence; but left him to ſhift as well as he could for himſelf. And *Herod the great*, for no other cauſe than his own cauſeleſs *fears and jealouſies*, deſtroyed many of *his own Sons*. Sometimes out of the extremity and impatience of *hunger*. As in the ſad ſtory of *the two mothers*, who in the great Famine at *the ſiege of Samaria* had covenanted to *dreſs their Children* by turns, and to *eat* them: ſo fulfilling, even to the letter, that heavy curſe which God had long before threatned againſt *Iſrael* in caſe of their diſobedience. Sometimes out of *voluptuouſneſs* and *ſenſuality*. As do thouſands of prodigal *ding-thrifts* every where in the World; who by *gaming*, *drinking*, *luxury*, and other riot and intemperance vainly waſting their eſtate, (out of which, by St. *Pauls* rule, they ought to provide and *lay up for their Children*) bring themſelves to *penury*, and leave their children to *beggery*.

Euripid. in Iphig. & alii.

Pſal. 106. 37. Jer. 32. 35.

(a) Virg. eclog. 8.

Joh 9. 21. —— 13. *Joſephus.*

2 King. 6. 28, 29. Deut. 28. 53.

2 Cor. 12, 14.

8. And if by all theſe, and ſundry other ways beſides, it may happen *fathers and mothers* ſo often to *forſake* their children: the leſs are we to marvel, if our *brethren*, *kinsfolks* and *neighbours*; if our familiar *acquaintance*, *companions and friends*, prove unfaithful, and ſhrink from us when we ſtand in need of them: *dealing deceitfully as a Brook*. It is *Jobs* compariſon, *Job* 6. The *Brooks* in Winter, when the Springs *below* are open, and the bottles of heaven pour down water from *above*, overflow the banks and the meadows all about, and look like *a little*

Job. 6. 15, &c.

Sea: but when *the heat of Summer* is come, and *the ſeaſon dry, vaniſh*; ſo as the weary Traveller can find no *refreſhing*, nor the Cattel quench their *thirſt* thereat. Such is the *common friendſhip* of the World. Whilſt we are *full* and ſtand in no need of them, they are alſo *full of kindneſs*, and overflow with proteſtations of *love* and *ſervice*, *Amici divitis multi*; every friend will ſay, *I am his friend alſo*, Yet they *talk but vanity* all this while, every one with his neighbour: they do *but flatter with their lips, and diſſemble with their double heart*. When we ſeek to them (a) in our *need*, they look upon us *ſlightly*, and at a diſtance; at the moſt, let fall ſome *overly expreſſions*, that they wiſh us well, and pity our caſe (*Good words are good cheap:*) but do little or nothing for us. It may be, while *we are up* and *aloft*, they will crouch under us, apply themſelves to us, lend a ſhoulder, yea, and ſweat, to lift us up yet higher. But if *we be going down*; then at the beſt (as the *Prieſt* and *Levite* in the Parable) they will ſee and not ſee, but *paſs by*, without ſo much as offering a hand *to help us up*: nay, it is well if they *lift not up the heel* againſt us, and help *to tread us yet lower*.

Prov. 14. 20. Sirac 37. 1.

Pſal. 12. 2.

(a) ἐν πεύσει, τὰ φίλων δ' ὃ δὴν ἦν τις δυσυχῆ. Eurip. in Phœniſ. act. 2. ἄφιλον τὸ δυσυχές. Id. in Herc. fur. act. 2. —*Diffugiunt cadis cum fæce ſiccatis amici.* Horat. Od. 1. 3.

9. As then, *firſt*, *Natural Parents* many times want *natural affection*: ſo *common friends* many times want *common honeſty*, and fail thoſe that truſt to them. And as they *ſecondly* ſometimes *withdraw their love* from their Children upon ſlender diſlikes: ſo theſe many times take toy at a trifle, (*actum eſt de amicitia!*) and pick quarrels to *deſert* us, when we have not done any thing that may juſtly *deſerve* it at their hands. And as they *laſtly* too much forget *their Children*, whilſt they too eagerly purſue their *own luſts*: ſo theſe to ſerve their *own ends*, lay aſide all *relations*, and break through all *obligations* of friendſhip: and if our occaſions require ſomething ſhould be done for us, that may chance put them to ſome little *trouble*, *hazard*, or *charge*, or otherwiſe ſtandeth not with their liking; put us off, as they did their fellow-virgins, *Ne non ſufficiat*, Provide for your ſelves; we cannot help you. This is the firſt kind, a *voluntary forſaking*; wherein the fault is theirs: when our *fathers*, and *mothers*, and *friends* might help us, but do not.

Luke 10. 32. Pſal. 41. 9. τίς γὰρ πεσόντος ἔξυλεύεται δρυός. Naz.

Mat. 25. 9.

10. The other kind is an *enforced forſaking*, and without their fault: when they *cannot help us* if they would. Which alſo ariſeth from three other cauſes; *Ignorance*, *Impotency*, *Mortality*. *Firſt*, there is in the underſtandings of men a great deal of *darkneſs*, for the diſcerning of *Truth and falſhood*, even *in ſpeculativis*, matters which ſtand at a certain ſtay, and alter not: but much more for the diſcerning of *Good and Evil in Practicis*; matters, which by reaſon of the multiplicity of uncertain and mutable *Circumſtances* are infinitely various. Whereby it becometh a matter of greater difficulty, to avoid *folly in practice*, than *Error in judgment*. No wonder then if the carefulleſt *Parents*, and faithfulleſt *Friends* be many times wanting in their help to thoſe they wiſh well to: when either can find *no way at all*, whereby to *to do them good*; or elſe pitch upon *a wrong one*, whereby unawares *they do them harm*.

(a) *Sedulitas autem ſtultè quem diligit, urget.*
——Nil moror officium, quod me gravat.

(a) *Hor. 2. Ep. 1.*

The body of *a Patient* may be in ſuch a condition of *diſtemper*, that the learneſt *Doctor* may be *at a ſtand*, not knowing perfectly what to make of it: and ſo muſt either let it alone, and do nothing; or elſe adventure upon ſuch *probabilities*, as may lead him to miſtake *the Cauſe*, and ſo *the Diſeaſe*, and ſo *the Cure*; and ſo in fine to *deſtroy the Patient* by thoſe very means, whereby he intended his *recovery*. So *Parents* and others that love their *children* or *friends* well, and deſire nothing more than to do them good; may be ſo puzled ſometimes by the unhappy conjunctures of ſome *croſs Circumſtances*, as that they cannot reſolve upon any certain

certain courſe how to *diſpoſe* of them, *deal* with them, or *undertake* for them with any *aſſurance*, or but likely *hope* of a good effect: but they muſt either leave them to wreſtle with their own *burdens*, as well as they can; or elſe fall upon ſome courſe at all adventure, (intending their *good* thereby) which may perhaps in the event turn to their undoing.

11. And as we may fail of needful *help* from our *beſt friend* for lack of *skill*: ſo may we alſo *ſecondly* for want of *Power*. Verily *all ſufficiency* is not to be found but in the *Almighty Creator* alone. No *Creature* can yield out of his own ſufficiency, a *ſalve* for every *ſore*, a *ſupply* for every *want*, a *help* for every *defect*: but there is ſome *impotency*, ſome *vacuity*, ſome *deficiency*, in the beſt. *Agar* loved her Infant well enough, and knew too well enough what would ſave his life for that time, if ſhe could tell how to get it. But all the *water in the bottle being ſpent*, and no more to be had in that *dry wilderneſs*, no help but ſhe muſt *forſake* him, and (for ought ſhe knew, and relating but to *ordinary means*) he muſt *periſh*. All ſhe could do was, to caſt the poor child *under a ſhrub*, and get her a *good way off*, that ſhe might not ſee him die, and to *lift up her own voice*, that ſhe might not *hear his*, *Gen.* 21. And *Moſes his Parents*, when they had hid him as long as they could or durſt, at laſt *forſook* him, and left him *in the flags by the brink of the River* Nilus, *Exod.* 2. *The widdow of Sarepta* alſo, 1 *King.* 17. in the long *drought* and *famine*, being ſtored of proviſion but for *one ſingle repaſt* for her ſelf and her ſon, ſaw no poſſibility of *further relief* for her ſelf and him; nor knew how to ſhew her love to him otherwiſe, than by *dying with him* for company. By *fire*, *water*, *long ſickneſs*, *ſuits*, *plunderings*, and a thouſand *caſualties*, our *diſtreſſes* may be ſuch; as that our deareſt and greateſt *friends* may not be able to *relieve* us. Gen. 21. 15, 16. Exod. 2. 5. 1 King. 17. 12.

12. Nor only are all men ſubject to *Ignorance* and *Impotency*; whereby they *may forſake* us whileſt they are: but they are alſo *thirdly* under a ſtate of *mortality*; and ſo *muſt* needs *forſake* us, when they ſhall be no more. *Put not your truſt in Princes, nor in any child of man: for there is no help in them*, Pſal. 146. No, is? Sure ſome *help* there is, ſome *little help* in them, whileſt they *live*, and are *in power*? But the meaning is, there is *no certain help* in them; none for a man *to truſt to*: becauſe there is no certainty how long they ſhall enjoy that *life* and *power*. For ſo the reaſon there followeth: *For when the breath of man goeth forth, he ſhall turn again to his earth, and then all his thoughts periſh.* The Prophets accordingly, *Iſa.* 2. *Ceaſe ye from man, whoſe breath is in his noſtrils: for wherein is he to be accounted of?* The *Soul* and *Body* (in whoſe conjunction life conſiſteth) are tied together by no ſtronger a *thred*, than *the breath* that paſſeth in and out by *the Noſtrils*. Cut that *thred*, ſtop that *breath*, down falleth the talleſt, and the ſtouteſt, and the proudeſt of the ſons of men; and when he falleth, all his *wealth*, and all his *pomp*, and all his *thoughts* and devices, and projects and contrivances fall with him. And this *the end* of every man; *the utmoſt period* of the race, *the laſt act* upon the ſtage: *neither hath he any more a portion for ever in any thing that is done under the Sun.* And how ſhould they then *help others*, that can no longer *ſuſtain themſelves*? Needs muſt they *forſake* us, when breath and life *forſaketh* them. So it is with all other *earthly comforts* whatſoever; *pleaſures*, *riches*, *honours*, and the reſt. When their time is come, they vaniſh; *make themſelves wings*, and away they hie: and when they are *upon the wing*, look after them we may a little while, and to little purpoſe, but *reclaim* them we cannot. They ſoon get out of ſight leaving us behind to grieve for the loſs (as *Rachel for her children*) mourning, and refuſing to be comforted, becauſe *we are* and *they are not*. Pſal. 146. 2. ——3. Iſa. 2. 22. Eccl. 9. 6. Prov. 23. 5. Jer. 3. 15.

13. The more unwiſe we, to raiſe to our ſelves ſuch *vaſt hopes*, as ſometimes we do, upon ſo *narrow*, ſo frail *a bottom*. Would any wiſe man when he might have *a ſtaff*, lean the weight of his body upon *a crutch of reed*? Or truſt to *a*

gutter-

gutter-ſpout to quench his thirſt, when he might go to *a ſpring*? Yet ſo is he that
Jer. 2. 13. putteth *his truſt* in any earthly *Father* or *Friend*, or *in any Child of man*, or in any other *creature* or *thing*, beſides God: That forſaking *the fountain of living waters*, which runneth clear, and can never be drawn dry, *diggeth* to himſelf *broken pits*, that can hold but *a little water*, and that but *muddy* at the beſt, and yet cannot hold that *long* neither. You ſhall find ſet down in *Pſal.* 20. the different *confidences* of the worldling and the true believer, and their different *ſucceſſes*. Their confidences, *Ver.* 7. *Some put their truſt in Chariots and ſome in horſes*: (and ſome in other things) *but we will remember the name of the Lord our God*. Their Succeſſes, *Ver.* 8. *They are caſt down and fallen*: *but we are riſen and ſtand upright*. *David* and *Goliah* met upon theſe very terms. He came out
1 Sam. 17. 45. againſt *David*, *truſting in the arm of fleſh*: *David* went out againſt him *in the name of the Lord of Hoſts*. And they proſpered accordingly. Behold *Goliah* is brought down; *David riſeth*: *Goliah* falleth; *David* ſtandeth upright. *Fallax*
Pſal. 33. 17. *equus*; *A horſe is counted but a vain thing* (and a vain thing it is to count otherwiſe of him, for he is truly but a vain thing) *to ſave a man*. So are *Chariots*, and *Forts*, and *Armies*, and *Navies*, and all earthly reliances. He that reſteth upon them, down come *they*, and then down cometh *he* too. *The horſe and the*
Exod. 15. 1. Iſa. 31. 1. —3. *rider*, both thruſt into the Sea together. *Exod.* 15. *Wo unto them then that ſtay on horſes, or truſt in Chariots*: *when the Lord ſhall ſtretch out his hand both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they ſhall all fail together*, Iſa. 31.

14. It were good wiſdom for us therefore to deal ſafely; (μέμνησο ἀπιστεῖν hath ever been held a wholſom *politick Aphoriſm* by the wiſe ones of the world:) never to *rely* on thoſe that may *deceive* us; to eſteem all *outward helps* but as they are, and to *uſe* them, and to *truſt to* them accordingly. That is to ſay, as *bleſſed means* of our good and comfort, ſo long as God is pleaſed *to lend them us*, and *to ſanctifie* them to us: but ſuch as we can have *no hold of*, neither any aſſurance that they ſhall not *fail* us. To *honour* our Fathers and Mothers; to *love* our Friends and Allies; to *pray for* the lives and proſperity of Kings and Princes: Again, to gather *wealth* by fair and juſt means; to raiſe our ſelves *to honours* by faithful *ſervices* and vertuous *endeavours*; to take our portion of lawful and *regular pleaſures*: Theſe we may do; thoſe we muſt do. But take we heed we place not our felicity in *the enjoyment*, or pleaſe our ſelves too much in *the confidence*, or allow our ſelves over-much freedom in *the uſe* of any creature.
Jon. 4. 6, 8. Leſt as *Jonas* was *over-joyed* when the Gourd ſprang up, and *over-vexed* when it withered: ſo the loſs of what we *over-valued* whiles we had it, *over-whelm* us
Horat. 1. Epiſt. 10. with grief and impatience, when we muſt part from it. *Quem res plus nimio delectavêre ſecundæ, Mutatæ quatient.*

15. If we would ſeriouſly conſider, what *defects* the things of this world are ſubject unto, and what *Caſualties*, and *frailties*: we ſhould reap (at leaſt) this *threefold* benefit thereby. It would make us *firſt*, *receive* theſe outward things with more *thankfulneſs*; *ſecondly*, *uſe* them with more *moderation*; *thirdly*, *forgo* them with more *patience* than uſually we do. (a) *Laudo manentem*: *ſi*
(a) *Hor.* 3. *od.* 29. *celeres quatit Pennas, reſigno quæ dedit*; as he ſaid of *Fortune*. Whileſt we have them it will become us to *bleſs God* for them, and to *make our beſt* of them: But if they will be gone, *farewel they*: let them go; but let us *bear up* notwithſtanding, ſince we are neither *hopeleſs*, nor *helpleſs*. When all faileth, we have yet *one ſtring* left, which we are ſure will *hold*: even *the name of the Lord our God*; who ſtandeth ever by us, ready to *take us up*, when all others have *forſaken* us. Which is *the other Point* in thoſe latter words of the verſe. *The Lord taketh me up.*

אסף 16. The primary ſignification of the *Hebrew Verb* here uſed, is, *together*: and ſo it might allude to that, whereunto our Saviour in the Goſpel reſembleth his compaſſion

compaſſion towards the Jews, of *a Hen gathering her Chickens* under her wings. But it is here rather tranſlated by *taking up*, as the word very uſually ſignifieth. 1. And it ſeemeth to reſemble the ſtate of *young infants*, by the unnatural Parents expoſed to the wide world, (as we read *Cyrus*, and *Romulus*, and ſome others, both in *Fables* and *Hiſtories* to have been) where they muſt have *periſhed*, if ſome good body had not taken pity of them, and *taken them up*. 2. Or the ſtate of ſome *impotent* neglected *Cripple*, like him that lay before *the Pool of Bethesda*, and had neither *limbs* to put himſelf into the water, nor any *friend* to help him in. 3. Or *the traveller* in the Parable, *Luke* 10. that *lay* in the high-way wounded by thieves *half dead*, where he muſt have *died out-right*, if *the Samaritan* Paſſenger had not *taken him up*, and taken order for his tending and recovery. Mat. 23. 37. Joh. 5. 5.—7. Luke 10. 30. ——35.

17. The plain meaning is, that though our *Fathers and Mothers forſake us*, though all other *friends* and *comforts* fail us; becauſe they either *cannot*, or *will not* help us: yet our *heavenly Father* never doth, nor will *fail or forſake* thoſe that put their truſt in him. Yea rather, then is his *providence* neareſt, and his *help* readieſt, when we are moſt *forſaken* of others, and left moſt deſtitute of all *worldly ſuccour*. Whence it is, that ſo often in *the Pſalms*, to procure readier help from God, *David* alledgeth it as a forcible argument, that he was *a deſolate* and *forſaken* man. *The poor committeth himſelf to thee, for thou art a helper of the friendleſs. O go not far from me; for trouble is nigh at hand, and there is none to help me. O be thou our help in trouble, for vain is the help of man*, and many the like. And how often doth the Lord himſelf (whoſe *general providence* watcheth over *all men*, yea, even *all creatures*) profeſs himſelf yet in a more ſpecial manner to be *the father of the Fatherleſs*; and to have a ſpecial *care of the widow, the poor, and the ſtranger* above others: as being more deſtitute of *worldly ſuccour* and friends, than others are? In *three Pſalms* together you have paſſages to this purpoſe: In the 145*th*. *The Lord upholdeth all thoſe that fall, and lifteth up all thoſe that be down.* In the 146*th*. *The Lord helpeth them that are fallen; the Lord careth for the ſtranger, he defendeth the Fatherleſs and Widow.* In the 147*th*. *he feedeth the young ravens that call upon him.* The obſervation is common, that he inſtanceth in (a) *the raven* rather than in any other bird: becauſe of all other birds *the ravens* are obſerveth (b) ſooneſt to forſake *their young ones*. Whether the obſervation hold or no, it ſerveth to my purpoſe howſoever: for if God ſo ſufficiently provide for *the young ravens*, when the dams *forſake them*: will he not much more take care of us, when our *Father and Mothers* forſake us? Are not we (ſtampt with his own *image*) much more valuable with him than many *ravens*? Pſal. 10. 14. ——22. 11. ——108. 12. Pſal. 68. 5. ——146. 9. ——145. 14. ——146. 8, 9. ——147. 9. (a) Job 38. 41. Mat. 6. 26. Luke 12. 24. (b) ἐκβάλλει τὸς νεοτ-τὸς ὁ κόραξ. Ariſt. 6. Hiſt. animal. 6. See Ælian. 49. plin. 10. 12.

18. But *dictum factum*: Theſe are but *words*: are there producible any *deeds* to make it good? Verily there are: and that to the very Letter. When *Iſhmaels Mother* deſpairing of his life had *forſaken* him, and laid him down *gaſping* (*his laſt*, for ought ſhe *knew*, or *could do* to help it) in the wilderneſs; the Lord *took him up*: He opened a *new ſpring* of water, and opened *her eyes* to ſee it: and ſo the child was *preſerved*, Gen. 21. When *Moſes his Parents* alſo had *forſaken* him (for they durſt not ſtand by him any longer) and laid him down among the ruſhy flags; the Lord *took him up* too. He provided him of a *Saviour*, the Kings own Daughter; and of *a Nurſe*, the Childs own Mother: and ſo he was *preſerved* too. Take but two Examples more, out of either Teſtament one; *David* and St. *Paul*: both forſaken of men, both *taken up* of God. How was *David* forſaken in *Pſal.* 142. 5. when *he had looked upon his right hand, and ſaw no man that would know him, he had no place to fly unto; and no man cared for his ſoul.* But all the while *Dominus à dextris*: there was one at his *right hand* (though at firſt he was not aware of him) ready to *take him up*: As it there followeth, *ver.* 6. *I cried unto thee, O Lord, and ſaid, thou art my hope and my portion in the land of the living.* Gen. 21. 19. Exod. 2. 6. ——9.

living. And how St. *Paul* was forſaken, take it from himſelf, 2 *Tim.* 4. 16. *At my firſt anſwer no man ſtood with me, but all forſook me.* A heavy caſe: and had been heavier, had there not been one ready to take his part, at the next verſe, *Nevertheleſs the Lord ſtood by me and ſtrengthened me,* &c. What need we any more witneſſes: *In ore duorum,* In the mouth of *two* ſuch *witneſſes,* the Point is ſufficiently eſtabliſhed.

19. But you will yet ſay, *Theſe two* might teſtifie what they had already found *poſt-factum.* But *David* in the Text pronounceth *de futuro,* before-hand, and that ſomewhat confidently. *The Lord will take me up.* As he doth alſo elſe-
Pſal. 140. 12. where; *Sure I am that the Lord will avenge the poor, and maintain the cauſe of the helpleſs,* Pſal. 140. But is there any ground for that? Doubtleſs there is: *a double ground;* one in *the nature,* another in *the promiſe* of God. "In his *Nature* "four *Qualities* there are, (we take leave ſo to ſpeak, ſutably our own *low* "*apprehenſions*; for in *the Godhead* there are properly no *Qualities*:) but call "them *Qualities,* or *Attributes,* or what elſe you will; there are *four perfections* in God, oppoſite to thoſe *defects,* which in our *earthly Parents* we have found to be *the chiefe cauſes* why they do ſo oft *forſake* us: which give us full aſſurance that he will not fail to *take us up,* when all other ſuccours fail us. Thoſe are his *Love,* his *Wiſdom,* his *Power,* his *Eternity*: all in his *Nature.* To which *four* add his *Promiſe*; and you have the fulneſs of all the aſſurance that can be deſired.

20. Firſt, *the Love* of our *heavenly Father* towards *all mankind* in general, but eſpecially towards thoſe that are *his Children* by adoption and grace; is infinite-
(a) *Tàm pater nemo: tàm pius nemo.* Tertul. de pœnit. cap. 9. ly (a) beyond *the love of earthly Parents* towards their Children. They may prove *unnatural,* ἄστοργοι, their *bowels* may be cruſted up againſt *the fruit* of their own body. But the Lord cannot but love his people. He can as well ceaſe *to be,* as *to love*: for he *is love.* If he ſhould deny that, he *ſhould deny himſelf*: and that he *will not do,* becauſe he cannot; and that he *cannot do,* becauſe he will not. *Potenter non poteſt.* It is impoſſible for him, to whom all things are poſſible, to
1 Joh. 4. 16. 2 Tim. 2. 13. *deny himſelf.* The Church indeed, out of the ſenſe of her preſſures, letteth all *complaints* ſometimes as if ſhe were *forſaken*: (*But Sion ſaid, the Lord hath forſaken me, and my God hath forgotten me,* Iſa. 49. 14.) But ſhe *complaineth* without cauſe; it is a *weakneſs* in her, to which during her warfare ſhe is ſubject *by fits*: but ſhe is checkt for it immediately, in the very next verſe there, *Can a woman forget her ſucking Child,* &c. *Yea, they may forget: yet will not I forget thee.*

21. Again, *their Love* may *be alienated* by needleſs *jealouſies,* or falſe *ſuggeſti-*
Joh. 13. 1. *ons,* and ſo loſt. But *his Love* is durable; he loveth his own *unto the End.* He knoweth *the ſingleneſs* of their hearts, and will receive no *accuſation* againſt
Rom. 8. 33. them. *Quis accuſabit?* Who dare *lay any thing to the charge of his Elect,* when he ſtandeth up for their *Juſtification?* They alaſs are negligent enough; *unthankful undutiful* children: nay (confeſt it muſt be) other while *ſtubborn and rebel-*
2 Sam. 14. 1. *lious.* But as *Davids* heart longed after *Abſolom,* becauſe he was *his Son,* though
Luke 15. 21. a very ungracious one: ſo his *bowels yearn* after thoſe that are no ways *worthy* (but by his dignation only) *to be called his Sons.* Forgiving all their by-paſt *miſcariages* upon their true *repentance*; receiving them *with gladneſs.* though
——13. they have ſquandered away all their portion *with riotous living,* if they return to him in any time with humble, obedient, and perfect hearts; and in the mean time uſing very many *admonitions entreaties,* and other *artifices* to win them to
Apoc. 2. 21. repentance; and *forbearing* them with much *patience*; that they may have *ſpace* enough to repent in. And if upon ſuch indulgences and inſinuations they ſhall *come in*; he will not only welcome them with kind embraces, but do his part alſo to *hold them in,* when they are even ready *to fly out* again, and were it not for that *hold,* would in all likelihood ſo do. So as unleſs by *a total wilful* renouncing him they *break* from him, and cut themſelves off, nothing in the world ſhall

be

be able *to ſeparate them from the love of God, which is in Chriſt Jeſus our Lord.* Rom. 8. 39.

22. Yet again, *Parents affections* may be ſo ſtrongly byaſſed another way, (as we heard) that in the purſuit of *other delights*, they may either quite *forget* or very much *diſregard* their Children. But no ſuch thing can befal our *heavenly Father*; who *taketh pleaſure in his People*, and in their *Proſperity*: whoſe chief-eſt *delight is in ſhewing mercy* to his children, and doing them good. [*The Lord had a delight in thy Fathers to love them*, Deut. 10.] And whereas *the Church* (as we alſo heard) is apt to *complain*, that ſhe is *forſaken* and *deſolate*: The Lord by the Prophet giveth her a moſt comfortable aſſurance to the contrary, *Iſa.* 62. *Thou ſhalt no more be called forſaken,--&c. But thou ſhalt be call'd Hephzibah.*--(It is a compound word, and ſignifieth as much as *My delight is in her*: and ſo the reaſon of that appellation is there given) *For the Lord delighteth in thee.* That for his *Love*; the firſt Attribute. Pſal. 149. 4. —35. 27. Mich. 7. 18. Deut. 10 15. Iſa. 49. 14. —62. 4.

23. His *Wiſdom* is the next. *Fathers and Mothers* (through humane *ignorance*) cannot perfectly *underſtand* the griefs of their Children, nor infallibly know how to *remedy* them, if they did. But God, who *dwelleth in light*, nay, who *is light*, knoweth the in moſt *receſſes*, the darkeſt *thoughts* and *ſecrets* of all mens *hearts*, better than themſelves do. He perfectly underſtandeth all their *wants*, and what *ſupplies* are fitteſt in their *reſpective conditions*, with all the leaſt circumſtances thereunto belonging. When all the wits and devices of men are *at a loſs*, and know not which way in the world to turn them, to avoid this *danger*, to prevent that *miſchief*, to effectuate any *deſign*: the Lord by his infinite *wiſdom* can manage *the buſineſs* with all advantage for the good of his children, if he ſee it behoveful for them; bringing it about *ſuaviter & fortiter*, ſweetly and without *violence* in ordering *the means*, but effectually and *without fail* in accompliſhing *the end*. 1 Tim. 6. 16. 1 Joh. 1. 5.

24. Which *wiſdom* of his, obſervable in all the diſpenſations of his gracious *providence* towards his children; we may behold as by way of inſtance in his *fatherly corrections*: As the Apoſtle, *Heb.* 12. maketh the compariſon between the different proceedings of *the fathers of our fleſh*, *and the Father of Spirits*, in their chaſtiſements. They do it *after their own pleaſure*, ſaith he: that is, not always with *judgement*, and according to the merit of the fault; but after *the preſent diſpoſition* of their own paſſions, either through a *fond indulgence* ſparing the Rod too much, or in a *frantick rage* laying it on without *mercy* or *meaſure*. But it is not ſo with him: who in all his *chaſtiſements* hath an eye, as to our *former faults*, (ſuch is his *Juſtice*;) ſo alſo and eſpecially to our *future profit*, (ſuch is his *mercy*:) and ordereth all accordingly. His *bleſſings* are our daily *food*: his *corrections* our *Phyſick*. Our frequent *ſurfeiting* on that *food* bringeth on ſuch *diſtempers*, that we muſt be often and ſometimes ſoundly *phyſickt*, or we are but loſt men. As therefore a skilful *Phyſician* attempereth and applieth his *remedies* with ſuch due regard to the preſent ſtate of *the Patient*, as may be likelieſt to reſtore him to a *good habit* of body and conſiſtency of *health*: ſo dealeth our *heavenly Father* with us. But with this remarkable difference. The other may *err* in judging of the ſtate of *the body*, or the nature of *the ingredients*; in his proportions of *mixture*; in the *doſe*, and many other ways: But the Lord perfectly knoweth *how* it is with us, and *what* will do us good, and *how much*, and *when*, and *how long* to continue, *&c.* and proceedeth in every reſpect thereafter. Heb. 12. 9. —10.

25. *Thirdly*, whereas our *earthly Parents* have a limited, and that a very narrow *power*, and cannot therefore do their children the good they would: our heavenly Fathers *power* is (as his *wiſdom*) *infinite*. Not limited by any thing, but his own bleſſed will: (*quicquid voluit fecit*; *as for our God he is in heaven, he hath done whatſoever pleaſed him.*) Not hindred by any reſiſtance, or retarded by any impediments: (*Quis reſtitit? Who hath reſiſted his will? Rom.* 9.) Not Pſal. 147. 5. Pſal. 135. 6. —115. 3. Rom. 9. 19.

diſabled by any caſualities, occurrences, or ſtraitneſs of time: (*adjutor in opportunitatibus*, Pſal. 9.) Even a refuge *in due time* of trouble. That is his *due time* commonly (*dominus in monte*) when it ſeemeth *too late* to us, and when things are grown in the eye of reaſon almoſt *deſperate* and remedileſs. The moſt proper time for him to *lay to his hand*, is, when (to our apprehenſions) his *Law* is even quite *deſtroyed*, when Men have fallen upon moſt *curſed deſigns*, trampled all Laws of God and Men under their feet, and *proſpered*. And here indeed is the right trial of our *faith*, and whether we be the true children of *faithful Abraham*: If we can *hope* beyond and againſt *hope*: That is, if we can reſt our *faith* intirely upon *the power* and *providence* of God; not *ſtaggering* (through *unbelief*) at any *promiſe*, ſeem it never ſo *unlikely*: and continue ſtedfaſt in our holy *obedience* to *the will* of God, not *ſtaggering* (through *diſobedience*) at any *command*, ſeem it never ſo *unreaſonable*. *Abraham* did both: and out of this reaſon, as the Apoſtle rendreth it, *Rom.* 4. becauſe he was firmly grounded in this perſuaſion of *the power* of God, *that what he had promiſed he was able alſo to perform.*

Pſal. 9. 9. Gen. 22. 14. Pſal. 119. 116. Rom. 18. ——20. ——21. Zach. 1. 5.

26. The laſt attribute propoſed is Gods *Eternity*. Our Fathers and Mothers *where are they*? And do *Prophets*, or *Princes*, or any ſort of men *live for ever*? They all paſs *like a ſhadow*, wither *as graſs*, and are driven away *as the Graſhopper*. When they muſt go, they cannot *help themſelves*: and when they are gone, they cannot *help us*. They are *mortal men*; he *the immortal God*: they are *dying men*; he *the living God*. Life is one of his Prerogatives Royal. All other things that partake of *life* in any degree, have but *a derived life*, and ſuch as either ſhall have *an end*, or at leaſt had *a beginning*. God alone hath *life* in and of himſelf: and his *life* alone is meaſured, not by *Time*, but *Eternity*. He is therefore ſaid to *inhabit Eternity. He lifteth up his hand*, when he ſweareth by himſelf, having no greater to ſwear by) *and ſaith, Behold I live for ever. His remembrance endureth throughout all generations; and his years fail not.*

Pſal. 57. 15. Deut. 32. 40. Pſal. 102. 12. ——27.

27. And therefore when our *Fathers*, and *Mothers*, and friends *forſake* us. becauſe either their *Love* faileth, or their *skill* faileth, or their *power failleth*, or their life *faileth*: our heavenly Father, who wanteth neither *love*, *nor wiſdom*, nor *power*, nor *life*, but is infinite in all; we may reſt aſſured is every way accompliſhed to ſuccour us at all aſſays, and to *take us up*. And that he will engage all theſe for our *relief*, if we will but *caſt our ſelves* wholly upon him; we have his *gracious promiſe* in the laſt place, to fill up the meaſure of our *aſſurance*. Whereby he hath obliged himſelf, not only to give us all *ſpiritual Graces* and *comforts*, neceſſary for *the everlaſting ſalvation* of our *ſouls*; but alſo to provide and furniſh us with all *the good things*, and to preſerve aud deliver us from all *the evils of this life*; ſo far as in his excellent wiſdom he ſhall ſee it conducing to *his glory* the weal of *his Church*, and the ſalvation of *his choſen*.

1 Tim. 4. 8.

28. "The *particular promiſes* are many, and lie *ſcattered* every where in the "holy Scriptures: whence every man may *gather* them for his own uſe, as his "occaſions require. I ſhall mention but that one *general Promiſe*, which though delivered firſt to *Joſhua* in particular, yet was afterwards applied to other perſons alſo, and alledged, *Heb.* 13. as a ground of ſuch general duties as are common to *all Chriſtians*; and fitteth as properly as any other to the preſent argument: namely this, *I will not fail thee, nor forſake the.* He promiſeth, that whoſoever elſe *faileth* us, yet he will not: all one with what is here preſumed in the Text *by David*. And having promiſed it, we were *very Infidels*, if we ſhould doubt whether he will *perform* it or no. It were to queſtion *his wiſdom*, as if he had not conſidered what he *promiſed* when he paſſed his word: to queſtion *his Love*; as if he would not be *as good* as his word: to queſtion his *Power*, as if ſhe could not be *as big* as his word.

Deut. 31. 8. Joſh. 1. 5. Heb. 13. 5.

29. Having therefore *ſuch promiſes*, dearly beloved, it behoveth us to be very wary, when troubles lie long and heavy upon us, that we *complain* not too *diſtruſtfully*,

diſtruſtfully, as if God had quite *forſaken* us. And the rather, becauſe it is *an infirmity* incident to very good men: but yet *an infirmity*, and ſo confeſt by them. *Hath God forgotten to be gracious?* &c. *Davids* complaint in *Pſal.* 77. But preſently acknowledging it *an Error*, he corrected himſelf for it, in the immediate following words, *And I ſaid, it is mine infirmity.* We by his example, early to ſilence all tumultuous *thoughts*, and ſecret *murmurings* of our evil hearts, which are ſo ready to *charge God fooliſhly*, and to break out into unſeaſonable *complaints* againſt his moſt *wiſe* and *holy* diſpenſations: and that by meditating effectually upon the *Attributes* and *Promiſes* aforeſaid. Whoſo confidently profeſſeth himſelf to *truſt in God*, (as almoſt all do;) and yet repiningly complaineth as if God had *forſaken* him, (as very many do:) either maketh God a *liar*, or bewrayeth himſelf (in ſome degree) an *Hypocrite*. He maketh God a *liar*, if he ſay God hath *forſaken* him, when he hath not: and he bewrayeth ſome *Hypocriſie* in himſelf, if he ſay he putteth his *truſt in God*, when he doth not.

Pſal. 77. 7–9. —10. Job. 1. 22.

30. And as it becometh us not to be *too querulous* for the preſent; ſo neither *ſecondly*, to be *too ſollicitous* for the future. I forbid not to any, but require rather in every man a moderate *provident care* for the *getting*, *keeping* and *diſpoſing* of the things of this life, in an induſtrious and conſcionable uſe of *lawful means*; ſtill leaving *the ſucceſs* entirely to the good pleaſure of our *heavenly Father*. But ſure, did we firmly believe that *his care over us* is no whit leſſer, but rather infinitely greater than that of our *earthly Parents*: we would not ſuffer our ſelves to be diſquieted with *perplexed thoughts*, nor our ſpirits to be vexed with *diſtruſtful anxieties* about the *future ſucceſs* of our affairs. *Children*, whilſt they are in their *Fathers houſe*, and at their finding, uſe not to trouble themſelves with ſuch thoughts as theſe, *What ſhall we eat? Or what ſhall we drink? Or wherewith ſhall we be cloathed?* But leave that wholly to *their Father*, to whoſe care it properly belongeth. We are very meanly perſuaded of our *heavenly Fathers affection* towards us, and of *his care* over us, if we dare not truſt him as ſecurely for our dayly proviſions; who *knoweth that we ſtand in need of all theſe things*, about which we ſo needleſly trouble our ſelves. Enough it is for *us*, in all things *by Supplications and Prayers* for what we want, and *thankſgiving* for what we have, to *let our requeſts be made known unto him*; and then to *be careful for nothing* any farther, but to *caſt all our care* and *our burden* upon him: and doubtleſs he will not ſuffer us to lie and periſh; but will *take us up*, take *care* of us, and *nouriſh us*.

Mat. 6. 31. 32. Phil. 4. 6. 1 Pet. 5. 7. Pſal. 55. 22.

31. Neither, *thirdly*, let us droop, or be ſwallowed up with overmuch ſorrow, as if *ſome ſtrange thing* had befallen us; upon *the fail* of any earthly *helps* or *hopes* whatſoever. If ~~our *Fathers and Mothers affection*~~ be not towards us, as we think it ſhould; if they have entertained *worſe thoughts* of us than we deſerve: if they have not *diſcretion* and *foreſight* to give us meet and orderly education, and to provide us means ſortable thereunto: if they be fallen into *want*, or ~~o~~therwiſe diſabled from doing for us what formerly they *intended*, or we *expected*; if they be *taken from us* before we be grown up: If our *friends*, whom we truſted have proved *unfaithful*, and ſhrunk from us when we had uſe of them; if thoſe proportions of *Wealth*, *Honour*, *Reputation*, *Liberty*, or whatſoever other worldly conveniences and contentments, we have formerly enjoyed, be *pared away* to very little, or even to nothing: we have yet *one reſerve*, that we dare reſt ſurely upon; *one anchor of hope* that will hold in deſpight of all the World; even *the goodneſs* and *faithfulneſs* of our gracious *Lord God*. To him have *we been left ever ſince we were born:* and he hath not hitherto *failed nor forſaken* us, but hath preſerved us *in being*; in ſuch *a being*; as he who beſt knoweth what is fit, hath thought fit for us. "It is our fault, if the *experience* of the time paſt "do not *breed* in us *hope* for the time to come, and that a *lively hope*, a hope that "will never *ſhame* either him or us: even this, That he *Will alſo be our guide unto death*;

Heb. 6. 19. Pſal. 22. 10. Rom. 5. 4. 5. Pſal. 48. 14.

death; that he will *not fail or forſake us* henceforth for ever; but will *preſerve*
2 Cor. 4. 9. us ſtill in ſuch a condition as he ſhall ſee good for us. *Perſecuted* we may be and *afflicted*, but *forſaken* we ſhall not be.

Luke 21. 19. 32. We ought therefore to *poſſeſs our ſouls in patience*, whatſoever ſhall betide us in the World: and not to conſult with *fleſh* and *blood*, in ſeeking to *relieve* our ſelves in our diſtreſſes, by engaging in any *unworthy* or *unwarrantable* practice; or by *ſiding*, *partaking*, or but baſely *complying* with the workers of wickedneſs, *that we may eat of their dainties.* Is it poſſible we ſhould be ſo ill adPſal. 141. 4. Jon. 2. 8. viſed, as to think to eſcape *the ſtorm* when it approacheth towards us, by making *ſhipwrack of a good Conſcience?* If we go *after lying vanities*, (and ſuch are *all Creatures*, all men *lyars*, all things *vanity*:) do we not *ipſo facto forſake our own mercy*, and willfully bring ruine upon us? The ſhort and ſure way is, when any *danger*, any *diſtreſs*, is upon us, or maketh towards us, to run to our *heaPſal. 91. 4. ——37. 5. venly Father*, as young *birds* do to their *Dam*, for ſuccour. He will *gather us under his wings, and we ſhall be ſafe under his Feathers: his faithfulneſs and truth ſhall be our ſhield and buckler.* If we *commit our ways* to him; *caſt our ſelves* upon him by a thorough reliance; reſign all our *deſires*, *wills* and *intereſts* into his hands: he will certainly *bring to paſs*, *aut quod volumus*, *aut quod malumus*, either what *we like beſt*, or what *he knoweth is beſt.*

33. Only let us reſolve to perform *our part*; do faithfully what he *commandeth*, ſhun carefully what he *forbiddeth*, ſuffer patiently what he *inflicteth*, and we may then be confident he will perform *his part* to the uttermoſt. That when
Rom. 2. 7. all the World *forſaketh us*, he will *take us up*: take us into his care and protection here; and, if *by patient continuance in well-doing* we ſeek it, *take us up* at the laſt into the fellowſhip of that *glory*, *and honour*, *and immortality*, *and eternal life*, which his *only beloved Son* hath purchaſed, and his *ever bleſſed Spirit* conſigned to all them that love him, and put their truſt in his mercy. To that only beloved *Son*, and ever-bleſſed *Spirit*, together with the eternal *Father*, three Perſons, and one undivided *Trinity*, be rendered by us, and the whole Church, all *the Kingdom*, *the Power and the Glory*, *for ever and ever.* Amen.

A D

AD
AULAM.

Sermon XV.

STOKE POGEYS. 1647.

Luke 16. 8.

——For the Children of this World are in their Generation wiſer than the Children of Light.

1. THe fore-going verſes contain a *Parable*: this, the *Application* of it. The Parable that of *the unjuſt Steward*: *a faithleſs*, and a *thriftleſs* man. He had wronged *his Maſter*, without any benefit to *himſelf:* as *prodigals* are wont, to do other men *harm*, and themſelves *no good*. *The Maſter*, coming (at length, and (*a*) *with the laſt*) to have ſome knowledge of his *falſe dealing*, diſchargeth him *his office*, and calleth on him to give in *his accounts*. *The Steward*, awakened with that ſhort and unexpected warning, began now to think in good earneſt, what before he never thought of to purpoſe, what ſhould become of *him* and *his* for the future: he knew not which way in the world to turn himſelf to *get a living*, when he ſhould be turned out of *ſervice*. He had not been ſo *provident* an husband, as to have any thing *before-hand* to live upon: He could not frame to handle a *ſpade*, he had not been brought up with *painstaking*: And for him that had ſo long *born ſway* in ſuch a houſe, (and like enough with *inſolence* enough) now to run craving a *ſmall piece of Money* of every Traveller by the high-way, or ſtand at another mans door begging a *morſel of bread*: *ſhame*, and *a ſtout heart* would not ſuffer him to think of that. Well, ſomething he muſt do, and that ſpeedily too, or ſtarve. He therefore caſteth about this way, and that way, and every way: and at laſt *bethinketh* himſelf of a courſe, and *reſolveth* upon it; to ſhew his Maſter *a trick at the looſe*, that ſhould make amends for all, and do his whole buſineſs. He therefore ſendeth for his *Maſters Debtors* forthwith; (a) *abateth* them of their ſeveral *Sums*, and makes the *Books* agree: in hope that having gratified ſo *many Perſons* by ſuch large *abatements*; ſome of them would *remember* it ſure, (though others ſhould prove *ungrateful*) and make him ſome part of *requital* for the ſame.

Verſe 1.

(*a*)—*Dedecus ille domus ſciet ultimus.* Juven. Satyr. 10.

Verſe 2.

Verſe 3.

Verſe 4.

Verſe 5.——7.

(a) *Dominicos debitores diminutis cautionibus relevat in ſubſidium ſibi* Tert. 4. adv. Marcion. cap. 33.

The

The Maſter vexed to ſee himſelf ſo palpably cheated, and knew not how to help it (for he could require no more of *the Debtors* than was upon the foot of their *Bills*:) could not yet but commend *the mans wit* howſoever. *And the Lord commended the unjuſt Steward, becauſe he had done wiſely*, in the former part of this verſe.

2. Having thus framed *the body* of the Parable; our Saviour now giveth it *a ſoul* in this latter part of the verſe: breatheth into it the breath of *life*, by *applying* it. *Application* is the life of a *Parable*. The *commending* of the Stewards *wiſdom*, was with the purpoſe to *recommend* the example to us: that we might from it learn *to provide* againſt the time to come, as he did; and that alſo by *ſuch like means*, as he did. So that *the Application* hath *two parts*. The one more *general*, reſpecting *the End*: that as he was careful to provide *maintenance* for the preſervation of his *natural life*; ſo we ſhould be careful to make proviſion for *our ſouls*, that we may attain to *everlaſting life*. The other more *ſpecial*, reſpecting *the Means*: that as he provided for himſelf out of his *Maſters goods*, by diſpoſing the ſame into *other hands*, and upon *ſeveral perſons*: ſo we ſhould *lay up for our ſelves a good foundation* towards the attainment of everlaſting life, out of *the unrighteous Mammon* wherewith God hath intruſted us; by being *rich in good works*, communicating and diſtributing ſome of that in our hands towards *the neceſſities* of others. Of *the temporals* we here enjoy, we are not to account our ſelves *Proprietaries*, but *Stewards*, and ſuch as muſt be *accountable*. It ſhould be our *wiſdom* therefore (as it will be our *happineſs*) to *diſpoſe* them into other hands by *Alms-deeds*, and other charitable works, and ſo to improve theſe *Temporals* (which we cannot properly call *our own*) to our own *ſpiritual* and *eternal* advantage. That latter and more *ſpecial application* is in the next verſe, [*Make you friends of the unrighteous Mammon*, &c.] The words propoſed contain the more *general application*, (our buſineſs at this time) delivered here by way of *compariſon*; a way more effectual (ordinarily) to provoke endeavour than bare *Exhortations* are. *For the children of this world are in their Generation wiſer, than the children of Light.*

1 Tim. 6. 18, 19.

3. In which *compariſon*, there are obſervable; *firſt* and *ſecondly*, as *the terms* of the compariſon, two ſorts of *perſons diſtinguiſhed* either from other by their ſeveral *Appellations*, and compared the one with the other in the point of wiſdom: *The children of this world*, on the one part; and *the children of light*, on the other: between theſe *the queſtion* is, whether ſort is wiſer. *Thirdly*, the ſentence or *judgment* given upon *the queſtion*; clearly on behalf of the former ſort: *they* are pronounced the wiſer (——*The children of this world wiſer than the children of light.*) Laſtly, *the limitation* of the ſentence, how far forth it is to be underſtood. They *wiſer*; true: but then you muſt take it right; *wiſer in their generation*, not ſimply and abſolutely wiſer. Of which in order.

4. *The perſons* are, children of this world, and children of light: υἱοὶ both, *ſons* or *children*. That is *terminus convenientiæ*: as *oppoſites* have always ſomething wherein they *agree*. Men of ſome ſpecial *Country*, *Profeſſion*, *Quality*, or *Condition*, are by an uſual *Hebraiſm* in the Scriptures expreſſed by this word *Children* with ſome addition thereunto: as *Children* of *Edom*, Children of the Prophets, *Children* of death. From *the Hebrews*, other Languages have by derivation entertained the ſame *Pleonaſm*: as υἱὲς Ἀχαιῶν, ſo frequent in *Homer*; *filii medicorum*, and the like. In the Scriptures it is very uſual, both in *the good* part, and in *the bad*. In *the good part*, you have children of *Abraham*, children of *Wiſdom*, children of *God*: in *the evil part*, children of *Belial*, children of *Diſobedience*, children of *Hell*. Here are both: *Children of the World*, and *Children of Light*.

Joh. 8. 39. Mat. 11. 19. Rom. 9. 26. 1 Sam. 10. 27. Eph. 5. 6. Mat. 23. 15.

5. For *the World* firſt; the Greeks have two words for it, Κόσμος and Αἰών, the one importing more properly *the frame* of the creatures; the other, ſome

ſome ſpace or *duration of time* rather. That *propriety* is not always obſerved by Writers; yet here it is: for the word is αἰὼν, and hath reſpect unto *Time*. Next whereas it is ſaid [*this World*] that implieth there is *another*; ſet oppoſitely againſt *this*: diſtinguiſhed *Luke* 20. by ὅτος and ἐκεῖνος, *this world* and *that world*: otherwhere by ὅτος, and ὁ μέλλων, or by ὁ νῦν and ὁ ἐκχόμυος, the world *that now is*, and the world *to come*. Again, *this world* ſo taken (to wit, as it ſtandeth diſtinguiſhed from *that world*, or *the world to come*) is yet capable to be underſtood in a double notion. For it may be taken either in a more *general ſence*, with reſpect to *the common affairs* of this life, without difference of good or bad: as it is taken in that place of *Luke* now mentioned (*The children of this world marry, and are given in marriage: but they that ſhall be counted worthy of that world.* &c.) *The children of this world*, that is, men that live here on earth, whileſt here they live: and the children of *that world*, they that hereafter ſhall live for ever in heaven. Or it may be taken in a narrower and more *reſtrained ſence*, as *the world* is oppoſed an contradiſtinguiſhed to *the Church*. And the oppoſition of *the children of this world* to *the children of light*, ſheweth it muſt be ſo taken here: in effect as if he had ſaid, *the children of darkneſs*. Thoſe then are *the children of this world* here meant, who as ſubjects ſerve under *the Prince of darkneſs*, the God of *this world*; live in *the works of darkneſs*, the employment of *this world*; and when they die (unleſs God in ſpecial mercy deal otherwiſe with them, and that will not be done but upon the condition ſuppoſed, that of their *repentance*) ſhall be *caſt into utter darkneſs* at the end of *the world*.

Luke 10. 34. 35. Eph. 1. 20. Mat. 12. 32. 1 Theſ. 5. 5. 2 Cor. 4. 4. Rom. 13. 12. Mat. 25. 30.

6. And this title we may conceive to belong unto them in *a threefold* reſpect: in aſmuch as 1. Their *affections* are bent upon this world; 2. Their *converſations* are conformed to this world; and 3. There *portion* is allotted them in this world. Firſt, *children of this world*, for that their *affections* are wholly ſet upon the world. The Godly are in this world *tanquam in alieno, as ſtrangers and pilgrims* in a foreign (yea, in the enemies) country: and they look upon *the world*, and are looked upon by it as *ſtrangers*; and are uſed by it accordingly. If they were *of the world*, the world would *own* them, and *love* them, as her *own party*: and they would alſo *love the world* again, as their own home. But becauſe *they are not of the world*, though they be in it;) but are *denizons of heaven*, (πολίτευμα ἐν οὐρανῷ. Phil. 3.) *therefore the world hateth them*: and they on the other ſide are weary of *the world*, and long after *heaven*, (their own countrey) where *their treaſure* is laid up, and where *their hearts* and affections alſo are. Like *an Engliſh Factor* in *Turkey*, that hath ſome *dealings* there; if not rather like an *Engliſh Captive*, that is held *Priſoner* there: but ſtill profeſſeth himſelf *a Subject of England*, and his heart and deſires are here: But *the Children*, ſpoken of here in the Text, are in the World *tanquam in proprio*, as in their own *Countrey*, at their own *homes*, where (if they might) they would willingly ſet up their reſt for ever. As *Socrates* being asked what *Countrey-man* he was, anſwered that he was κοσμοπολίτης, that is, *a Citizen of the world*: ſo (but in another, and a worſe ſence) are they, No marvel then if they doat ſo much upon *the world*, as bad as it is, and ſettle their hearts and affections ſo entirely thereupon: ſaying as St. *Peter* did, when he ſaid he knew not what *bonum eſt eſſe hic*, It is good being here. Their ſouls cleave to *the world*: and it is *death* to them to part from it.

1 Pet. 2. 11. Joh. 15. 19. Phil. 3. 20. Mat. 6. 20, 21. Mar. 9. 6.

7. And as for their *Affections*: ſo *ſecondly*, children of this world in reſpect of their *Converſation*. Μὴ συσχηματίζεσθε, ſaith the Apoſtle: *faſhion not your ſelf*, after this preſent world. The Godly being *changed in the renewing of their minds:* do not *faſhion themſelves* according to this preſent evil world: But as at their *Baptiſm* they renounced *the world*, with all *the Pomps*, Luſts, and Vanities of it: ſo they take themſelves bound in the whole courſe of their lives to be as unlike

Rom. 12. 2.

unlike *the evil world*, as they can, by walking in all holineſs and purity of converſation. So long as they continue in this *Vale of miſery*, and live here in *the world*, they muſt have to do in *the world*, (and *the world* will have to do with them;) and daily occaſion they ſhall have for the neceſſities of this life, *to uſe* the things of *this world*. But then they are careful ſo *to uſe* them, as neither to
Pſal. 84. 6. *abuſe* themſelves, nor them. *Going through the vale of miſery, they uſe it for a Well*, drawing out thence a little *water* (as occaſions require) for their needful *refreſhing*: but they will take care withal, to *drain* it well from *the mud*; to
Jam. 1. 27. keep themſelves (ſo far as is poſſible) *unſpotted with the World*, and to eſcape the manifold *pollutions* and defilements that are *in the World* through luſt. But *the children* here ſpoken of, immerſe and ingulf themſelves in the affairs of *this*
Eph. 2. 2, 3. *world* with all greedineſs: walking (as the Apoſtle expreſſeth it, *Eph.* 2.) *after the courſe of this world, according to the Prince of the power of the air in the luſts of the fleſh, doing the will of the fleſh and of the mind*. There is a combination (you ſee) of our three great Spiritual Enemies, *The Devil*, *the Fleſh*, *and the World*, againſt us; and theſe *three agree in one*, to undo us, and to deſtroy us. Now he that yieldeth to the temptations of *the Devil*, or maketh proviſion for *the Fleſh to fulfil it in the luſts thereof*, or ſuffereth himſelf to be carried with the
Rom. 13. 14. ſway of *the world* to ſhape his courſe thereafter; preferring his own will before the known will of God: is *a child of this world* in reſpect of his Converſation.

8. Thirdly, *The Children of this World* are ſo called in regard *their Portion* is in *this World*. *The children of Light* content themſelves with any *ſmall pittance* which it pleaſeth their heavenly Father to allow them here: being aſſured they ſhall be provided for with ſo much as ſhall be *ſufficient* for them to maintain them during this their *minority* with a kind of ſubſiſtence. But the main of their *portion*, their full *childs-part*, their rich and precious *inheritance*, they expect
1 Tim. 4. 6. not in *this world*. They well know it is *laid up* for them (ἀπόκειται, *there is laid up*
1 Pet. 1. 4, 5. *for me the Crown of righteouſneſs*:) and that in a ſafe place, (*reſerved in the heavens*) and that in ſafe hands (*kept by the power of God*) till they be grown up to
Gen. 42. 25. it. As *Joſeph* gave his brethren *Proviſion* for their journey; but *the full ſacks*
Pſal. 16. 5. 119. 57. were tied up, not to be opened till they were gotten *home*. Indeed rather, God himſelf is *their portion*: both here *in part*, and hereafter *in full*. But *the Children* we now ſpeak of, if there be any natural or moral *goodneſs*, or *uſefulneſs* in them, by the ſuperabundant bountifulneſs of a gracious God in any reſpect or
Mat. 6. 2, &c. degree rewardable: *habent mercedem*. They have all they are like to have *in hand*: there is nothing for them, neither (for the moſt part) do they expect a-
Pſal. 17. 14. ny thing *in reverſion*, which have *the portion in this life*, ſaith *David*, Pſal. 17. If they have done him any ſmall piece of *ſervice* though unwittingly; they
Ezek. 29. 18, 19. ſhall have their *wages* for it paid them to the uttermoſt: as *Nebuchadnezzar* had *Ægypt* aſſigned him, as his *wages* for the ſervice he did againſt *Tyrus*. If they be but *baſtard-ſons*, they ſhall yet have their *portion* ſet out for them; far beyond what they can either challenge as *of right*, or pretend to as *by deſert*. But yet in *this world* only: The heavenly inheritance *in the world to come*, which is to deſcend unto *the right heir* when he cometh to age, is preſerved for *the legiti-*
Gal. 3. 26. *mate Children* only, ſuch as are become *the Sons of God by faith in Chriſt Jeſus*.
Gen. 25. 5, 6. As *Abraham gave gifts to the Sons of his Concubines*, and ſent them away; and ſo we hear no more of them, nor of any thing their father did for them afterwards: but *Iſaac* in fine carried *the inheritance*, though he had not ſo much as the other had *in preſent*.

9. Thoſe are *the children of this World*: but the *Children of Light*, who are they? I ſhould enter into a very ſpacious field if I ſhould undertake to declare the ſundry ſignifications of the word *Light*, as it is *metaphorically* uſed in the Scriptures; or purſue the reſemblances between *the metaphorical* and *ſpiritual Light*,

Light, and *the natural*. To our purpoſe briefly; *Light* is either ſpoken of *God*, or of *the things of God*. Firſt, God himſelf is *light*: a moſt pure, clear, and ſimple *light*; without the leaſt allay or mixture of *darkneſs*. *God is light, and in him is no darkneſs*, ſaith St. *John*. *The Father of lights*, without ſo much as the leaſt *ſhadow of turning*, ſaith St. *James*. And if God be rightly ſtiled Πατὴρ φώτων, *the father of lights*: it cannot be unproper, that his children be ſtiled υἱοὶ φωτὸς, *the children of light*. 1 Joh. 1. 5. Jam. 1. 17.

10. Next *the Word of God*, that is *a light* too. *Thy Word is a light* unto my feet, *Pſal.* 119. ſo called from the effect: becauſe when it *goeth forth it giveth light and underſtanding to the ſimple*. *The Law*, which is but a darker part of that word, *enlightneth* yet *the eyes*, Pſal. 19. *Lex lux*. The *Prophecies*, the darkeſt part of all, yet are not without ſome degree of *luſtre*: they *ſhine*, ſaith St. *Peter*, though but *as a candle in a dark place*. But then the light of *the Goſpel*, that is a moſt *glorious light*, ſhining forth as *the Sun* when he is in his greateſt ſtrength at noon day in Summer. Pſal. 119. 105. ——130. ——19. 8. Prov. 6. 23. 2 Pet. 1. 19. 2 Cor. 4. 4.

11. Hence alſo ariſeth (as one *light* commonly begetteth another) a *third light*: the light of *grace* and ſaving knowledge, wrought in the hearts of men by *the holy word of God*, (ſet on by his *holy Spirit* withal accompanying it.) *God, who bringeth light out of darkneſs, hath ſhined in your hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 2 Cor. 4. 6.

12. And where *the light of grace* is, there is another *light* alſo *fourthly*, that always attendeth thereupon, *the light of comfort*. For *Grace* and *Comfort* are Twins: the bleſſed inſeparable effects of one and the ſame bleſſed Spirit. *Lux orta eſt juſto: there is ſprung up* (or as ſome tranſlate it, there is ſown) *a light for the righteous, and joyful gladneſs for ſuch as be true hearted*. Pſal. 97. The true heart, that is *the light heart* indeed. *Light* in both ſignifications: *light*, without *darkneſs*; and *light* without *ſadneſs*, or heavineſs. Pſal. 97. 11.

13. There is yet remaining *a fifth light*; the light of *Glory*. *Darkneſs* is an Emblem of *horror*. We have not a fitter ſimilitude, whereby to expreſs the miſeries of *the hell within* us, (that of an evil conſcience) or of *the hell without* us (that of eternal torments) than by *inner* and *outer darkneſs*. But *light* is a moſt *glorious* creature: than which, none fitter to expreſs to our capacities, either the infinite incomprehenſible *Glory* and *Majeſty* of God, (*He clotheth himſelf with light as with a garment*; and *dwelleth in the light that no man can approach unto*;) or that endleſs *glory* and *happineſs* which the holy *Angels* do now, and all the *Saints* in their due time ſhall enjoy in heaven (——*Who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1.) Pſal. 104. 2. 1 Tim. 6. 16. Col. 1. 12.

14. In theſe reſpects, he that hath the honour to be ſtiled *a Chriſtian* in any degree, hath alſo a title ſo far forth to be ſtiled *a child of light*. Whether it be by the *outward profeſſion* of the Chriſtian faith only: or by the *inward ſanctification* of the Spirit alſo. Thoſe are *nomine tenus Chriſtiani*, Chriſtians but in name and ſhew; *equivocal Chriſtians*: theſe only are *Chriſtians* indeed, and in truth. "Of "theſe is made up *the Church of Gods Elect*, otherwiſe called *the inviſible Church* "of Chriſt, and not unfitly; becauſe the *perſons* appertaining to *that Church* "as members thereof, are not diſtinguiſhable from others by any *outward in-* "*fallible Character* viſible to us, but by ſuch ſecret and inward *impreſſes* as come "not within the cognizance of any creature, nor can be known by any creature "otherwiſe than *conjecturally* only, without ſpecial revelation from God. *The* "*foundation of God ſtandeth firm, having this ſeal*, (Dominus novit) *The Lord* "*knoweth who are his*. Should we take theſe here meant; the oppoſition between *the children of this world*, and *the children of light*, would be moſt perfect. Thoſe who remain in the ſtate of *depraved nature*, and ſo under the dominion of *Sin* and *Satan*, being *the children of this world* in the ſtricteſt notion: and thoſe whom God hath *called out of darkneſs into his marvellous light*; that 2 Tim. 2. 19.

is, brought out of the ſtate of *Nature* into the ſtate of *Grace*, and tranſlated into *the Kingdom* of his Son *Jeſus Chriſt*, being *the children of light* in the ſtricter notion alſo.

15. But foraſmuch as *we*, who cannot look beyond *the outſide*, are no competent *judges* of ſuch matters: It will beſt become us to make uſe of that *judgment*, which alone God hath allowed us; I mean that of *Charity*. And then it will be no hard buſineſs for us to pronounce determinately, (applying the ſentence even to *particular perſons*) who are to be eſteemed *the children of light*. Even all thoſe, that by outwardly profeſſing the name and *faith of Chriſt*, are within the pale of *the viſible Church* of Chriſt. The holy Apoſtle ſo pronounceth of them all, 1 Theſ. 5. *Ye are all the Children of the light, and of the day.* And Eph. 5. *Yea were ſometimes darkneſs, but now are light in the Lord.* Our very *Baptiſm* entitleth us hereunto, which is *the Sacrament* of our initiation: whereby we *put on Chriſt*, and are made *members of Chriſt, and Children of God.* Whence it is, that in the Greek Fathers *Baptiſm* is uſually called φωτισμὸς, that is, *an enlightening*; and perſons newly baptiſed νεοφώτιστοι· and ὁ ἐπὶ τῶν φωτῶν (*an Officer* in the *Greek Church*) to whom it belonged to hear the confeſſions of *the Catechumeni*, and after they were approved to preſent them to *Baptiſm*: with many other *phraſes* and expreſſions borrowed from the ſame metaphor of *light*, and applied in like manner to *Baptiſm*.

1 Theſ. 5. 5. Eph. 5. 8.

Gal. 3. 27.

16. Now to bring all this long (and, as I fear, tedious) diſcourſe home to the Text: *the queſtion* here reſolved ſeemeth, in the right ſtating thereof, to come to this iſſue: whether natural and *worldly men*, in the managery of their *worldly affairs* to the beſt temporal advantage; or they that profeſs themſelves *Chriſtians*, in the buſineſs of *their ſouls*, and purſuit of everlaſting ſalvation; do proceed the more *rationally* and *prudentially* in their *ſeveral ways*, towards the attainment of their *ſeveral ends*? How the queſtion is reſolved, we ſhall conſider by and by. In the mean time, from this very conſideration alone, that *the children of light*, and *the children of this world* ſtand in mutual *oppoſition* one to the other, we may learn ſomething that may be of uſe to us. We would all be thought (what I hope moſt of us are) not *nomine tenus* only, by outward profeſſion, and at large, but in very deed and truth υἱοὶ φωτὸς, good *Chriſtians*, and *children of light* in the ſtricter and nobler notion. Yet were it but the other only; our very *Baptiſm* and profeſſion of *Chriſtianity* would oblige us to a *holy walking*, ſutable to our *holy calling* and Profeſſion, and to *the ſolemn vow* we took upon us at our *Baptiſm*. It were a baſe, yea, a very abſurd thing for us to jumble and confound, what we find here not only *diſtinguiſhed* from, but even *oppoſed* againſt the one the other. Children of God and of *the Church* by profeſſion: and yet children of *Satan*, and of *the world* in our converſation? *Children of light*, and yet hold fellowſhip with, and take delight in, *the unfruitful works of darkneſs*? *Quæ communio?* ſaith St. *Paul*. It aſtoniſht him, that any man could think to bring things ſo contrary as *Light* and *Darkneſs*, to any good accord, or but tolerable compliance. When we were *the children of this world* (and ſuch we were as ſoon as we were born into the world:) by taking *Chriſtendom* upon us at our *Baptiſm*, we did *ipſo facto* renounce *the world*, with all the ſinful pomps and vanities thereof, and profeſs our ſelves *children of the God* of light. If now being made *the children* of God, and *of the light*, we ſhall again caſt back a longing eye after *the world*, as *Lots wife* did after *Sodom*, or *Demas-like* embrace this preſent world, claſping our hearts and our affections about it: how do we not *ipſo facto* renounce our very *Chriſtendom*, with all the bleſſed comforts and benefits thereof; *return with the dog* to lick up our *old vomit*, and reduce our ſelves to that our former wretched condition of *darkneſs*, from which we had ſo happily eſcaped? Can any of us be ſo ſilly, as to think *the Father of lights* will own him for *his child*, and reſerve for him an *inheritance in light*, who flieth out from under

Eph. 5. 11. 2 Cor. 6. 14.

Gen. 19. 26. 1 Tim. 4. 10.

under his wing, and quite forſaketh him, to run after *the Prince of darkneſs*? The Apoſtles motion ſeemeth very reaſonable, *Eph.* 5. that, whereas whilſt we *were darkneſs*, we walked *as children of darkneſs*; now we are become *light in the Lord*, we ſhould *walk as children of the light*. The *children of the world* perfectly hate *the light*: why ſhould not *the children of light* as perfectly ſcorn *the world*? We have not ſo much *ſpirit* in us, as we ſhould have, if we do not; nor ſo much *wiſdom* neither, as we ſhould have, if we do not; no, nor ſo much *wiſdom*, as they have neither, if we do not: and even hereby juſtifie our Saviours doom in the compariſon, and yield, *The children of this world wiſer* in their generations *than we are*. Which is the next Point. Eph. 5. 8.

17. The juſtice of the *ſentence* cannot be queſtioned, where *the Judge* that giveth it is beyond exception. Here he is ſo: ſo *wiſe* that he cannot *be deceived*; ſo *good*, that he will not *deceive*. Miſtaken he cannot be, (through *ignorance*, or *miſ-information*) *in whom are hidden all the treaſures of wiſdom and knowledge*. If *Solomon* were able in a very intricate caſe to judge between the *two mothers*: ſhall not *a greater than Soloman* be able in a caſe of leſs difficulty, to give a clear judgment between theſe two ſorts of *Children*? Nor was there any ſuch correſpondence between our bleſſed *Saviour* (the *Judge* that pronounceth ſentence in the Text) and *the world*; that we ſhould ſuſpect him at all inclinable to *favour* that ſide. *The world hated him*: and a great part of the buſineſs he came about, was *to condemn the world*. If it could have ſtood with the integrity of *ſo righteous a Judge*, to have *favoured* either ſide: he that pronounced of himſelf, *Ego ſum lux*, *I am the light*; would ſure have leaned rather towards his own ſide, than towards the contrary party, and ſo have pronounced ſentence for *the children of light*, and not againſt them. And that he ſhould be awed with *fear* (as *Judges* too often are) to tranſgreſs in judgment; there is of all other the leaſt fear of that: ſince he hath not only *vanquiſhed the world* in his own perſon, (*Ego vici mundum*, Joh. 16.) but hath alſo enabled the meaneſt perſon that belongeth to him, and believeth in him, to do ſo too, [*This is the victory that overcometh the world even your faith*, 1 Joh. 5.] Col. 2. 3. Joh. 8 12. Joh. 16. 33. 1 Joh. 5. 4.

18. It was not then either *ignorance*, or *favour*, or *fear*, or any thing elſe imaginable, other than *the truth* and evidence of the thing it ſelf, that could induce him *to give ſentence* on that ſide. Of *the truth* whereof, every days *experience* miniſtreth proof enough. For do we not ſee daily, how *worldly men* in temporal matters, ſhew their *wiſdom*, infinitely beyond what *Chriſtians* uſually do in ſpiritual things? Very many ways, handling their *affairs*, ſuch as they are, for the compaſſing of their *own ends*, ſuch as they are (to omit other particulars) with greater *ſagacity*, greater *induſtry*, greater *cunning*, greater *unity* (ordinarily) than theſe do. Which particulars when we ſhall have a little conſidered for the ὅτι, to ſhew *the truth* of the obſervation, and that ſo it is: we ſhall for the διότι, enquire into *the reaſons* thereof, and how it cometh to be ſo.

19. *Firſt*, they are very *ſagacious* and provident, to *forethink* what they have to do, and to *forecaſt* how it may be done: very wary and circumſpect in their projects and contrivances, to weigh all *probable*, (as far as is poſſible) all *poſſible inconveniences*, or whatſoever might *impede* or *obſtruct* their deſigns, and to provide *remedies* there-againſt. All Hiſtories afford us ſtrange examples in their ſeveral kinds, of *voluptuous* beaſts, who for the ſatisfying of their raging luſts; of *ambitious* ſpirits, who for the graſping of a vaſt and unjuſt power; of *malicious* and cruel men, who to glut themſelves with blood and revenge, have adventured upon very *deſperate* and almoſt *impoſſible attempts*: and yet by the ſtrength of their *wits* have ſo laid *the Scene* before-hand, and ſo carried on the *deſign* all along; that they have very many times; either wholly accompliſhed what they intended, or brought their *conceptions* ſo near to *the birth*, that nothing but a viſible hand of *an over-ruling providence* from above, could

render them *abortive.* But omitting theſe (becauſe I have yet much to go through) I choſe rather to inſtance in *the worldling*; of the *loweſt ſphere* indeed, but beſt known by the name of a *worldling*; I mean *the covetous* wretch. It were almoſt a wonder to conſider, but that by common experience we find it ſo, "that "a man otherwiſe of very mean *parts* and *breeding*, is of ſo *thick a noſtril* that he "can hardly be brought by any diſcourſe to be ſenſible of any thing that ſavour-"eth of *Religion*, *Reaſon*, or *Ingenuity*, ſhould yet be ſo *quick ſcented* where "there is a likelihood of *gain* towards, to *ſmell* it as ſpeedily, and at as great "a diſtance, as a *Vultur* doth a piece of *Carrion.* Strange to ſee, what ſtrange fetches and devices he can have (the eagerneſs of his deſires after *the world* ſharpning his *wits*, and quickning his *invention*) to hook in a *good bargain*: to enveigle and entangle his neceſſitous neighbour, by ſome *ſeeming kindneſs* towards him in ſupplying his *preſent needs* till he have got a hank over *his eſtate*: to watch the opportunities for the *taking up*, and *putting off* commodities to the moſt advantage; to trench ſo near upon *the Laws* by *engroſſing*, *enhaunſings*, *extortions*, *depopulations*, and I know not how many other *frauds* and *oppreſſions*, and yet to keep himſelf ſo *out of reach*, that *the Law* cannot take hold of him.

20. *Secondly*, the children of this world, as they are very *provident* and ſubtile in *forecaſting*; ſo are they very *induſtrious* and diligent in *purſuing* what they have deſigned. Wicked men are therefore in the Scriptures uſually called *Operarii iniquitatis*, *Workers of iniquity*: becauſe they do *hoc agere*, make it their *work*, and their *buſineſs*, and follow it as their *trade.*

(a) Horat. 1. Epiſt. 2.

(a) *Ut jugulent homines, ſurgunt de nocte*——

Whilſt *honeſt men* lay them down in peace, and take their reſt, *ſuſpecting* no harm becauſe they *mean* none; *thieves and robbers* are up and abroad, *ſpreading their nets* for the prey, and *watching* to do miſchievouſly. They that were *againſt Chriſt* were ſtirring in the dead time of *the night*, and marched *with Swords and ſtaves* to apprehend him: when they that were *about him*, though bidden and chidden too, could not hold from *ſleeping* two or three hours before. (b) *Martyres Diaboli*: How ſlack we are to *do God* any ſervice, how backward *to ſuffer* any thing for him! and how they on the other ſide can beſtir them to *ſerve the Devil*, and be content to ſuffer a kind of *martyrdom* in his ſervice. *The way* ſure is *broad* enough, and eaſie enough *that leadeth to deſtruction*: yet ſo much *pains* is there taken to *find* it, that I verily believe *half the pains* many a man taketh to go *to Hell*, if it had been well beſtowed, would have brought him *to Heaven.*

Joh. 18. 3. Mat. 26. 47. 38, &c.

(b) *Alacrius currunt ad mortem, quàm nos advitam.* Bernard.

Mat. 7. 13.

21. *Thirdly*, the children of this world are marvellous *cunning* and *cloſe*, to carry things fair *in outward ſhew*, ſo far as to hold up *their credit* with the abuſed multitude, and to give *a colour* to the cauſe they manage, be it never ſo bad. Partly, by *aſperſing* thoſe that are *otherwiſe minded* than themſelves are, and dare not partake with them in their ſins, in what *reproachful* manner they pleaſe: *wreſting* their moſt innocent *ſpeeches* and *actions* to an evil conſtruction; and *taking up any ſlanders* or *accuſations* againſt them, whether *true* or *falſe* they matter not, ſo they can but thereby render them *odious* to the World. Partly by their *hypocriſie*, ſtealing away the hearts of well-meaning people from thoſe to whom they owe *honour* or *ſubjection*, and gaining reputation to themſelves and their own party εὐλογίαις and χρηστολογίαις, (as it is *Rom.* 16.) with *fair ſpeeches* and ſpecious pretences; the glory of *God*, the aſſerting of *liberty*, the propagation of *the Goſpel*, the reformation of *abuſes*, and the like. Right *Phariſees*: by their *long-winded prayers* winding themſelves into *the opinions* of ſome, and *eſtates* of others. The main of their care is εὐπροσωπῆσαι, to ſet *the faireſt ſide* forward, to enoil a *rotten poſt* with a *gliſtering varniſh*; and to make bright *the outſide* of the veſſel, whatſoever naſtineſs there remaineth *within.* Thus the grand rebel *Abſolom*, by diſcrediting

Rom. 16. 18.

Mar. 12. 40.

Gal. 6. 12. Mat. 23. 25.

diſcrediting his *Fathers Government*, pretending to a great *zeal of Juſtice*, and making ſhews and promiſes of great matters to be done by way of *reformation* therein, if *the Supreme Power* were ſetled upon him: did by little and little ingratiate himſelf with *the people* (ever eaſily cheated into *rebellion* by ſuch ſmooth *pretences*;) inſenſibly looſen them from the conſcience of their bounden *allegiance*, and having gotten together *a ſtrong Party*, engaged them in a moſt *unjuſt* and *unnatural war*, againſt his own *Father*, and their undoubted *Soveraign*. 2 Sam. 15. 3. ——6.

22. *Laſtly*, the children of this world, the better to *effectuate* what they have *reſolved* upon, are at a marvellous great *unity* among themſelves, *They hold all together, and keep themſelves cloſe*, Pſal. 56. They ſtick together like *burs*: cloſe as the *ſcales of Leviathan*. And although they be not always *all of one piece*, but have their ſeveral *aims*, and act upon different *particular principles*: yet *Satan* well knowing that if *his kingdom ſhould be* too much *divided it could not ſtand*, maketh a ſhift to patch them up ſo, as to make them (a) *hang together* to ſerve his turn, and to do miſchief. *Herod* and *Pilate*, at ſome odds before, muſt now be *made friends*: *Phariſees* and *Sadduces*, Sectaries of contrary opinions, and notoriouſly *factious* either againſt other, will yet *conſpire* to tempt Chriſt. *The Epicureans* and *the Stoicks*, two Sects of Philoſophers of all other the moſt extremely diſtant and oppoſite in their *Tenents* and *Doctrines*; came with their joynt forces at *Athens* to *encounter Paul*, and diſcountenance *Chriſtianity*. And to moleſt and make havock of the people of God; the Tabernacles of *the Edomites and Iſmaelites, the Moabites and the Agarens, Gebal and Ammon and Amalek*; with the reſt of them (a *Cento* and a *Rhapſody* of uncircumciſed nations) could lay their heads together *with one conſent*, and combine themſelves in *confederacies* and aſſociations, *Pſal.* 83. *Faciunt unitatem contra unitatem.* To deſtroy the *happy unity* that ſhould be among brethren, they that were *ſtrangers* and *enemies* to one another before, grow to an unhappy *curſed unity* among themſelves. Job 41. 15. ——17. Luke 11. 18. (a) *Conciliant inter ſe inimiciſſimas amicitias.* Bern. ſerm. 24. Luke 23. 12. Mat. 16. 1. Acts 17. 18. Pſal. 83. 5. ——8.

23. Thus, whileſt *Chriſtian men*, who profeſs themſelves *children of light*, by their *improvidence*, *ſloth*, *ſimplicity*, and *diſ-union*, too often ſuffer themſelves to be ſurpriſed by every weak aſſault, and ſo to become *a prey* both to their *ſpiritual* and *temporal* enemies: *the children of this world* the while, by their *ſubtilty*, *induſtry*, *hypocriſie*, and *unity*, do ſhew themſelves ſo much beyond the other in all points of *wiſdom* and *prudence* in their way: that we cannot but ſubſcribe to *the* ὅτι, the truth of *the ſentence* here pronounced by our Saviour; that certainly *the children of this world are wiſer* (in their generations) *than the children of light*.

24. But then for the διοτι; if we be not ſatisfied how it ſhould come to paſs, that they are judged *the wiſer*: For that, *Firſt*, they have a very able *Tutor* to direct them; *the Old Serpent Wiſdom* belongeth to *the Serpent* by kind; he hath it by nature. (*Be ye wiſe as Serpents.*) And that *wiſdom*, improved by the experience of ſome *thouſands of years*, muſt needs increaſe, and riſe to a great proportion. Now this *Old ſubtile Serpent* infuſeth into *the children of this world* (who are in very deed his *own children alſo*, *ſemen ſerpentis*, *the ſeed of the ſerpent*) ſome of his *own ſpirit* (is not that it think you, which in 1 *Cor.* 2. is called *Spiritus Mundi*, *the Spirit of the World*, and is there oppoſed to *the Spirit of God*?) I mean, ſome of his own *ſerpentine wiſdom*. Not that *wiſdom which is from above*; that is from another alloy, and is the only *true wiſdom* indeed: but that which is *from beneath*, which St. *James* affirmeth to be *earthly*, *ſenſual*, *deviliſh*. "From this infuſion it is, that they do *patriſſare* ſo right: having *his* "*example* withal to inſtruct them in all the Premiſſes. Their *providence in fore-* "*caſting* to do miſchief they learn from him: he hath his νοήματα, and his μεθοδείας, "and his παναργίαν, his *devices*, and his *methods*, his ſundry *ſubtile artifices*, in or- "dering his *temptations* with the moſt advantage to enſnare us. Their unwearied "*diligence* Rev. 12. 9. Gen. 3. 1. Mat. 10. 16. Gen. 3. 15. 1 Cor. 2. 12. Jam. 3. 15. 2 Cor. 2. 11. Eph. 6. 11. 2 Cor. 11. 3.

Job. 1. 7. 1 Pet. 5. 8. " *diligence* from him: who never reſteth *compaſſing the earth, and going to and fro in it*, as a hungry *Lion* hunting after prey. Their *double cunning*, both in *ſlandering* others, and *diſguiſing* themſelves, from him: who is ſuch a malicious " *accuſer* of others, to make them ſeem worſe than they are, that he hath his Rev. 12. 10. " very name from it, ὁ διάβολος, (which in the primary ſignification of the word " is no more than *an Accuſer*;) and withal ſuch a perfect *Diſſembler*, that to " make himſelf ſeem better than he is, he can (if need be) *transform him-* 2 Cor. 11. 14. *ſelf into an Angel of light*. Their unanimous *accord*, from him: who though " he have ſo many *legions* of curſed Angels under him, yet keepeth them toge- " ther all at ſuch *unity* among themſelves, that they never *divide* into factions " and parties. By this infuſion (to give you one inſtance) he taught *Judas* to be ſo much *wiſer* (as the world accounteth *wiſdom*, and according to the notion wherein we now ſpeak of it) than his *fellow-Apoſtles*: that whereas they ra- Mar. 10. 28. ther *loſt* by their Maſter than *gained*, having *left all to follow him*, who had not ſo much as *a houſe* of his own wherein to harbour them; he played his game ſo Joh. 12. 6. well, that he made *benefit* of him. " He firſt got the keeping of *the bag*, and out " of that he got what he could by *pilfering* and playing *the thief:* but becauſe " his gettings there could not amount to much, his Maſters ſtore being not " great, he thought he were as good make a handſome *bargain* once for all, to " bring him in a *pretty lump* together, and ſo *ſold his Maſter* outright for pre- " ſent money. Silly fellows, *the Eleven*: this Puny, you ſee, *out-witted* them " all. But let him not impute it wholly to *himſelf*, or his own *Mother-wit*: Joh. 13. 2. that it may appear to whom he was beholding for it, the Story ſaith, *the Devil put it into the heart of Judas* to betray his Maſter. And the infuſion of that *ſpirit of Satan* was ſo ſtrong in him, that it did after a ſort *transform him* into the ſame image: inſomuch as he is called by his name, (*Have not I choſen you twelve, and one of you is a devil?*) Let all *Judas-like traitors* know (leſt they be Joh. 6. 70. too proud, and ſacrifice to their *own wits*) to whom they owe their *wiſdom*.

25. But perhaps you will ſay, this conſideration can weigh but little. For as *Satan* by his ſpirit infuſeth *wiſdom* into *the children of this world*; ſo *God* by his Spirit infuſeth *wiſdom* into *the children of light*: and then, ſince *the ſpirit of God* is ſtronger than *the ſpirit of Satan*, it ſhould rather follow on the contrary, that the wiſdom of *the children of light* ſhould exceed the wiſdom of *the children of this world*. The fulleſt anſwer hereunto would depend upon the proſecution of the next point, (*the limitation*) which I ſhall have occaſion to ſpeak ſomething unto anon: to wit, that the wiſdom of *the children of this world*, being but of a very *baſe metal* in compariſon, though it be more *in bulk*, is yet far leſs *in value*; as a little *Diamond* may be more worth than a whole quarry of *ragge*.

26. But I anſwer rather, which is ſufficient for the preſent, becauſe it leadeth us alſo to a *ſecond reaſon* of the difference: That the ſpirit of God in *the children of light* doth not act *ad ultimum ſui poſſe*, according to the utmoſt of his *Almighty power*; but according to the condition of *the ſubject* in whom he worketh (" leaving him as *rational Creature*, to the freedom of his *will*; and as a *child* " *of Adam*, obnoxious to the carnal motions of *original concupiſcence*) and *after the good pleaſure of his own will withal*. When *Satan* therefore infuſeth of *his ſpirit* into a man, he hath this advantage, that he hath all *the wiſdom of the fleſh* to joyn with him readily, and to aſſiſt him, without any thing within to *make oppoſition* there-againſt, and to *counter-work* the working of *that ſpirit*, that it ſhould not take effect: and ſo the work, meeting with ſome *help*, and no *reſiſtance*, is ſoon done. *Facilis deſcenſus*: as a *ſtone*, when it is ſet a going, tumbleth *down the hill* apace; or as a *Boat* that (having *wind* and *tide* with it) runneth glib and merrily *down the ſtream*. But when God infuſeth *his ſpirit* into a man, though *that ſpirit* (once entred) maketh him partly *Willing*: yet is there in every *child of Adam*, ſo long as he liveth here, another *inward principle* ſtill, which the

the Scripture uſe to call by the name of *fleſh*, which *luſteth* againſt the good *Spirit of God*, and *oppoſeth* it, and much *weakneth* the working of it. From whence it cometh to paſs, that *the Spirit of God* worketh ſo ſlowly, and ſo imperfectly in us: like a ſhip *adverſo flumine*; much ado to tug it along againſt the current; or *the ſtone* which made *Siſyphus* (a) ſweat to *roll up* the hill, although it *tumbled down* again always of it ſelf. Gal. 5. 17.

(a) *Saxum ſudat verſando. nec proficit nihilum.*

27. *Thirdly*, ſince it is natural to moſt men (out of *ſelf-love*) to make their (b) *own diſpoſitions* and *thoughts*, the meaſure whereby to judge of *other mens*: hence it cometh to paſs, that honeſt *plain-dealing men*, are not very apt, unleſs they ſee apparent reaſon for it, to (c) *ſuſpect ill* of others. Becauſe they *mean well themſelves*, they are inclinable to believe that *all other men* do ſo too. But men that have *little truth* or *honeſty* themſelves, think all men to have as little: and ſo are full of *fears and jealouſies*, and ſuſpicions of every body; (d) *Mala mens, malus animus.*) Now this maketh them *ſtir up* their own wits the more, and *beſtir* themſelves with the greater endeavours; becauſe they dare *truſt no body* elſe: and ſo they become the more *cautelous* and circumſpect, the more vigilant, *induſtrious* and active, in all their enterpriſes, and worldly concernments: and conſequently do the ſeldomer miſcarry. Whereas on the contrary, thoſe that (e) out of *the ſimplicity* of their own heart ſuſpect no *double-dealing* by others, are the more *ſecure* and *credulous*; by ſo much leſs ſolicitous to *prevent* dangers and injuries, by how much leſs they *fear* them: and conſequently are often *deceived* by thoſe they did not *miſtruſt*. Which very thing (the world being apt withal to judge well or ill of mens *counſels* by their *events*) hath brought *ſimplicity* it ſelf, though a moſt commendable vertue, under the reproach of *folly*, (we call thoſe *ſimple fellows* whom we count *fools*:) and hath won to *craft* and diſſimulation the reputation of *wiſdom*.

(b) Κρίνουσιν οἱ πολλοὶ τὰ τῶν ἄλλων τοῖς ἰδίοις πάθεσι. Naz. Orat. 3.

(c) Τὸ εἰς κακίαν ἕτοιμον οὐχ εἰς ὑπόνοιαν εὐχερές. Id. Orat. 21.

(d) Terent. Andr.

(e) ἀφύλακτον ἡ ἁπλότης. Naz. orat. 3. τὸν δόλον ἐκ τῆς τῆς ψυχῆς ἀδόλου, οὐκ ἐφυλάξατο. Id. Orat. 19.

28. *Laſtly*, the conſciouſneſs of *an ill cauſe* unable to *ſupport* it ſelf by the ſtrength of its own *goodneſs*, driveth the worldling to ſeek to hold it up by his *wit*, *induſtry*, and ſuch like other aſſiſtances: like *a ruinous houſe*, ready to drop down, if it be not ſhored up with *props*, or ſtayed with *buttreſſes*. You may obſerve it in *Law-ſuits*: the worſe cauſe ever the better ſolicited. An *honeſt man*, that deſireth but to keep *his own*, truſteth to the *equity of his cauſe*, hopeth that will carry when it cometh to hearing: and ſo he retaineth *counſel*, giveth them information and *inſtructions* in the caſe, getteth his *witneſſes* ready, and then thinketh he need trouble himſelf no farther. But a *crafty companion*, that thinketh to put another beſide his right, will not reſt ſo content: but he will be dealing with *the Jury* (perhaps get one *packt* for his turn) tampering with *the witneſſes*, tempting *the Judge* himſelf (it may be) with *a Letter*, or *a Bribe*; he will leave no *ſtone* unmoved, no likely *means* (how indirect ſoever) unattempted, to get the better of the day, and to caſt his Adverſary. You may obſerve it likewiſe in *Church affairs*. *A regular Miniſter* ſitteth quietly *at home*, followeth his ſtudy, doth his duty in his *own Cure*, and teacheth his people truly and faithfully to do theirs; keepeth himſelf within his *own ſtation*, and medleth no further: But *ſchiſmatical* ſpirits are more *pragmatical*: they will not be contained within their *own Circle*, but muſt be *flying out*; ἀλλοτριοεπίσκοποι, they muſt have *an Oar* in every *Boat*; offering (yea, thruſting) themſelves into *every Pulpit*, before they be ſent for; running from *Town to Town*, from *Houſe to Houſe*, that they may ſcatter the ſeeds of *Sedition*, and *Superſtition*, at every table, and in every corner. And all this (ſo wiſe are they in their generation) *to ſerve their own belly*, and to make a prey of their poor ſeduced *Proſelytes*: for by this means *the people fall unto them, and thereout ſuck they no ſmall advantage*. You may obſerve it alſo in moſt other things: but theſe inſtances may ſuffice. 1 Pet. 4. 15. Rom. 16. 18.

29. The point thus proved and cleared, that *the children of this world are wiſer than the children of light*: that we may make ſome uſe of it briefly, *Firſt*, let me

1 Pet. 4. 12. me ſay with St. *Peter* ἀγαπητοὶ μὴ ξενίζεσθε Marvel not my brethren, when you ſee *an evil cauſe* proſper (it may be for a long time together) and *the better ſide* go down; *as if ſome ſtrange thing had happened unto you*, and ſuch as never had been heard of in the World before: neither be troubled or ſcandalized at it. *Fret not thy ſelf* (ſaith *David*) *at him whoſe way doth proſper, againſt the man that doth after evil counſels.* If you would but well conſider how *ſolicitous*, how *induſtrious*, how *ſmooth and cunning*, how *unanimous* they are on the one ſide; how far ſhort they on the other ſide are in all theſe and all other like *advantageous* reſpects: you would ſoon find, that in *the ſaddeſt events* that ever your eyes beheld, there is no matter of *wonderment* at all. Yea, did not the powerful hand of Gods *over-ruling providence* ſometimes *interpoſe*, giving the enemy now and then *a ſudden ſtop*, when they are in their *full career*, in the height of their *pride* and *jollity*; and making good his *promiſes* to his poor diſtreſſed *Church*, by ſending *unexpected* help and deliverance, when they are brought *very low* both in their *eſtates* and *hopes*: we might rather wonder, that it is not even much worſe with *the people of God* than it is; and how they ſhould be able at all *to ſubſiſt*, their enemies having all *the advantages* in the world againſt them.

Pſal. 37. 7.

30. Let not *their ſucceſſes* therefore trouble us. Rather (in *the ſecond place*) let *their wiſdom* quicken us to a holy *emulation*. Not to *imitate* their ways, nor *to joyn with them* in their wicked enterpriſes: God forbid! no nor ſo much as *to encourage* them therein by any unworthy compliances. "It was not *the Stewards* "*injuſtice*, but his *wiſdom*, that *his Maſter* commended him for in the Parable: "and that *our Maſter* in the application of the Parable intended to commend to "us for our imitation. His example ſhould kindle *a holy zeal* in us, and *an endeavour*, to be as wiſe for *ſpirituals*, and in the buſineſs of *our ſouls*, as he was, and as *the children of this world* uſually are, for *temporals*, and in the affairs of *the world*. It is no ſhame at all for us, to learn *wiſdom* of any whomſoever. 1. Of a poor irrational *contemptible Creature*. [*Vade ad formicam, Go to the Piſmire, O ſluggard, and learn her ways*;] learn wiſdom of her. 2. *Of an enemy*: Books have been written by Moraliſts (a) *de utilitate ab inimicis capienda*. "We curſe *our* "*Enemies* many times unchriſtianly: whereas did we ſeriouſly conſider, how "much we are beholding *to them*, for the greateſt part of that *wiſdom* and *cir*-"*cumſpection* we ſhew in the managery of our affairs; we would not only *bleſs* "them (as we are in Chriſtian *Charity* bound) but heartily *bleſs God for them* "alſo by way of *Gratitude* for the great benefit we reap by them. 3. Yea, of *the Devil himſelf*. *Watch*, ſaith St. *Peter*, *for your adverſary the Devil goeth about*, &c. As if he ſhould ſay, *He watcheth* for your deſtruction; *watch you* therefore for your own ſecurity and preſervation. Thus may we from *the worldlings wiſdom* learn ſomething that may be of uſe to us; and that in each of the fore-mentioned particulars.

Prov. 6. 6.

(a) Plutarch. *Ipſa nos excitet hoſtium malitia pervigil.* Bern. ſerm. 108.

1 Pet. 5. 8.

31. From their *Sagacity*; 1. Learn to *fore-caſt* how to pleaſe God; to *fore-arm* our ſelves againſt all aſſaults and wiles of Satan; to *fore-think*, and to be in ſome meaſure *provided before-hand* of needful and proper *expedients*, for any exigent or *croſs accident* that may probably befall us. 2. From their *Induſtry*; learn *not to be ſlothful in doing ſervice*, not to ſlack the time of our repentance and turning to God; to *run* with conſtancy and courage *the race that is ſet before us*; to think no pains, no travel too much, that may bring us to heaven; to *work out our ſalvation* to the uttermoſt *with fear and trembling*. 3. From their *Hypocriſie* and outward ſeeming *Holineſs*, learn, to have our *converſations honeſt* towards them that are without, not giving the *leaſt ſcandal* in any thing that may bring reproach upon *the Goſpel*; to ſhun the very *appearances of evil*; and having firſt cleanſed *the inſide* well, to keep *the outſide* handſome too: that by our *piety*, *devotion*, *meekneſs*, *patience*, *obedience*, *juſtice*, *charity*, *humility*, and all holy graces, we may not only *ſtop* up *the mouth* of the Adverſary from ſpeaking evil

Rom. 12. 11. Heb. 12. 1.

Phil. 1. 12.

1 Pet. 2. 12.

1 Theſ. 5. 22.

of

of us, but may alſo win *glory* to God, and *honour* and *reputation* to our Chriſtian profeſſion thereby. 4. From their *Unity*; learn *to follow the truth in love*: to lay aſide vain janglings, and *oppoſition of ſcience falſly ſo called*; to make up the *breaches* that are in the Church of Chriſt, by *moderating* and *reconciling* differences, rather than to *widen* them by multiplying *controverſies*, and maintaining *hot diſputes*; *to follow the things that make for peace, and whereby we may edifie one another.* This doing, we may gather grapes of *thorns*; make oyl of *Scorpions*; extract all the medicinal virtue out of *the Serpent*, and yet leave all the *poiſonous* and *malignant* quality behind. Eph. 4. 15. 1 Tim. 6. 20. Rom. 14. 9.

32. *Emulate them* then we may: nay, we ought. It is the very main ſcope of *the Parable*, to provoke us to that. But ſure *envy them we muſt not*; indeed *we need not*: if we will but take *the Limitation* along with us, which now only remaineth to be conſidered: and that (the time ſo requiring) very briefly. How much *wiſer* ſoever theſe *worldly-wiſe men* ſeem to be, (or indeed are, as we have now *heard*) it is but *quadrantenus*, and in ſome few reſpects: Take them *ſuper totam materiam*, and they are (a) *ſtark fools* for all that; Very *Naturals*, if they have no *Grace*. The *Limitation* here in the Text, εἰς τὴν γενεὰν ἑαυτῶν is *terminus diminuens*: and muſt be underſtood accordingly. *The Children of this world* are ſaid to be *wiſer* than the Children of light. But *how wiſer? Not in genere*; ſimply, and abſolutely, and in every reſpect *wiſer*: but (b) *in genere ſuo*: wiſer in ſome reſpect, wiſer *in their kind* of wiſdom, ſuch as it is, (in *worldly things*, and for (c) *worldly ends*;) a very mean kind of *wiſdom* in compariſon. For ſuch kind of *limiting* and *diminuent terms*, are for the moſt part *deſtructive* of that whereunto they are annexed; and contain in them (as we uſe to ſay) *oppoſitum in oppoſito*. He that ſaith, *a dead man*, or a *painted Lion*, by ſaying more, ſaith leſs, than if he had ſaid but *a man* or *a Lion* only, without thoſe additions: it is all one upon the point, as if he had ſaid, *no man, no Lion*. For *a dead man* is not a man, neither is *a painted Lion* a Lion. So that our Saviour here pronouncing of *the Children of this world* that they are *wiſer*, but thus limited, *wiſer in their Generation*; implieth that otherwiſe, and ſave in that reſpect only, they are not *wiſer*.

(a) ἀδυνάτον φρόνιμον εἶναι, μὴ ὄντα ἀγαθόν. Ariſt. Ethic. 13 *Neminem malum eſſe, niſi ſtultum eundem, non modo à ſapientibus dicitur, ſed vulgo quoque ſemper eſt creditum.* Quint. 121.

(b) εἰς put for ἐν.

(c) εἰς taken properly.

33. The truth is; ſimply and abſolutely conſidered, *the child of light*, if he be truly and really ſuch, and not *titular*, and by a naked profeſſion only, what ſoever he is taken for, is clearly *the wiſer man*. And he that is no more than *worldly* or *carnally wiſe*, is in very deed, and in Gods eſtimation, no better than *a very fool*. [*Where is the Wiſe? Where is the Scribe? Where is the diſputer of this World? Hath not God made fooliſh the wiſdom of the World?* ſaith the Apoſtle.] That *Interrogative* form of ſpeech is more emphatical than *the bare Categorical* had been: it ſignifieth as if it were ſo clear a truth, that no man could reaſonably deny it. What *Solomon* ſaith in one place of the covetous *rich man*, and in another place of *the ſluggard*, that he is *wiſe in his own conceit*; is true alſo of every *vicious perſon* in every other kind. Their *wiſdom* is a wiſdom; but *in conceit*, not *in truth*: and that but in *their own conceit neither*, and of ſome few others perhaps, that have their *judgments* corrupted with the ſame *luſts*, wherewith theirs alſo are. 1 Cor. 1. 20. Prov. 28. 11. ——26. 16.

Chryſippus non dicit idem—— Juven. Sat. 13

Solomon ſure had not *that conceit* of their wiſdom, (and *Solomon* knew what belonged to *wiſdom* as well as another man:) who putteth *the fool* upon the ſinner I need not tell you, (indeed I cannot tell you) how oft in his writings.

34. "His judgment then is clear in the point: though it be *a Paradox* to the "moſt, and therefore would have a little farther proof: for it is not enough "barely to *affirm Paradoxes*, but we muſt *prove* them too. *Firſt* then, true ſaving *wiſdom* is not to be learned but from *the Word* of God. (*A lege tuâ intellexi,*

Pſal. 119. 104. 2 Tim. 3. 15. *By thy Commandments have I gotten underſtanding*, Pſal. 119.) it is that *word*, and that alone, that is able to make us *wiſe unto ſalvation*. How then can they be truly *wiſe*, who regard not that *word*, but caſt it behind their backs, and deſpiſe it? Jer. 8. 9. *They have rejected the word of the Lord, and what wiſdom is in them?* ſaith *Jeremy*. Again, Pſal. 111. 10. —— 36. 1. —— 82. 5. *The fear of the Lord is the begining of Wiſdom: and a good underſtanding have they that do thereafter*, Pſal. 111. How then can we allow them to paſs for *wiſe men*, and *good underſtanding* men, that have *no fear of God before their eyes*, that have no mind nor heart *to do thereafter*, that *will not be learned nor underſtand*, but are reſolvedly bent to *walk on ſtill in darkneſs*, and wilfully *ſhut their eyes* that they may not ſee *the light*?

35. Since every man is deſirous to have ſome reputation of *wiſdom*, and accounteth it the greateſt *ſcorn* and *reproach* in the world to be called, or made, *a fool:* it would be very well worth the labour (but that it would require, as it well deſerveth, a great deal more *labour* and *time* than we dare now take) to illuſtrate and enlarge this point: which, though it ſeem a very *Paradox*, (as was now ſaid) to the moſt, is yet a moſt certain and demonſtrable truth; That *godlineſs is the beſt of wiſdom*, and that *there is no fool to the ſinner*. I ſhall but barely give you ſome of *the heads of proof*; and refer *the enlargement* to each mans private meditation. He that 1. *firſt* is all for *the preſent*, and never conſidereth what *miſchiefs* or *inconveniencies* will follow thereupon *afterwards*; that 2. *ſecondly*, when both are permitted to *his choice*, hath not the wit to prefer that which is *eminently better*, but chuſeth that which is *extremely worſe*; that 3. *thirdly* propoſeth to himſelf baſe and *unworthy ends*; that 4. *fourthly*, for the attaining even of thoſe *poor ends*, maketh choice of ſuch *means*, as are neither 5. *proper* nor *probable* thereunto; that 6. *fifthly*, goeth on in *bold enterpriſes* with great *confidence of ſucceſs*, upon very *ſlender grounds* of aſſurance; and that *laſtly*, where his own wit will not ſerve him, *refuſeth to be adviſed* by thoſe that are *wiſer* than himſelf, what he wanteth *in wit* making it up *in will*: no wiſe man I think can take a perſon of this character for any other than *a fool*. And every *worldly* or *ungodly man* is all this, and more: and every *godly man*, the contrary. Let not *the worldly-wiſe* man therefore *glory* in his *wiſdom*: that it turn not to his greater *ſhame*, when his *folly* ſhall be diſcovered to all the world. 1 Cor. 3. 18. *Let no man deceive himſelf*, ſaith St. *Paul*, *but if any among you ſeem to be wiſe in this world, let him become a fool, that he may be wiſe*. That is, let him lay aſide all vain conceit of his own *wiſdom*, and learn to account that *ſeeming wiſdom* of the world, to be (as indeed it is) no better than *folly:* that ſo he may find that *true wiſdom* which is of God. The God of *light* and of *wiſdom* ſo *enlighten our underſtandings* with the ſaving knowledge of *his truth*, and ſo *inflame our hearts* with a holy love and fear of *his Name*, that we may be *wiſe unto ſalvation*: and ſo aſſiſt us with the grace of his holy Spirit, that *the light of our good works* and holy converſation may ſo ſhine forth both before God and men in the mean time, that in the end by his mercy who is *the Father of lights*, we may be made *partakers of the inheritance of the Saints* in the light of everlaſting life and glory: and that for the merits ſake of *Jeſus Chriſt* his only Son our Lord. To whom, *&c.*

AD

AD
AULAM.

Sermon XVI.

Newport, *in the Iſle of* Wight, *Novemb.* 1648.

Heb. 12. 3.

——Conſider him that endured ſuch contradictions of ſinners againſt himſelf: that ye be not wearied and faint in your minds.

1. THere is ſcarce any other *provocation* to the performance of any duty ſo *prevalent* with men, as are (a) *the examples* of ſuch as have performed the ſame before them with *glory* and *ſucceſs*. Becauſe, beſides that the ſame ſtirreth up in them an *emulation* of their *glory*, and cheereth them on with *hopes* of like *ſucceſs*: it alſo clean *taketh off* that, which is the common *excuſe of ſloth* and neglect of duty, the pretenſion of *Impoſſibility*. The Apoſtle therefore, being to confirm the minds of theſe *Hebrews* with *conſtancy* and *patience* in their *Chriſtian courſe*, againſt all diſcouragements whatſoever; ſetteth before them (in the whole former Chapter) a multitude of *examples* of the famous worthies of former times: who by the ſtrength of their *faith* had both *done* and *ſuffered* great things with admirable patience and conſtancy, to their immortal *honour* upon earth, and eternal *happineſs* in heaven. To the end, that *compaſſed with ſuch a cloud of Witneſſes*, they might think it a ſhame for them to hang back, and not to dare (eſpecially having w ithal ſo rich *a Crown*, laid ready at the Goal for them, to invite them thereunto) *to run* with all poſſible *chearfulneſs* that *race*, when they had ſeen ſo many ſo happily to have *run* before them, verſ. 1. of this Chapter.

(a)——*acueles ſubdunt exempla nobilia.* Sen. de. tranquil. cap. 1.

2. Yet this great *cloud of examples* they were but to look through, (as *the Medium*) at another and higher *Example*; that of the bright *Son of righteouſneſs* himſelf, *Jeſus Chriſt*: whom they are to *look upon*, as the proper *object*, to terminate their thoughts; and whereon finally to fix their meditations. *Looking unto Jeſus.* &c. verſe 2. Which *example*, recommended to them *firſt* from the compleatneſs of *the perſon*, (who is at *both ends* of the race, the *Alpha* and

the *Omega*; the ἀγωνοθέτης, and the βραβευτὴς too; he that giveth *the Law* at the ſtart, and he that giveth *the prize* at the goal; *the author and the finiſher of our faith)* is there alſo further amplified. *Firſt*, from *the things* he ſuffered. Such, as than which none more grievous to fleſh and blood; *Torture*, and *Ignominy*; *the Croſs*, and *the ſhame*. *Secondly*, from *the manner* of his ſuffering. Not patiently only, *enduring*; but ſtoutly too, *deſpiſing* them: *He endured the Croſs and deſpiſed the ſhame*. *Thirdly*, from the iſſue and *conſequents* of his ſufferings, which were in lieu of *the pain*, *Joy*; of *the ſhame*, *Glory*. To intimate to theſe *Hebrews*, that as it *behoved Chriſt*, *firſt to ſuffer, and then after to enter into his glory*: So, if they deſire to come to *the ſame end* he did, and to *reign* with him; they muſt reſolve to take *the ſame way* he did, and to *ſuffer* with him.

Luke 24. 26. 2 Tim. 2. 13.

3. Having uſed ſo ſtrong *a motive*, and preſſed it ſo high; you would think *the Apoſtle* needed not (as to this particular) to ſay any more. But for all this he cannot yet *manum de tabulâ*: he inſiſteth ſtill, and in this verſe *urgeth* the due and frequent conſideration of it, as a matter not only of great *benefit*, but of ſome kind of *neceſſity* alſo. "Conſidering the ſtrong *oppoſitions* and *contradicti-* "*ons* that a Chriſtian man, after he hath entred *the liſts*, is like to meet withal "before he come to *the goal*; all which he muſt encounter with, and overcome, "or elſe he loſeth his *labour*, and *the prize*: it is but needful he ſhould muſter "up all his *ſtrength*, ſummon and recollect all *the arguments* he can think of, "that may put *courage* into him, and a reſolution *to go on* undauntedly not- "withſtanding, and not to *faint*. Againſt which *fainting under the croſs*, there being no other *Cordial* of ſo powerful and preſent *operation*, towards the relieving of *the drooping ſpirits* of a weak Chriſtian; as is the meditation of *Chriſt* and his ſufferings: ἀναλογίσασθε ἔν, Therefore *conſider him*, ſaith the Apoſtle, *that endured ſuch contradictions of ſinners againſt himſelf, that ye be not wearied and faint in your minds*.

4. In which words, *the Apoſtle*, out of his great care of their ſouls health, dealeth with theſe *Hebrews*, as a faithful and skilful *Phyſician* ſhould do. He ſheweth them *the danger* they are in, and *the means* how to prevent it. *The danger*, a ſpiritual λειποθυμία, *fainting* and wearineſs of ſoul *under the Croſs*. *The means* of prevention, frequent and effectual *meditation of the Croſs* of Chriſt. *The parts* then of *the Text* are *two*: (anſwerable to thoſe two main parts, whereunto the whole method of *Phyſick* is after a ſort reducible) παιδολογικὴ, and θεραπευτικὴ, the one whereof treateth of *the diſeaſe*, the other of *the remedy*. We begin with the former, *the diſeaſe*: the former I mean, in the nature of *the things* (though not ſo in the placing of *the words*;) and ſo firſt to be handled, in theſe words ἵνα μὴ κάμητε, &c. *That ye be not wearied and faint in your minds*. The full importance whereof we ſhall the better underſtand, by the explication of theſe four things: 1. *The Malady*; 2. The inward *Cauſe* thereof; 3. The *Part* affected; and 4. The Subject, Perſon, or *Patient*.

5. For *the Malady*, πάθος: that's *Wearineſs*, as we tranſlate it. There is no *burden*, but a man would be willing to be *eaſed* of it, if he might: and all afflictions are *burdens*. But ſuch a degree of *Wearineſs*, as implieth no more than the bare deſire of reſt and eaſe, falleth ſhort of the notion of the word κάμνειν. It importeth ſuch an extreme *laſſitude*, as bereaveth a man of all his *ſtrength*; putteth him beyond his *patience*, and taketh him quite off his *work*. When he is ſo overcome with the preſſure of the *burden* that lieth ſad upon him, that he doth *ſuccumbere oneri*, is not able to *bear* it any longer, but would be rid of it, if he could, at any rate: that's κάμνειν. Or when he is ſo enfeebled by *ſickneſs*, that he cannot in any wiſe brook to do the offices of his vocation as formerly he hath done, nor is able to ſtir out of his bed at all, nor well able to ſtir himſelf in it: that is κάμνειν too. The word is by St. *James* applied to the ſtate of *a ſick perſon*, brought very low, and in ſome *extremity of ſickneſs*, under ſmall hope of recovery.

Jam. 5. 15.

The

The Prayer of Faith, when other remedies fail, σώσει τὸν κάμνοντα, *ſhall ſave the ſick*, ſaith he there.

6. So that *the danger* here feared by the Apoſtle was, leſt theſe Hebrews meeting with ſuch terrible difficulties, as *Lions* in the way, (" not ſuch *Lions* as " *Solomons ſluggard* only *fancieth* to himſelf without cauſe, or perhaps but *pre-* Prov. 26. 13. " *tendeth* to excuſe his ſloth thereby; *Bug-bears* indeed rather than *Lions*; but " very *Lions* indeed, ſtrong temptations, and laſting afflictions and perſecuti- " ons:) leſt I ſay meeting with ſuch affronts and encounters in their *Chriſtian race*, they ſhould be quite *beaten out* of the field, ere they came to the end of their *courſe*. Leſt being *terrified by their adverſaries*, they ſhould not be able to *hold out* in their holy profeſſion to the end; nor to maintain *faith* and a *good conſcience* with that courage, conſtancy, and perſeverance they ought: but loſe *the Goal* and *the Crown*, for want of finiſhing *the courſe*, they had ſo happily begun.

7. But then *Secondly* it may be demanded; Of this *malady* what might be the true *Cauſe*? (*The inward Cauſe* I mean: for what is the *outward cauſe* is apparent enough; to wit, *the Croſs*.) Or whence ſhould this κάκωσις, this ſpiritual *wearineſs* proceed? That is anſwered in the Text too, in the word ἐκλυόμενοι (The tranſlations expreſs it moſtwhat by *faintneſs* of mind:) the ſame word being again uſed a little after at *verſ.* 5. and there alſo tranſlated after the ſame manner; μηδὲ ἐκλύου, *My Son, deſpiſe not thou the chaſtening of the Lord: neither faint, when thou art corrected of him*. The word properly importeth the *looſening, ſlackening* or *diſſolving* of ſomething that before was well *knit together*, faſt and ſtrong. *The ſtrength* and firmneſs of a body, whether natural or artificial, conſiſteth much in *the union of the parts*, well (a) compacted and *knit together*, and all the joynts *ſtrung faſt* one to another. By the *ſlackning*, looſening, or disjoynting whereof, the body on the other ſide cometh to be as much *weakned*. A *Houſe*, *Ship*, *Wagon*, *Plough*, or other artificial body, be the materials never ſo ſtrong: yet if it be *looſe in the joynts*, when it is put to any ſtreſs (as we call it) to any uſe where the ſtrength of it is like to be tried, it will not endure it, but be ready to fall one piece from another.

(a) συμβιβαζόμενον διὰ πάσης ἁφῆς. Eph. 4. 16.

8. Much of a mans *ſtrength*, whereby he is enabled to travel and to work, lieth in his *loyns* and *knees*, and in his *arms* and *hands*. Whence it is that by an uſual Trope in moſt Languages, and ſo in the *Scriptures* too, thoſe parts are very often uſed (*Genua*, and *Lacerti*, &c.) to ſignifie ſtrength: and *weakneſs* on the contrary uſually deſcribed by *the luxation* of thoſe parts. The phraſe is very frequent in *Homer*; when one of the *Grecian* or *Trojan* Chieftains had given his adverſary ſome deadly or deſperate wound, that he was not able to ſtand, but fell on the ground; to expreſs it thus,

—— —γύνατ' ἔλυσε,

as much as to ſay, *He looſened his knees*. Even as it is ſaid of *Belſhazzar*, *Dan.* 5. when he was ſore affrighted with the hand-writing upon the wall; that *the joynts* (bindings or ligatures) *of his loyns were looſed, and his knees ſmote one againſt another*. So for *the hands* and *arms*: we meet in the Scripture often with ſuch like phraſes as theſe: that by ſuch or ſuch means (as the occaſion required) ſuch or ſuch mens *hands were either ſtrengthened, or weakned*. So it is ſaid of *Iſh-boſheth*, 2 *Sam.* 4. when he heard of the death of *Abner*, General of his Army, *his hands were weakned*. The like we find in many other places, as namely, in *Jer.* 38. 4. where, in the *Greek* Tranſlation, the word ἐκλύεσθαι, the ſame with this in the Text, is uſed. Not to ſeek far, a little after in this very Chapter, we have both *the Metaphors* together in one verſe [*Wherefore lift up the hands that hang down, and ſtrengthen the feeble knees*] γόνατα παρειμένα, *verſe* 12. which is another compound word from the ſame *Theme*. As if he ſhould ſay,

See Ezek. 7. 17. Nahum. 2. 10.

See Ezek. 21. 7.

Support

Support the *hands* that hang *looſe*, and have not ſtrength enough to lift up themſelves: and bind up *the palſie knees*, that are not well knit up in the joynts, and ſo are unable to bear up the body.

9. There is another *Metaphor* likewiſe often uſed by *David*, and ſometimes elſewhere: which, as it very well fitteth with the word ἐκλύεσθαι, ſo it ſerveth very well to expreſs that feebleneſs or *faintneſs of Spirit*, (ariſing from fear and conſternation of mind, when great troubles come upon us) whereof we now ſpeak: namely, *the melting* of the heart, or ſoul.

Pſal. 107. 6. 10. In *Pſal.* 107. *They that go down to the ſea in ſhips*, when the ſtormy wind ariſeth and lifteth up the waves, ſo as the veſſel is toſſed up and down, and the men *reel to and fro, and ſtagger like drunkards, and are at their wits ends*: he ſaith of Pſal. 119. 28. them, that their very *ſoul melteth away becauſe of the trouble. My ſoul melteth away for very heavineſs*: in another Pſalm, ſpeaking of himſelf, and his own troubles. Pſal. 22. 14. In *Pſalm* 22. he joyneth this and the other Metaphor both together; *I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.* And ſo doth the Prophet *Iſaiah* alſo: deſcribing the great miſeries and terrors that ſhould be at the deſtruction of *Babylon*, by the *Medes* and *Perſians*, he ſaith, that by reaſon thereof *all hands ſhall be weakned* (ἐκλύεσθαι again in the Greek) *and all hearts ſhall melt.* See alſo *Ezek.* 21. 7. to omit ſundry other like. Iſa. 13. 6. See alſo Nahum 2. 12.

11. For even as *wax*, which while it is *hard* will abide hard preſſing, and not yield or *take impreſſion*, when it is chafed or *melted* hath no ſtrength at all to *make reſiſtance*: And as the *Ice*, when the waters are congealed in a hard froſt is of that *firmneſs*, that it will bear a loaden cart uncrackt; but as ſoon as a warm thaw hath fretted and looſened it, diſſolveth into *water*, and becometh one of the *weakeſt things* in the world (it is a common Proverb among us, *As weak as water*:) ſo is *the ſpirit of a man.* So long as it ſtandeth *firmly knit to* Pſal. 86. 11. *God* by a ſtedfaſt *faith*, (as *David* ſaith, *O knit my heart unto thee, that I may* Horat. 2. Sat. 7. *fear thy name!*) and true to it ſelf (*in ſeipſo totus teres atque rotundus*) by adhering to honeſt, vertuous, and religious *Principles*: it is of impregnable ſtrength Horat. 3. Car. 3. againſt all outward attempts whatſoever. *Si fractus illabatur orbis*: if the weight of all the calamities in the world ſhould come ruſhing upon him at once, it would be able to *bear up* under them all, and ſtand *unruined* amidſt all thoſe Prov. 18. 14. *ruins. The ſpirit of a man* is of ſtrength enough *to ſuſtain all his infirmities.*

12. But if *the ſtrength* that is in us be *weakneſs*; oh how great is that weakneſs? If our *ſpirits* within us, which ſhould be as our *life-guard* to ſecure us againſt all attempts from without, be ſhattered and *diſ-joynted*, through diſtruſt in God; or by entertaining fears and irreſolutions *ſo enfeebled*, that it is not able to ſtand out when it is fiercely aſſaulted, but yieldeth the Fort to Satan and his temptations: that is to ſay in plain terms, if when any *perſecution* or *tribulation* ariſeth, we be *ſcandalized* and fall away either from our *Chriſtian faith* or *duty*, forſake our ſtanding, and ſhrink from the rules of *true Religion*, or *a good conſcience*: this is the ἔκλυσις and the κάκμησις, *the weakneſs* and *faintneſs* of mind ſpoken of in the Text.

13. We now ſee *the Malady*, both in *the Nature*, and in *the Cauſe*: both *what* it is, and *whence* it groweth. We are in the next place to conſider *the part* affected. That the word ψυχαῖς diſcovereth: *the mind*, or *the ſoul*; (*That ye be not wearied and faint in your minds*, or *ſouls.*) And this occaſioneth another doubt: how it ſhould be poſſible that *worlaly tribulations*, which cannot reach beyond the *outer-man*, (in his *poſſeſſions*, in his *liberty*, in his *good name*, in his bodily *health* or *life*) ſhould have ſuch an operation upon his nobler part *the ſoul*, as to cauſe a *faintneſs* there. Our Apoſtle ſpeaketh of *reſiſting unto blood* in the next verſe, as the higheſt ſuffering that can befal a man in this world. And our Saviour telleth *his friends*, Luk. 12. that when their enemies have killed *their bodies*, Luke 12. 4. (and

(and from ſuffering ſo much, his very beſt *friends*, it ſeemeth, are not exempted;) they have then done their worſt: they can proceed no farther; they have no power at all over *their ſouls*.

14. It is moſt true: they have not. And happy it is for us, and one ſingular comfort to us, that they have not. Yet our own *reaſon*, and every days *experience* can teach us, that outward *bodily afflictions*, and tribulations, do (by *conſequent*, and by way of *ſympathy* and *conſent*, and by reaſon of *union*; though not immediately and directly) work even upon *the ſoul* alſo. "As we ſee the "*fancy* quick and roving, when the blood is inflamed with *choler*; *the memory* "and apprehenſion dull in a *Lethargy*: and other notable changes and effects in "the faculties of *the ſoul* very eaſily diſcernable, upon any ſudden change or "diſtemper in *the body*. *David* often confeſſeth, that *the troubles* he met withal, went ſometimes to *the very heart and ſoul* of him. "*The ſorrows of my heart are* Pſal. 25.
"*enlarged. In the multitude of the troubles* (or ſorrows) *that I have in my heart.* —94.
"*My heart is diſquieted within me. Why art thou ſo vexed, O my ſoul, and why art* —55.
"*thou ſo diſquieted within me? &c.* Take but that one, in *Pſal.* 143 *The enemy* —42.
hath perſecuted my ſoul —— &c. Therefore is my ſpirit vexed within me, and my heart 143. 2, 3.
within me is deſolate.

15. For *the Soul* then (or *Mind*) to be *affected* with ſuch things as happen to *the body*, is natural: and ſuch *affections* (if not vitiated with *exceſs*, or other *inordinacy*) blameleſs and without ſin. But *experience* ſheweth us farther (too often, God knoweth) that perſecutions, *afflictions*, and ſuch other ſad caſualties as befal *the body* ("nay the very *ſhadows* thereof, the bare *fears* of ſuch things and "*apprehenſions* of their approach, yea, even many times when it is cauſeleſs) may produce worſe effects in *the ſouls*; and be the cauſes of ſuch vicious *wearineſs* and *faintneſs of mind*, as the Apoſtle here forewarneth the Hebrews to beware of. "Not to ſpeak of the *Lapſi*, and *Traditores*, and others that we read of in former "times; and of whom there is ſuch mention in the ancient *Councils*, and in the "writings of *the Fathers* of the firſt Ages, and *the Hiſtories* of the Church: How many have we ſeen even in our times; who having ſeemed to ſtand faſt in the profeſſion of *Truth*, and in the performance of the offices of *Vertue*, and duties of *Piety*, *Allegiance*, and *Juſtice* before trial; have yet when they have been hard put to it (yea, and ſometimes not very hard neither) *fallen away*, *ſtarting aſide like* Pſal. 78. 57.
a broken bow? and by *flinching* at the laſt, diſcovered themſelves to have been but very *weak Chriſtians* at the beſt, if not rather very *deep Hypocrites*.

16. It will ſufficiently anſwer the doubt, to tell you, That *perſecutions* and all occurrences from without, are not *the chief cauſes*, (nor indeed in true propriety of ſpeech, *any cauſes* at all) but *the occaſions* only of the *ſouls fainting* under them. *Temptations* they are I grant; yet are they *but temptation:* and it is not *the temptation*, but *the conſenting* to the temptation, that induceth guilt. If at any time any *temptation*, either on the one hand, or the other, prevail againſt us: St. *James* teacheth us where to lay the fault. Not upon *God* by any Jam. 1. 13, 14.
means: *for God tempteth no man.* No nor upon *the Devil* neither, (let me add that too; it were a ſin to belie the Devil in this:) for though he be *a tempter*, and that a buſie one, ὁ πειράζων, *the Tempter*, yet that is the worſe he can do: he can *but tempt* us, he cannot *compel* us. When he hath plied us with all his ut- Mat. 4 3.
moſt ſtrength, and tried us with all the engines and artifices he can deviſe: *the will* hath its *natural liberty* ſtill, and it is at our choice whether we will yield or no. *But every man when he is tempted*, ſaith he, (tempted *cum affectu*, that is his meaning; ſo *tempted* as to be *overcome* by the temptation) *is tempted of his own luſt*, ἀφελκόμενος καὶ δελεαζόμενος, *drawn away and enticed. Drawn away* by injuries and affrightments *from doing good*: or *enticed* by delights and allurements *to do evil*. It is with temptations *on the left hand* (for ſuch are thoſe of which we now ſpeak) even as it is with thoſe *on the right*: yield not, and good enough.

My

Prov. 1. 10. *My Son*, ſaith *Solomon*, *if ſinners intice thee conſent not*, Prov. 1. It may be ſaid alſo proportionably, and by the ſame reaſon; *My Son, if ſinners affright thee, comply not.* The Common ſaying, if in any other, holdeth moſt true in the caſe of *Temptations*: No man taketh harm *but from himſelf.*

17. And verily in the particular we are now upon, of *fainting under the Croſs*: it is nothing but our own fears, and the falſeneſs of *a miſgiving heart*, that betrayeth us to *the Tempter*, and undoeth us. (a) Ταράττει ἡμᾶς ὐ τὰ πράγματα· &c. as he ſaid. It is not any reality in *the things themſelves* ſo much that troubleth the mind, as our (b) *over-deep apprehenſions* of them. All *paſſions* of the mind, if immoderate, are *perturbations* and may bring a ſnare: but none more or ſooner than *fear*. *The fear of man bringeth a ſnare*, ſaith *Solomon*. And our Saviour, *Let not your hearts be troubled, neither fear*: as if *fear* were the greateſt *troubler* of the heart. And truly ſo it is: No paſſion (*not Love*, no nor yet *Anger* if ſelf, though great obſtructers of *Reaſon* both) being ſo *irrational*, as *Fear* is. It maketh us many times do things quite otherwiſe than our own *reaſon* telleth us we ſhould do. It is an excellent deſcription, that a wiſe man hath given of it, *Wiſdom* 17. *Fear*, ſaith he, *is nothing elſe, but the betraying of the ſuccours which reaſon offereth.* He that letteth go his *courage*, forfeiteth his *reaſon* withal: and what good can you reaſonably expect from an *unreaſonable* man?

(a) *Epictet.* enchir. cap. 5.

(b) *Opinio eſt, quæ nos cruciet.* Senec. ad Marciam. c. 19. Prov. 21. 25. Joh. 14. 27.

Wiſd. 17. 11.

18. Seeſt thou then a man *faint-hearted*? Suſpect him (I had almoſt ſaid, Conclude him) *falſe-hearted* too. It is certainly a very hard thing, if at all poſſible, for a *Coward* to be an honeſt man: or a *true friend* either to God or man. He is at the beſt but ἀνὴρ δίψυχος, *a double-minded man*: but God requireth *ſimplicity* and ſingleneſs of heart. He hath *a good mind* perhaps to be honeſt, and to ſerve *God* and *the King*, and to love *his neighbour* and his *friend*; and if he would hold him there, and be *of that mind* always, all would be well. But his *double mind* will not ſuffer him ſo to do. He hath *a mind* withal to ſleep in a whole ſkin, and to ſave his eſtate, if he can, howſoever. And ſo he becometh ἀκατάστατος, fickle and *unſtable in his ways*; turneth as the tide turneth: There is no relying upon him; no truſting of him. *Jethro* well conſidered this, when he adviſed *Moſes* to make choice of ſuch for *Magiſtrates* as he knew to be *men of courage*, they that were otherwiſe, he knew could not diſcharge their duty as they ought, nor continue upright. And when our Saviour ſaid to his Diſciples, Luke 12. *I ſay unto you my friends, Fear not them which kill the body*: He doth more than intimate that ſuch baſe *worldly fear* cannot well conſiſt with the Laws of *true friendſhip.*

Jam. 1. 8.

Exod. 18. 21.

Luke 12. 4.

19. I inſiſt ſomewhat the more upon this point, becauſe men are generally ſo apt to pretend, to their *own failings* in this kind, *the outward force* offered by others: ſuppoſing they have ſaid enough, to excuſe what they have done, when they have ſaid, they did it by *compulſion*. As if any man could be maſter of anothers *will*, or enforce *a conſent* from him *without his conſent*: which carrieth before it a manifeſt contradiction. Indeed, if *we ſuffer* what we ſhould not, without any our provocation; that is not our fault, becauſe it is not πρὸς ἐφ' ἡμῖν it is (a) *not in our power* to help it. But if *we do* what we ſhould not, upon what *inducement* ſo ever we do it, we muſt bear the greateſt part of the blame our ſelves: becauſe it is *our doing* ſtill.

(a) *Malum quod ſit in nos, ſive de nobis, non eſt imputandum nobis: cærum quod ſit & à nobis, iam non ſine culpâ eſt voluntatis.* Bern. de grat. & lib. arb.

20. For a man then, when he hath been frighted out of his *conſcience* and his *duty*, and done amiſs, to ſay, I was *compelled* to do it *againſt my mind*, I could neither will nor chuſe, and the like: are, as the moſt common, ſo the moſt vain and frivolous *excuſes* in the world. Not only *falſe*, but *ridiculouſly falſe*, and ſuch as carry their confutation along with them: *fig-leaves* ſo thin, that any body may ſee through them. For tell me, thou that ſayeſt thou waſt *compelled* to do it (b) *againſt thy mind*: If thou hadſt been *minded* to have withſtood

(b) *Velle planè convincimur, quod non fierit ſi nollemus.* Bern. ibid.

the

the pretended *compulsion*, and hadst continued in that *mind*; whether such *compulsion* could have taken effect or no? Thou that sayest, thou couldst *neither will nor chuse*? was it not left to the *choice* of thine *own will*, whether thou wouldest *do* that which was *required*, or *suffer* that which was *threatned*? And didst not thou then, when thou mightest *have chosen*, if thou wouldest, to *suffer* the one, rather *chuse* to *do* the other? *Qui mavult, vult.* Sure it is the *Will* evermore, that determineth *the choice* in every deliberation. It is manifestly absurd therefore, for any man to pretend that thing to have been done by him *against his will*; which (how hard soever *the choice* was) he yet *chose* to do.

21. If these *Allegations* would serve the turn, or that we had any good warrant to decline *suffering* evil by *doing evil*: those glorious *Martyrs* and *Confessors*, so much renowned through the Christian world for their *patience* and *constancy* in suffering persecution, and laying down their lives for the *testimony* of *faith* and *a good conscience*, were a generation of very silly men. Who never had the wit to save their lives, when they might have done it with some *little compliances* with the times; and if their *consciences* had smitten them for so doing, licked themselves whole again by pleading *Compulsion*.

22. Unless then we will *condemn* those blessed souls, whose memories we have hitherto *honoured*, not only of extreme *folly*; but of foul *self-murder* too, in being *prodigal* of their lives to no purpose, and *casting away* themselves wilfully when they needed not: we must needs acknowledge, That there lieth a necessity upon us, if we will be *Christs Disciples* and *Friends*, to deny our *selves*, Mat. 16. 24. our *lusts*, our *interests*, our *fortunes*, our *liberties*, our *lives*, or if there be any thing else that can be dearer to us: rather than for *fear* of any thing that can befal us in any of these, *consent* to the least wilful violation of *our bounden duty* either to God or our Neighbour; That *no force or violence* from without, no *straits* we can be driven into by any conjuncture of whatsoever circumstances, can make it either *necessary* for us to sin, or *excusable* in us to have sinned; That we are bound by vertue of Christs both *example* and *command*, to take up *any cross* that it is his good pleasure to lay before us, and to *bear it* as long as he pleaseth, with patience, chearfulness, and courage; That if we grow *weary* of it, and *faint in our minds*, so as to cast about how we may work our selves from under it by such means, as we have no clear warrant from him for: we must answer wholly for it *our selves*, and cannot justly charge it upon any *other person* or *thing*, than upon our own selves, and our own base cowardise. That for us.

23. To return now to these Hebrews: *the Persons* in the Text; and the last of the four particulars proposed from that part of the Text. It may be demanded, with what reason the Apostle could entertain the least suspition of such mens shrinking and *fainting* under the Cross: who had already given such good proof of their *constancy* and *courage*, in some former, and those no small *conflicts* neither? Nay, of whose *Christian patience* and magnanimity himself had given a very ample testimony a little before in this very Epistle: how they Heb. 10. 32.— *had endured a great fight of afflictions*, and had been made *a gazing stock both by* ——4. *reproaches and afflictions, suffered the spoiling of their goods*; and not only suffered it, (patience perforce) but suffered it *joyfully*. Yet you see for all this, how urgent he is upon them still, in the remainder of that *tenth Chapter*, in the whole next, and in a great part of this, both before, in, and after the *Text*; by admonitions, exhortations, examples, and other topiques, artifices, and insinuations of great variety: not to *cast away their confidence*; to *hold fast their profession without wavering*; to *run with patience the race that was set before them*; to take heed they be not *wearied, and faint in their minds*.

24. Not to say positively, that he had of late observed something in some of them, that might perhaps give him some *particular cause* of suspicion more than

ordinary: although there be ſome paſſages in his diſcourſe (eſpecially at the fifth verſe) that ſeem to carry a ſound, as if ſomething were not right with them. If we do but look upon ſome *general conſiderations* only: we ſhall ſee reaſons enough, why the *Apoſtle* (notwithſtanding his approving of their former carriage) might yet be *jealous* over them with a godly jealouſie in this matter.

25. *Firſt,* he knew not (*perſecutions* ever attending *the Church* as her lot) but they might; and (Chriſt having foretold *great tribulations* ſhortly to come upon that Nation) it was very like they ſhould meet with *more* and *ſtronger trials,* than they had ever yet done. It was indeed, and by the Apoſtles confeſſion, *a great trial of afflictions* they had undergone already; and they had received the charge bravely, and were come off with *honour* and *victory*: ſo that that brunt was happily over. But who could tell what *trials* were yet behind? Theſe might be, for ought they knew, (or he either) but the *beginnings* of greater evils to enſue. *You have not reſiſted unto blood,* ſaith he, in the very next words after the Text: as if he had ſaid, You have fought one good *fight* already, and quit your ſelves like men: I commend you for it, and I bleſs God for it. Yet be not *high-minded,* but *fear:* you have not yet done all your work; your warfare is not yet at an end. What if God ſhould call you to ſuffer *the ſhedding of your blood* for Chriſt, as Chriſt *ſhed his blood* for you? You have not been put to that yet: but you know not what you may be. If you be not in ſome meaſure prepared even for that alſo, and reſolved (by Gods aſſiſtance) to *ſtrive againſt ſin,* and to withſtand all ſinful temptations, even to the ſhedding of the laſt drop of *blood* in your bodies, if God call you to it: you have done nothing. He that hateth not his *life,* as well as
Luk. 14. 36. his *Houſe* and *Lands,* for Chriſt and his Kingdom, is not *worthy* of either. *Sharp* or *long* aſſaults may tire out him that hath endured *ſhorter* and *eaſier.* But he that ſetteth forth for the *goal,* if he will *obtain,* muſt reſolve to devour all difficulties, and to *run* it out: and not to *faint* or ſlug, till he have *finiſhed his courſe* to the end; though he ſhould meet with never ſo many *Lions* in the way.

26. *Secondly,* ſo great is *the natural frailty* of man, ſo utterly averſe from conforming it ſelf entirely to the good *will or pleaſure* of Almighty God, either in *doing* or *ſuffering*: that if he be not the better principled within (ſtrengthned with *grace* in the inner man) he will not be able to hold out in either; but every ſorry *temptation* from without will foil him, and beat him off. *Be*
Gal. 6. 9. *not weary of well-doing,* ſaith the Apoſtle, *Gal. 6. for in due time we ſhall reap if we faint not,* μὴ ἐκλυόμενοι, (the ſame word again.) *Wearineſs* and *faintneſs* of mind we are ſubject to (you ſee) in the point of *well-doing:* But how much more then in the point of *ſuffering*; which is of the two much *the ſorer trial?*

27. Marvel not, if *ordinary Chriſtians,* ſuch as theſe *Hebrews* were, might be in danger of *fainting* under the Croſs: when the moſt holy and eminent of Gods ſervants, whoſe *Faith,* and *Patience,* and *Piety* are recorded in the Scriptures as *exemplary* to all poſterity, have in their failings in this kind bewrayed themſelves to be but men, ὁμοιοπαθεῖς, ſubject to paſſions of *fear* and *diſtruſt,* even as others. *Abraham the Father of the Faithful,* of ſo ſtrong Faith and Obedience, that he neither *ſtaggered at the promiſe* of having a Son (though it were a very unlikely one, at that age) *through unbelief*; nor *ſtumbled at the command* of ſacrificing that Son (though it were a very hard one, having no more) *through diſobedience*: yet coming among ſtrangers, upon ſome apprehenſions that his life might be endangered if he ſhould own *Sarah* to be his wife, his heart ſo far miſgave him through *humane frailty,* that he ſhewed ſome diſtruſtfulneſs of God, by his doubting and diſſimulation with *Pharoah* firſt, and after with *Abimelech, Gen.* 13. and 20.

28. And

28. And *David* alſo ſo full of courage ſometimes, that he would not *fear, though ten thouſands of people*, whole *Armies* of men, ſhould riſe up againſt him, and encompaſs him round about; though the oppoſers were ſo ſtrong and numerous, that *the earth* ſhould be *moved* and *the mountains ſhake* at the noiſe thereof: yet at ſome other times, when he ſaw no end of his troubles, but that he was *hunted like a partridge upon the mountains* day after day, and chaſed from place to place perpetually, that he could reſt no where; his *heart* began to *melt* and to *faint* within him. And although he had a *promiſe* from God of ſucceeding in the Kingdom, and *an anointing* alſo (as an earneſt) to confirm *the promiſe*: yet it ran ſtrongly in his thoughts nevertheleſs, that *he ſhould periſh one day by the hands of Saul.* Inſomuch that in a kind of *diſtruſt* of Gods *truth* and *protection*, he ventured ſo far upon his own head, (never ſo much as asking counſel at the mouth of God) as to expoſe himſelf to great *inconveniencies, hazards*, and *temptations*, in the midſt of an hoſtile and idolatrous people. The good man was ſenſible of *the imperfection*, acknowledgeth it an *infirmity* and ſtriveth againſt it, *Pſal.* 77.

Pſal. 3. 6. —27. 3. —46. 2, 3. 1 Sam. 26. 20. 1 Sam. 27. 1. Pſal. 77. 6. —12.

29. But of all the reſt, St. *Peter* (ὁ θερμὸς as *Chryſoſtom* often ſtileth him) a man of great *boldneſs* and *fervency* of ſpirit, betrayed the greateſt weakneſs. Who, after *ſo fair warning* ſo lately given him, and his own *ſo confident profeſſion* of laying down his life in his Maſters quarrel: yet within not many hours after, when he began to be queſtioned about *his Maſter*, and ſaw (by the *malicious* and *partial* proceedings againſt *the Maſter*) how it was like to go with him, if he were known to have ſuch a near dependance upon him; became ſo *faint-hearted*, that (contrary to his former reſolutions and engagement) he not only *diſowned* him, but with Oaths and Imprecations *forſwore* him. Such *weakneſs* is there in *the fleſh*, where there is yet left ſome *willingneſs* in the *ſpirit*: that without a continual ſupply of *grace*, and actual influence of *ſtrength* from above, there is no abſolute *ſtedfaſtneſs* to be found in the beſt of the Sons of men.

Mar. 14. 71.

30. Yet is not our *natural inability* to reſiſt temptations (though very great) the cauſe of our *actual faintings* ſo much (becauſe of the ready aſſiſtance of *Gods grace* to relieve us, if we would but be as ready to make uſe of it) as a *third* thing is: To wit, our *ſupine negligence*, that we do not ſtand upon our guard as it concerneth us to do, nor provide for the encounter in time: but have our (a) *Arms* to ſeek when *the Enemy* is upon us. As *Joſeph* in the years of *plenty* laid in Proviſion againſt the years of *dearth*: ſo ſhould we, whilſt it is *Calm*, provide for a *Storm*; and whilſt we are at *eaſe*, againſt *the evil day.* It is ſuch an ordinary point of *wiſdom* in the common affairs of life, for men to be *provided* of all neceſſaries befitting their ſeveral *occaſions*, before the time they ſhould uſe them: that he is rather derided than pitied, that having time and means for it, neglecteth ſo to do. The *Graſhopper* in the Fable had the merry *Summer*: but the *Piſmire* fared better in *Winter.* If in our *proſperity* we grow *ſecure*, flattering our ſelves in our own thoughts, as if our *hill were ſo ſtrong that we ſhould never be removed*: if then God do but *turn his face from us*, yea, but a little, and ſend any little change upon us; we ſhall be ſo much the more troubled at the affliction when it cometh, by how much the leſs we *expected* it before. Our *unpreparedneſs* maketh a very *little affliction* ſometimes fall *very heavy* upon us; and then it foileth us miſerably, and ſoon tireth us out: and ſo we ſuffer by our *own negligence.*

(a)—*In pace, ut ſapiens, pararet idonea bello.* Hor. 2. ſat. 2.

Pſal. 30. 6, &c.

31. To which add in the *fourth place*, that which many times followeth upon ſuch our *neglect*; Gods *deſerting* of us, and withdrawing the ordinary ſupport of his *grace* from us. And then as *the Philiſtines* over-maſtered *Samſon*, when his ſtrength was departed from him: ſo will *temptations* us, when we are left to wreſtle with them by our own ſtrength alone, without the

ſpecial grace of God to aſſiſt. It is *by Faith* that we *ſtand*, if we do ſtand; (*This is the victory that overcometh the world, even our Faith:*) But it is by *the grace* and power of God, that *our Faith* it ſelf ſtandeth. Take that *grace away*, and our *faith* faileth; and then our *hearts fail*: and then there is neither *courage*, nor *patience*, nor *obedience*, nor any thing elſe that good is in us. At leaſt, not in that meaſure, as to render our ways (during that eſtate) either *acceptable* to God, or *comfortable* to our ſelves: until it ſhall pleaſe him to *renew* us unto repentance, to *give us the comfort of his help again*; and *to eſtabliſh us* afreſh *with his free ſpirit* and grace.

2 Cor. 1. 24
1 John 5. 4.
Pſal. 51. 10.
——— 12.

32. Of whoſe moſt holy and wiſe diſpenſations, although we be neither able nor worthy to *apprehend* any other reaſon, than *his own will*, nor to *comprehend* that: (for his *ſpirit breatheth where and when* it liſteth, and we know not (*antecedently*) either *why*, or *how*: yet are we well aſſured in the general, that *the Lord is righteous in all his ways, and holy in all his works*. Yea, and we find by the bleſſed conſequents many times, that the very *withdrawing of his grace*, is it ſelf *a ſpecial act* of his grace. 1. As, when he hath thereby *humbled* us to a better ſight and ſenſe of our own frailty: ſo was *Hezekiah left to himſelf* in the matter of the Embaſſadours that came from the King of *Babel*. 2. Or *checkt* us for our overmuch ſelf-confidence, as *Peters* denial was a real rebuke for his over-bold proteſtation. 3. Or brought us to *acknowledge* with thankfulneſs and humility, by whoſe (a) *ſtrength* it is that we have hitherto ſtood. (*My ſtrength will I aſcribe unto thee*, Pſal. 59.) 4. Or taught us to bear more *compaſſion* towards our brethren and their infirmities, if they hap to be *overtaken* with a fault, and to *reſtore them with the ſpirit of meekneſs*: conſidering, that even we our ſelves are not ſuch as cannot be tempted. Or wrought ſome other good effect upon us ſome other way,

Joh. 3. 8.
Pſal. 145. 17.
2 Chro. 32. 31.
(a) Εἰ μάλα καρτερός ἐστι Θεός πε σοὶ τὸ γ' ἔδωκεν. Homer. Il. α. Pſal. 59. 9. Gal. 6. 1.

33. Sith then great and laſting *afflictions* are ſtrong *trials* of mens patience and courage; and their inability to bear them, great, through *the frailty* of nature, is yet by their own perſonal default and *ſupine negligence*, much greater; and without the ſupport of *Gods grace*, (which as he is no ways bound to *give them*, ſo he may, and doth, when it pleaſeth him, *take from them*) their ſpirits are not able to bear up under *the leaſt temptation*: you will grant the *Apoſtle* had great reaſon to fear, leſt theſe *Hebrews*, notwithſtanding the good proof they had given of their *Chriſtian conſtancy* in ſome former trials, ſhould yet be *weary and faint in their minds* under greater ſufferings. And conſequently how it concerneth every one of us, whatſoever comforts we may have of our *former ſufferings and patience* (whereof, unleſs God have the whole *glory*, our *comfort* ſure will be the leſs;) yet to be very jealous of our own treacherous *hearts*, and to keep a conſtant *watch* over them that they deceive us not: not to be *too high-minded* or jolly for any thing that is paſt: nor *too unmerciful* cenſurers of our weaker brethren for their *faintings* and *failings*; nor *too confident* of our own future *ſtanding*.

34. It ought to be our care rather at all times, eſpecially in ſuch times as threaten *perſecution* to all thoſe that will not recede from ſuch Principles of *Religion*, *Juſtice*, and *Loyalty*, as they have hitherto held themſelves obliged to walk by: to live in a continual expectancy of *greater trials* and *temptations* daily to aſſault us than we have yet wreſtled withal. And to give all diligence, by our faithful *prayers* and utmoſt *endeavours* to arm and prepare our ſelves for the better bearing them, with ſuch calm *patience* and *moderation* on the one ſide, and yet with ſuch undaunted *courage* and *reſolution* on the other ſide; as may evidence at once our *humble ſubmiſſion* to whatſoever it ſhall pleaſe God to lay upon us, and our *high contempt* of the utmoſt deſpight the world can do us.

35. For ſince every affliction (*Janus*-like) hath *two faces*; and looketh two ways;

ways; we ſhould do well to make our uſe of both. It looketh *backward*, as it cometh *from God*: who layeth it upon us, as a correction for ſome *paſt ſin*. And it looketh *forward*, as it cometh from *Satan* and the *World*: who lay it before us, as *a temptation* to ſome *new ſin*. Accordingly are we to entertain it. As it is *Gods Correction*; by no means to *deſpiſe* it, (*My Son deſpiſe not thou the chaſtening of the Lord*, the next verſe but one:) but to *take it up* with joy, and to *bear it* with patience, and to *profit by it* to repentance. But as it is *Satans temptation*; by all means to *reſiſt it* with *courage*, yea, and with *diſdain* too. *Reſiſt* it I ſay; but in that ſence wherein ſuch *reſiſtance* is to be underſtood in the very next verſe after Text. That is to ſay, ſo to *reſiſt the temptation*, by ſtriving againſt *that ſin* whatever it be, which *the Tempter* ſeeketh to drive us into by the affliction; that we ſhould fight it out in *blood*: reſolving rather to loſe it all, were it to the laſt drop, than conſent to the committing of that. Thus to loſe our *blood*, is to win *the day*: And the failing ſo to do, is that *wearineſs* and *faintneſs of mind* and ſoul, of which our Apoſtle here ſpeaketh and upon which we have hitherto thus long inſiſted.

36. Yet dare I not for all that leave it thus, without adding a neceſſary *caution*: leſt what hath been ſaid be miſ-underſtood, as if, when we are bidden not to *faint under the Croſs*, we were forbidden to uſe any means or endeavours to *remove* it. No ſuch matter. True it is, where no more is left to our *choice*, but one of the two, either *Sin* or *Suffer*; a right Chriſtian ſhould not (for ſhame) ſo much as take it into deliberation. Never demur upon it; it is a plain caſe: we muſt *ſuffer*. But where there is a *Medium*, or third thing (as an out-let, or (a) *expedient*) between both, as many times there is: nothing hindreth but we may, and reaſon would we ſhould make *choice* of that; and ſo neither *ſin*, nor *ſuffer*. Lay that firſt as a ſure ground: We muſt avoid *ſin*, though we *ſuffer* for it: But that once laid, if we can then avoid *ſuffering* too, without *ſinning*, why may we not; nay, why ought we not, to avoid both?

(a) Πρᾶϊος φύσεως μοῖρ' ἀγανάκτειν. ἰᾶσθαι δὲ πρέπει καθ' ὅσον δύνη. Pythag. aur. carm.

37. No man doubteth, but we may pray to be delivered from *troubles*: "*David* doth it an hundred times: and if we do it not daily too, even as often as we beg our *daily bread* (our Saviour having contrived both Petitions "into the ſame Prayer) we are to blame. And if we may *pray* for it, then no doubt but we may *endeavour* it alſo. Though they look ſomething alike in ſome other reſpects, yet in this one (at leaſt) *Wiſhes* and *Prayers* are much unlike. Many things we may lawfully *wiſh for*, which we may not *endeavour* after: but ſure, whatſoever we may lawfully *pray for*, we not only lawfully may; but are in conſcience bound to uſe our beſt *endeavours* towards the effecting thereof. We do indeed but *mock God*, and prevaricate in our *Prayers*; if we be not in ſome meaſure careful to ſecond them with our *Endeavours*.

38. Chriſt biddeth us *deny our ſelves*, and *take up the Croſs*. True: deny *our ſelves* rather than *deny him*; and *take up the Croſs*, when he *layeth* it before us, ſo as we cannot ſtep beſide it without ſin. But he doth not bid us *undo our ſelves* when his ſervice requireth it not; nor *make our ſelves Croſſes*, when we need not.

——μήτε ἐθέλουσας πρὸς τὸν ἀγῶνα χωρεῖν μήτε παρούσας ἀναδύεσθαι. Naz. orat. 20.

39. *Afflictions* are uſeful things, and many ways *beneficial* to Gods children. True: bleſſed be God, but no thanks to them, that they are ſo. That much *good* ſometimes cometh from them, it is but meerly *by accident*, as to them: the true cauſe of thoſe bleſſed effects is that over-ruling *power*, *wiſdom*, and *goodneſs* of God; whereby he is able to bring *light out of darkneſs*, and can turn any *evil* (even *ſin* it ſelf) to *the good* of his Children. But take *afflictions* preciſely, as they are in themſelves, and in their *pure naturals*, as we ſay; and there is no ſuch *lovelineſs* in them, that any man ſhould *court* them: Nor are they *productive* of any the leaſt *good*, by any proper inherent virtue of their own. Nor are therefore ſuch *deſirable things*, as that any man can reaſonably promiſe

Μὴ προκαλεῖσθαι τὰς ἀνδύνας. Naz.

promiſe to himſelf any *good effect* from them, or any *ſound comfort* under them, that ſhall *wilfully* draw them upon himſelf, when he might *without ſin* avoid them.

40. We muſt not count *life*, *liberty*, or *livelyhood* dear to us: but *deſpiſe* them all, yea, even *hate* them for Chriſts ſake and the Goſpels. True: where any of thoſe ſtand in *oppoſition againſt*, or but in *competition with Chriſt*, or his Goſpel, or any duty therein contained. In caſe of *competition*, deſpiſe them: in caſe of *oppoſition* hate them. Do ſo, and ſpare not. But otherwiſe, and *out of thoſe caſes*, theſe are the good *bleſſings of God*, wherewith he hath *entruſted* us, and for *the expence* whereof we are to be *reſponſible*: and ought not therefore to be ſo *vile* in our eyes, as that we ſhould think we may *triſle* them away as we liſt, no neceſſity ſo requiring.

Abundè fortes ſumus, ſi excipimus, non etiam incurrimus in diſcrimen. Lipſ. Epiſt.

41. It is the moſt proper act of *Fortitude* to endure hardſhip. True: To *endure* it: but not to *provoke* it. We ſhall be like to *find* in the world *hardſhip* enough, whereon to exerciſe our manhood; without *ſeeking*. It is a *foolhardy* madneſs (better beſeeming ſuch a *Knight-Errant* as is deſcribed in the *Romances*, than a true *Souldier* of Chriſt, ſuch as *the Goſpel* ſetteth forth) to roam abroad to ſeek adventures. *Afflictions* are *Temptations*, as was ſaid: and it is a preſumption both raſh and abſurd, having prayed to God *not to lead us into temptations*, to go and caſt our ſelves into them, when we have done. *Fortitude* is an excellent vertue doubtleſs: but ſo is *Prudence* too, as well as it; and *Juſtice*, no leſs than either. And therefore the offices of different *Virtues* are ſo to be exerciſed, as not to hinder or deſtroy one another (for between (a) *vertuous acts* there muſt be, there can be, no *claſhing*) a man may without diſparagement to his *Fortitude*, decline dangers, according to the dictates of *Prudence*: provided withal, that nothing be done, but what is according to the rules of *Juſtice*.

(a) *Omnibus inter ſe virtutibus amicitia.* Sen. Epiſt. 110. —*virtutum eſt inhoneſta contentio.* Bern. in Annunc. ſer. 1.

42. St. *Paul* ſaith of ſome that he had to deal with, that they were *unreaſonable men*. Poſſibly it may be our caſe, to have to do with ſuch men: *Reaſon* will not ſatisfie them; and it is not lawful for us to do, or to conſent to the doing of, any thing, but what is agreeable to *reaſon*. True: but this very thing is agreeable to *reaſon*, that to live at quiet among *unreaſonable men*, we ſhould ſometimes yield to their *unreaſonable* demands. But *uſque ad aras* ſtill: that muſt evermore be underſtood. In the purſuance of *peace* with our neighbours, where it is not to be had upon better terms, we may and ought by all ſeaſonable *Compliances* and *condeſcenſions* to become *omnia omnibus*, all things to all men: even as Chriſt to make *peace* for us, *condeſcended* to be made *like unto us in all things*. And as his *condeſcenſion* for us had yet one, and but one, *exception* (*made like unto us in all things, yet without ſin*:) ſo ſhould our *condeſcenſion* to them be likewiſe, ſin (and ſin only) excepted, though upon *conditions* otherwiſe hard and unequal enough.

2 Tim. 3. 2.

Heb. 4. 15.

43. The ſum is. For the obtaining of *peace*, the preventing of *miſchiefs*, the ridding of our ſelves and others from *troubles*; we may with a *good conſcience* and *without ſin* yield to the doing of any thing that may ſtand with a *good conſcience*, and be done *without ſin*. Nor is it to be interpreted, either as an effect of *faint-heartedneſs*, or as a defect of *Chriſtian patience* and courage, ſo to do: but is rather to be eſteemed an act of *Chriſtian Wiſdom* and duty. But ſo to *faint under the Croſs*, as to deny *the Faith*, to forſake *our Religion*, to violate the dictates of *natural Conſcience*, to do any thing contrary to any of the rules of *Juſtice* or *Charity*; or which we either know or ſuſpect to be *a ſin*: though it be for the ſhunning of any *danger*, or under the pretenſion of any *neceſſity* whatſoever; cannot conſiſt with that nobleneſs of ſpirit and *magnanimity*, which becometh a worthy *Diſciple of Chriſt*.

44. I ſhould have proceeded, according to my firſt intendment when I pitched

pitched upon this Scripture, (had their been room for it) to have diſcourſed ſomewhat alſo, from the other part of the Text, concerning that which is therein preſcribed as an eſpecial *Remedy* of, or rather *Preſervative* againſt, this *faint-heartedneſs* we have been all this while in hand with; to wit, the *Meditation* of Chriſt and his ſufferings. But all I ſhall have time now to do, will be to give you *the heads* of thoſe moſt uſeful and obſervable *points*, which I conceive to ariſe without much enforcement from the words.

45. Firſt *the act* in the Verb here uſed, diſcovereth an excellent piece of *Art*, a rare ſecret in this *Myſtery*, a ſhort and compendious, but withal a very effectual way, how to *lighten* ſuch *afflictions* as lie *ſad* upon us, to our apprehenſions, thereby to make them the more portable: for *afflictions* are lighter or heavier according to our *apprehenſions* of them.

——*leve fit, quod bene fertur, onus.* *Ovid.*

The original word is of more pregnant ſignification to this purpoſe than *Tranſlators* can render it, ἀναλογίσασθε. It importeth, not the bare *conſideration* of a thing by it ſelf alone; but the *conſidering* of it by weighing and *comparing* it with ſome other things of like kind or nature, and obſerving *the analogies* and *proportions* between it and them. Certainly it would be of marvellous uſe to us, for the rectifying our judgments concerning thoſe *preſſures*, which at any time are upon us, to render them leſs *ponderous* in our eſtimation of them: if we would duly *compare* them, either *firſt*, with the intolerable weight of *our ſins*, whereby we have deſerved them; or *ſecondly*, with the weight of thoſe everlaſting *grievous pains* in Hell, which by the ſharpneſs of our ſhort ſufferings here (if we make the right uſe of them, to be thereby humbled unto repentance) by the mercy of God we ſhall eſcape; or *thirdly*, with that ſo *exceeding* and *eternal weight of glory* and joy in the Kingdom of Heaven, which by the free goodneſs of our God we expect in compenſation of our *light* and *momentany* afflictions here; or *fourthly*, with the weight of thoſe far greater and heavier *trials*, which other our brethren and fellow-*ſervants*, either of our own or former times, have undergone before us, and gone through them all with admirable *patience* and *courage*.

46. Ἀναλογίσασθε γάρ. None of all theſe *ſingly*, but are of *ſingular virtue* towards the deſired effect: but all of them together, if *aptly* applied, can hardly fail *the cure*. Eſpecially if you add thereunto that one *Ingredient* more, which is alone here expreſſed (indeed the moſt ſoveraign of all the reſt) as *the object* of this *analogy* or conſideration in the Text: to wit, the incomparable *bitter ſufferings* of our ever bleſſed Lord and Maſter *Jeſus Chriſt*.

47. Then farther, in this *Objection*, as it is amplified in this ſhort Text only, there are ſundry particulars conſiderable. As namely, *Firſt*, Who it was that ſuffered. *Conſider him:* his *Greatneſs*, his *Innocency*, his *Goodneſs*. *Secondly*, how he ſuffered. Τὸν ὑπομεμενηκότα. he *endured* alſo; not *ſuffered* it only. *Conſider him that endured ſuch contradiction*: endured it ſo *willingly*, ſo *patiently*, ſo *chearfully*. *Thirdly*, *from whom* he ſuffered it. ὑπὸ τῶν ἁμαρτωλῶν, *From ſinners*. Sinners, in their nature; *ſinful men*: Sinners, in the Jews eſteem; *Heathen men*: Sinners in the inward conſtitution of their own hearts; *Hypocrites* and *Malignants*: Sinners, in their outward carriage toward him, and their undue and *illegal proceedings* againſt him; no juſt *cauſe*, no juſt *proofs*, but *clamours* and outcries, *raiſing*, and *ſpitting*, and *buffeting*, and *inſulting*, and all manner of contumelious and *deſpiſeful uſage*. *Fourthly*, what he ſuffered. Τοιαύτην εἰς ἑαυτὸν ἀντιλογίαν, ſuch oppoſition and *contradiction of ſinners againſt himſelf*. *Contradictions* manifold: of all ſorts, and in all reſpects. To his *perſon*: denied to be *the Son of God*. To his *Office*: not received as the promiſed *Meſſias*. To his *Doctrine*: given out as

a deceiver.

a deceiver. To his *Miracles:* disgraced as if he had been *a Conjuror*, and dealt with the Devil. To his *Conversation:* defamed as a *glutton* and *a wine-bibber*, a *prophane* fellow and *a Sabbath-breaker*, *a companion of Publicans and Sinners.* To his very *life* and *being*: Not him but *Barabbas*; Away with him, Crucifie him, Crucifie him.

48. These are *the heads.* Many they are, you see; and of worthier *consideration* than to be crouded into the latter end of a Sermon. Therefore I must of necessity forbear the enlargement of them at this present: leaving that for every man to do in his private meditations. For a conclusion then, let us all (I beseech you) first *consider* (actually and throughly consider) *him that endured such contradictions of sinners against himself:* and having so done, applyingly consider, whether it can be *reasonable*, or almost possible, for any of us to *faint* under our *petty sufferings.* What are *we*, *the best* of us, *the greatest* of us, to him? Or what *our sufferings*, the *worst* of them, the *greatest* of them, to his? I have done.

Πόσῃ ἢ μείρακι ταῦτα πρὸς τὸν δεσπότην.
Naz. tetrast.

AD

AD AULAM.

Sermon XVII.

Newport, *in the Iſle of* Wight, *Octob.* 1648.

Gal. 5. 22, 23.

But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance: againſt ſuch there is no Law.

1. HE that ſhall impartially look upon *former* and *the preſent times*, ſhall find that of *Solomon* exactly true, *There is no new thing under the Sun. Vetus fabula, novi hiſtriones.* The things we ſee done are but (a) *the ſame things* that have been done: only acted over again by *new Perſons*, and with a few *new circumſtances*. It was in the Apoſtles times, and the Churches of *Galatia*, even as it is with us in theſe days. *Falſe Teachers* had crept in among them: who by their *hypocriſie* and *pretenſions of the Spirit*, had ſo corrupted their *Faith*, that they were removed after a ſort *unto another Goſpel*; and ſo extremely ſowred their *Charity*, that from *provoking and envying*, they were now grown to *biting and devouring* one another. Eccl. 1. 9. (a) *Nihil novi video, nihil novi facio.* Senec. Gal. 1. 6. —5. 26. —5. 15.

2. The Apoſtle wondring at this ſo unexpected a change, (*I marvel you are ſo ſoon removed*, Gal. 1. 6.) to ſee them ſo *befooled* in their *underſtandings*, and *bewitched* in their *affections*, as to ſuffer ſo ſore and ſudden a decay, in the two moſt eſſential parts of Chriſtian Religion, *Faith* and *Charity*: thought it high time for him, after he had firſt well ſchooled them (*O fooliſh Galatians, who hath bewitched you?*) to offer his advice towards the allaying of thoſe *heats* and *diſtempers*, that were the cauſes of this ſo ſad and dangerous *an alteration*. Gal. 3. 1.

3. The remedy he preſcribeth for that end (*verſ.* 16.) is ſhort, but very ſure, if they will but follow it. *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.* As if he had ſaid, You talk much of *the Spirit*: but you make it little appear in *the fruit* of your lives, that you are *led by the ſpirit*. *The Spirit*, and

the Fleſh, are contraries: and they luſt contrary things, *verſ.* 17. If you were as careful *to walk in the Spirit*, as you are *to boaſt* of it, you would not be ſo forward, as now you are, by cheriſhing unbrotherly contentions, and ſundry other ways *to fulfil the luſts of the fleſh.*

4. A hard thing it is, to bring an overweening *Hypocrite* to a true underſtanding of himſelf: for *Pride* and *Hypocriſie* are two ſuch things as few men are willing to own. That they might therefore with better certainty be able to diſcern whether they were indeed *Spiritual*, or but yet *Carnal*: the Apoſtle proceedeth to deſcribe *the Fleſh* and *the Spirit* by ſundry their different effects. A Catalogue we have for that purpoſe of *the works of the Fleſh*, in ſeventeen particulars, in the three next verſes before the Text; and then another Catalogue of *the Fruits of the ſpirit*, in nine particulars, in the Text it ſelf. Wherein we may obſerve three things: Firſt, *the Notion*, or general deſcription of *Spiritual Graces*, as they are here propoſed: they go under this name, *The fruit of the ſpirit.* Secondly, the particular *Species* given under that Name or Notion: they are theſe nine; *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, and Temperance.* Thirdly, *a ſpecial priviledge* belonging to all and every the aforeſaid particulars: to wit, *Exemption* from the Law; *Againſt ſuch there is no Law*

5. In the *general deſcription* (which is like to be our only buſineſs at this time) the thing we are to take notice of is, *the differences* that may be obſerved, between *the Titles* under which St. *Paul* hath entred the ſeveral particulars of both ſorts: as they are ſet down, the one in the beginning of verſe 19. [*The works of the Fleſh are manifeſt, which are theſe, Adultery*, &c.] the other in the beginning of *verſe.* 22. [*But the fruit of the Spirit is Love*, &c.] And thoſe differences are four. *Firſt, thoſe effects* of the former ſort proceed originally from *the Fleſh*; *theſe* from *the Spirit. Secondly, thoſe* are rather ſtiled by the name of *Works*, *theſe* by the name of *Fruit: the Works* of the Fleſh, but *the Fruit* of the Spirit. *Thirdly, thoſe* are ſet forth as many and apart, *Works*, in the Plural: *Theſe* as many, but united into one, *Fruit* in the Singular. *Fourthly, thoſe* are expreſly ſaid to be *manifeſt*: of *theſe* no ſuch thing at all mentioned.

6. The *firſt difference*, which ariſeth from *the nature of the things* themſelves, as they relate to their ſeveral proper cauſes, is of the four the moſt obvious and important: and it is this. That whereas the *vicious habits* and *ſinful actions* catalogued in the former verſes, are the production of *the Fleſh*: the *Graces* and *Vertues* ſpecified in the Text, are aſcribed to *the Spirit*, as to their proper and original cauſe. They are not the works *of the Fleſh*, as the former, but the fruit *of the Spirit.*

7. Where *the firſt Queſtion*, that every man will be ready to ask, is, What is here meant by *the Spirit?* The neceſſity of expreſſing *ſupernatural* and *divine* things, by words taken from *natural* or *humane* affairs, hath produced another neceſſity of enlarging *the ſignifications* of ſundry of thoſe words to a very *great Latitude.* Which is one ſpecial cauſe of the obſcurity, which is found in ſundry places of holy *Scripture*, and conſequently of the difficulty of giving the proper and *genuine ſence* of ſuch places: and conſequently to that (amidſt ſo *many interpretations* of one and the ſame place, whilſt each contendeth for *that ſence* which himſelf hath pitched upon) of infinite diſputes and *controverſies* in point of Religion. Among which *words, three* eſpecially I have obſerved, all of them of very frequent uſe in the *New Teſtament*: which, as they are ſubject to greater variety of *ſignification* than moſt other words are; ſo have they ever yet been, and are like to be to the Worlds end, the matter and fuel of very many, and very fierce *contentions* in the Church. Thoſe three are, *Faith, Grace*, and *Spirit.* Truly I am perſwaded, if it were poſſible all men could agree in what

ſignification

ſignification each of thoſe *three words* were to be underſtood in each place where any of them are found; three full parts at leaſt of four, of thoſe unhappy *Controverſies* that have been held up in the Chriſtian Church would vaniſh.

8. And of the three this of *Spirit* hath yet the greateſt variety of Significations. *God* in his Eſſence; the Perſon of the *Holy Ghoſt*; good *Angels*; evil *Angels*; extraordinary *gifts*, wherewith the Apoſtles and others in the Primitive times were endowed; the ſeveral faculties of the Soul, as *Underſtanding*, *Affections*, and *Conſcience*; the whole *Soul* of man; ſupernatural *Grace*, beſides many others not needful now to be remembred; all come under this appellation of *Spirit*. Much of the ambiguity of the World (I confeſs) is cut off, when it is oppoſed to *Fleſh*: yet even then alſo it wanteth no variety. The *Divine* and *Humane* Nature in the Perſon of Chriſt; the *literal* and *myſtical* ſence of Scripture; the Ordinances of the *Old* and *New Teſtament*; the *Body* and the *Soul*; *Senſuality* and *Reaſon*; the *corruption* of Nature, and the *Grace* of God: all theſe may, according to the peculiar exigence of ſeveral places, be underſtood by the terms of *Fleſh and Spirit*.

9. Generally, the word *Spirit* in the common notion of it importeth a thing of *ſubtile parts*, but of an *operative quality*. So that the leſs any thing hath of *matter*, and the more of *vertue*, the nearer it cometh to the nature of *a Spirit*: as *the Wind*, and *the Quinteſſences* of Vegetables or Minerals extracted by Chymical operation. We uſe to ſay of a man, that is of a ſad, ſluggiſh and flegmatick temper, that *he hath no Spirit*; but if he be lively, active, quick, and vigorous, we then ſay, *he hath ſpirit in him*. It is ſaid of *the Queen of Sheba*, when ſhe ſaw the wiſdom and royal ſtate of *King of Solomon*, that *there was no more ſpirit left in her*: that is, ſhe ſtood mute and amazed at it, as if ſhe had had no life, ſpeech, ſenſe, or motion in her. *The Soul* is therefore called *a Spirit*, becauſe being it ſelf no bodily ſubſtance, it yet actuateth and enliveneth the body; and is the *inward principle* of life thereunto: called therefore, *The Spirit of life*; and St. *James* ſaith, *The body without the Spirit is dead*: that is, it is a liveleſs lump of *fleſh* without *the Soul*. So that whatſoever is *principium agendi internum*, the fountain of action or operation, as *an inward principle* thereof, may in that reſpect and ſo far forth borrow the name of *a Spirit*. Inſomuch as the very *fleſh* it ſelf, ſo far forth as it is *the fountain* of all thoſe evil works, mentioned in the foregoing verſes, may in that reſpect be called *a Spirit*: and ſo is by St. *James*, *The Spirit that is in us luſteth after Envy*, ſaith he; that is in very deed, the *Fleſh* that is in us: for among the luſts and *work of the fleſh* is *envy* reckoned in the very next verſe before the Text.

1 King. 10. 5.

Gen. 2. 7. Jam. 2. 26.

Jam. 4. 5.

10. To come up cloſe to the Point, (for I fear I have kept off too long) as they ſtand here oppoſed; by *Fleſh* I take to be clearly meant, (a) *the Natural Corruption* of Man; and by *Spirit*, *the Supernatural Grace* of God. Even as the ſame words are alſo taken in ſome other places: as namely in that ſaying of our Saviour, *Joh.* 3. *That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit*. Which words may ſerve as a good Commentary upon this part of the Text: for they do not only warrant *the interpretation*, but afford us alſo *the reaſon* of it, under the analogy of *a twofold Birth or Generation*. The *Generation*, whether of Plants or living Creatures, is effectual by that *prolifical vertue* which is in *the ſeed*. Anſwerable therefore unto the *twofold Birth*, ſpoken of in the Scriptures, there is alſo a *twofold ſeed*. *The firſt Birth*, is that of *the Old man*, by natural generation, whereby we are born *the ſons of Adam*: *The ſecond Birth*, is that of *the New man*, by ſpiritual regeneration, whereby we are born *the Sons of God*. Anſwerably whereunto the firſt ſeed is *Semen Adæ*, the ſeed of *old Adam*, derived unto us by carnal propagation from our *natural Parents*, who are therefore called, *The Fathers of our Fleſh*, together wherewith is alſo derived that uncleanneſs or *corruption*: which upon our *firſt*

(a) Περὶ δύο φησὶ λογισμῶν, ἢ ἀρετὴ ἢ κακία, ἢ ψυχὴ ἢ τὸ σῶμα. Chryſ. hic. Joh. 3. 6.

Heb. 12. 9.

first birth cleaveth ſo inſeparably to our nature, and is *the inward principle*, from which all *the works of the fleſh* have their emanation. But then there is another
1 Joh. 3. 9. ſeed, *Semen Dei*, as St. *John* calleth it, the ſeed of the *ſecond Adam*, *Jeſus Chriſt*, God bleſſed for ever, derived unto us by the communication of his *holy Spirit* inwardly renewing us; together wherewith is alſo derived a meaſure of inherent *ſupernatural grace*, as *the inward principle*, whence all theſe choice *fruits of the Spirit* do flow.

11. So that upon the whole matter, theſe two Points are clear. *Firſt*, clear it is, that all *the wicked practices* recited and condemned in the foregoing verſes, with all other of like quality, do proceed meerly from (a) *the corruption* that is in us, from our own depraved *minds* and *wills*, without any the leaſt co-operation of *the holy Spirit* of God therein. It cannot ſtand with the *goodneſs* of God to be the *principal*, and neither with his *goodneſs* nor *greatneſs*, to be an *Acceſſory* in any ſinful action. He cannot be either the *Author*, or the *Abettor* of any thing that is *evil*. Whoſo therefore hath committed any *ſin*, let him take heed he do not add another and a worſer to it, by *charging God* with it: rather let him give God and his *Spirit* the glory, by taking all *the blame* and *ſhame* of it to himſelf and his own *Fleſh*. All ſinful works are *works of the Fleſh*.

(a) τὰ πονερὰ ἔργα ἐξ ἡμῶν γίνεται μόνον, διὸ καὶ ἔργα καλεῖ. Chryſoſt.

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first birth cleaveth ſo inſeparably to our nature, and is *the inward principle*, from which all *the works of the fleſh* have their emanation. But then there is another
1 Joh. 3. 9. ſeed, *Semen Dei*, as St. *John* calleth it, the ſeed of the *ſecond Adam*, *Jeſus Chriſt*, God bleſſed for ever, derived unto us by the communication of his *holy Spirit* inwardly renewing us; together wherewith is alſo derived a meaſure of inherent *ſupernatural grace*, as *the inward principle*, whence all theſe choice *fruits of the Spirit* do flow.

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never be able to *overcome* them, or not without very much more labour and difficulty than we might have done at the first.

19. In the mean time, whilst these *superfluous excrescencies* (ἐκφυαί, ἐξανθίσματα, I know not how to call them) are suffered, they draw away *the sap* to their own nourishment, and so pine and starve *the grafts* that they never come to good. Διὸ ἀποθέμενοι, saith St. *James*; we translate it, *wherefore laying aside*: perhaps it may import a little more. The whole verse is well worth the further considering, if we had time to insist upon it: it seemeth to allude throughout to the lopping off of those *suckers* or *superfluous branches* that hinder the prospering of *grafts*. As if he had said, If you desire that the holy *Word of God*, which is to be *grafted* in your hearts, should *bring forth fruit* to the saving of your souls; suffer not these filthy and *naughty superfluities* of fleshly lusts to hinder *the growth* thereof, but off with them, away with them; and the sooner, the better. That is ἀποθέμενοι ῥυπαρίαν. Jam.1.21.

20. I should from this Point before I had left it (but that I have other things to speak to, and may not insist) have pressed two things more. *First*, the necessity of our *Prayers*. It is true, our *endeavours* are necessary: God that doth our work *for us*, will not do it *without us*. But without the assistance of his *Spirit*, all our *endeavours* are bootless: and we have no reason to persume of his assistance, if we think our selves too good to ask it. We may not think, we have done all our part toward *fruit-bearing*, when we have *planted* and *watered*; until we have earnestly solicited him to do his part too, in *giving the encrease*, and crowning our *endeavours* with success.

21. *Secondly*, a duty of *Thankfulness*. If by his good blessing upon our *prayers* and *endeavours* we have been enabled to bring forth any *fruit*, such as he will graciously accept: take we heed we do not withdraw the least part of *the glory* of it from him, to derive it upon our selves, or our own endeavours. *Non nobis, Domine, non Nobis: Not unto us, O Lord*, by no means to us, *but to thy Name be the glory*. Enough it is for us, that we have *the comfort* onward, and shall have an unmeasurable *reward* at the last, for the good we have done (either of both which, is infinitly more than we deserve:) but far be it from us to claim any share in *the glory*: let all that be to him alone. Whatsoever *fruit* therefore we bear, or how much soever, let us *not be high-minded* thereupon, or take too much upon us: For *we bear not the root, but the root beareth us*; and when we have done our utmost *endeavors*, *the fruit* we bear is still *the fruit of the Spirit*, not the fruit of *our endeavours*. Psal.115.1. Rom.11.18.

22. I have dwelt long upon this *first difference*, not so much because it was *the first* (though that somtimes falleth out to be the best excuse we are able to make for such prolixities;) as because it is the most *material*, as arising from the different *nature of the things* spoken of: whereas *the three* that follow are rather *verbal*, arising but from the different *manner of the Apostles expressions* in respect of the words. The first whereof (*the second* of the whole four) is, that the evil effects proceeding from *the flesh*, are called by the name of *Works*; and the good effects proceeding from *the Spirit* are called by the name of *Fruits*. The *Quary* is, Why those and these being both *effects* alike, they are not either both alike called *Works*, or both alike called *Fruits*; but the one *Works*, the othere *Fruit*, *The works* of the Flesh there; here *the fruit* of the Spirit?

23. For answer whereunto, I shall propose to your choice *two Conjectures*. The one more *Theological*, or rather *Metaphysical*, which is almost as new to me, as perhaps it will seem to you, for it came not into my thoughts till I was upon it:) the other more *moral* and popular. For the former, take it thus: Where *the immediate Agent* produceth a work or effect, *virtue propriâ*, by his own power, and not in the virtue of *a superiour Agent*: both *the work* it self produced, and *the efficacy* of the operation whereby it is produced, are to be ascribed

aſcribed to him alone; ſo as it may be ſaid properly and preciſely to be his work. But where the immediate Agent operateth *virtute alienâ*, in the ſtrength and virtue of ſome *higher Agent*, without which he were not able to produce *the effect*: tho *the work* done may even there alſo be attributed in ſome ſort to the inferior and *ſubordinate Agent*, as the *immediate* cauſe; yet the *efficacy* whereby it was wrought, cannot be ſo properly imputed to him, but ought rather to be aſcribed to that *higher Agent*, in whoſe virtue he did operate.

24. The *Application* will make it ſomewhat plainer. In all humane actions, whether good or bad, *the will of Man* is the immediate *Agent*: ſo that whether we commit *a ſin*, or do *a good work*, inaſmuch as it proceedeth from our *free Wills*, the work is ſtill *our work* howſoever. But herein is the difference between *good* and *evil* actions; *The Will* (which is naturally in this depraved eſtate *corrupt*, and *fleſhly*) operateth by *its own power* alone for the producing of *a ſinful action*, without any *co-operation* at all (as was ſaid already) of God or his holy Spirit: and therefore *the ſin* ſo produced, is to be aſcribed to the *fleſhly Will*, as to the ſole and proper cauſe thereof, and may therefore very rightly be ſaid to be *the work of the fleſh*. But in the producing of any action that is ſpiritually good, *the Will* operateth only as a *ſubordinate Agent* to the *grace* of the holy Spirit, and in the power and virtue thereof: and therefore altho * *the good work* may in ſome ſort be ſaid to be *our work*, becauſe *immediately* produced by *our Wills*; yet it is in truth *the fruit of that Spirit*, and not of *our Wills*, becauſe it is wrought by the power of *that Spirit*, and not by any power of *our Wills*; [*Nevertheleſs, not I, but the grace of God with me*, 1 Cor. 15.]

* *Hæc cùm certum ſit omnino in nobis actitari ſpiritu, Dei ſunt munera: quia vero cum noſtræ voluntatis aſſenſu, noſtra ſunt merita.* Bern. de grat. & lib. arb.

1 Cor. 15. 10.

25. If this ſeem but *a ſubtilty*, and ſatisfy not, let it go: the other I preſume will, being it is ſo plain and *popular*. The word *Fruit* moſtwhat relateth to ſome *Labour* going before. * *Hoc fructûs pro labore ab his fero*, in the Poet. So in the Scriptures, *Nevertheleſs this is the fruit of my labour. The husbandman that firſt laboureth, muſt be partaker of the fruit*: *Labour* firſt, and then *Fruit*. That which *David* calleth *the labour* of the hands, (*Thou ſhalt eat the labour of thy hands*) Pſal. 128. *Solomon* calleth *the fruit* of the hands, (*Give her of the fruit of her hands*) Prov. 31.

* *Terent.* Adelph. 5. 4.

Phil. 1. 22.

2 Tim. 2. 6.

Pſal. 128. 2.

Prov. 31. 31.

26. The reaſon is, becauſe no Man would willingly undergo any toil or *labour* to no end: he would have ſomething or other in his eye that might in ſome meaſure recompence his pains; and that is called *the fruit of his labour*. *Tully* therefore joineth * *præmium* and *fructum* together, as importing the ſame thing. *Who planteth a Vineyard*, but in hope *to eat of the fruit of it?* Or what Huſbandman would *plow* and *ſow*, and *plant* and *prune*, and *dig* and *dung*, if he did not hope to find it all anſwered again, when he cometh to inn *the Fruits?* † *Spe fructûs dura ferentes.* The firſt queſtion in every Man's thoughts, when he is importuned to any thing of *labour* and buſineſs, is, ‖ *Ecquid erit pretii?* Will it be worth my labour? What * *benefit* ſhall I reap by it? What will be *the fruit* of my pains?

*—*præmium & fructum officii repetere.* Cic antequam iret in exilium.

1 Cor. 9. 7.

† Horat. 2. *Epiſt.* 1.

‖ Ennius.

* *Quæ tamen inde ſeges? Quis terræ fructus aperta?* Juv. Sat. 7.

27. In all *deliberations*, where *two ways* are offered to our choice; Wiſdom would that we ſhould firſt weigh, as adviſedly and exactly as we can, *the labour* and *the fruit* of the one againſt the other: and as we find thoſe (rightly compared) to be more or leſs, to make our † *reſolutions* accordingly. We are called on hard on both ſides: *God* commandeth us to ſerve him; *Satan* and *the World* ſolicite us to the ſervice of ſin. Promiſes there are, or Intimations, of *Fruit*, on both ſides: *Salvation* to our *Souls* on the one ſide, *Satisfaction* to our *Luſts* on the other. Here then is our *buſineſs* and our *wiſdom*, to compare what is *required*, and what is *offered* on both ſides: to examine on the one ſide firſt, and then on the other, whether *the Work* exceed the Fruit, or *the Fruit* the Work.

† πολλῶν δ' ἀγορευόντων πειθοῦμαι. ὅς κεν ἀείσλιν βελὸν βελλόντων. Homer. *Iliad.* 9.

28. Now *the Apoſtle* by the very choice of his words here, hath after a ſort

done the buſineſs, and determined the *Controverſy* to our hands. In the ſervice of ſin, *the toil* is ſo great, that in compariſon thereof *the benefit* is as nothing: and in the Service of God *the benefit* ſo great, that in compariſon thereof *the pains* is as nothing. Where the *Fleſh* ruleth all, *the Work* exceedeth the *Fruit*: and therefore without ever mentioning *the Fruit*, they are called *the Works of the Fleſh*. But where the *Spirit* of God ruleth, *the Fruit* exceedeth *the Work*: and therefore without ever mentioning *the Work*, it is called *the Fruit of the Spirit*.

29. If in this paſſage only this different manner of ſpeaking had been uſed by *the Apoſtle*, it might perhaps have been taken for *a caſual expreſſion*, unſufficient to ground any collection upon. But look into *Eph.* 5. and you cannot doubt but it was done *of choice*, and with this very meaning. Speaking there of *the Duties of Holineſs*, even as here; without any mention of *work*, he calleth them by the name of *Fruit*, (*The fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth*, verſ. 9.) But by and by, *verſ.* 11. ſpeaking of *ſinful actions*, he doth not only call them *Works*, as he doth here, but poſitively and expreſly pronounceth them fruitleſs; (*Have no fellowſhip with the unfruitful works of darkneſs*): Works, but without Fruit; *unfruitful works* of darkneſs. This juſtifieth the collection to be evident, and natural, and without enforcement. The ways of *ſin* are very *toilſom*, yet withal *unfruitful*: but in all ſpiritual *labour* there is *profit*. *The fruit* will countervail *the pains*, and recompence it abundantly. We may not unfitly apply to theſe two his words in the Comedy, * *In his fructus eſt, in his opera luditur.*

* Terent. *Phorm.* 2. 2.

30. *The paths of ſin* ſeem indeed at the firſt hand, and in the entrance, to be very *pleaſant* and *even*. The *Devil* to draw Men in, goeth before like *a leveller* and ſmootheth the way for them; but when they are in, he driveth them along, and on they muſt. Be the way never ſo dark and ſlippery, never ſo crooked or craggy, never ſo intricate and perplexed: being once engaged, they muſt go through it *per ſaxa, per ignes*; ſtick at nothing (be it never ſo contrary to *the Laws* of God or Men, to all *natural, civil*, or *religious* obligations, yea, even to the principles of common *humanity* and *reaſon*) that *avarice, ambition, revenge*, or any other *vicious luſt* putteth them upon. *Ambulavimus vias difficiles*: they confeſs it at laſt, when it is too late, and befool themſelves for it; (*We have wearied our ſelves in the way of wickedneſs and deſtruction, we have gone through dangerous ways*, &c.) Wiſd. 5. *They have wearied themſelves to work iniquity*, ſaith the Prophet *Jeremiah*: and the Prophet *Habakkuk*, *The people labour in the very fire*. The Greek word, that ſignifieth *wickedneſs*, cometh of another that ſignifieth *labour*, πονηρὸς of πόνος. And how often in the Scriptures do we meet with ſuch-like Phraſes as thoſe, *to work wickedneſs, workers of iniquity*, &c. St. *Chryſoſtom*'s eloquence enlargeth it ſelf, and triumpheth in this argument more frequently, and with greater variety of invention and amplification, than in almoſt any other: and he cleareth it often and beyond all exception, both by *Scripture* and *Reaſon*, that the life of a wicked or worldly Man, is *a very druggery* infinitely more *toilſom, vexatious* and *unpleaſant*, than a godly life is.

Wiſd. 5. 7. Jer. 9. 5. Hab. 2. 13.

31. Now if, after all this droyling, *the fruit* would (tho but in a ſcant proportion) anſwer *the pains*, it were the more tolerable. But there is no ſuch matter: the Sinner hath but his *labour* for his *pains*. Nay, I may ſay, it were happy for him, if he had *but his labour* for his *pains*; and that there were not a worſe matter yet behind. The beſt they can hope in the mean time is nothing but *vanity*; and vanity is *nothing*. *Man walketh in a vain ſhadow, and diſquieteth himſelf in vain*, ſaith *David*. The work *diſquietneſs*; the fruit *vanity*. *The people labour in the very fire*, you heard but now from the Prophet: his very next words are, *they weary themſelves for very vanity*. St. *Peter* therefore calleth

Pſal. 39. 6.

Hab. 2. 13.

the

the converſation of ſinners, *a vain converſation.* And St. *Paul* putteth the queſtion home to their Conſciences; after a ſort challenging them to anſwer directly to it, if they could, *What fruit had you then in thoſe things?* Rom. 6. 1 Pet. 1. 18. Rom. 6. 21.

32. No great reaſon then, if we well conſider it, why we ſhould *envy ſinners*, tho they *proſper* never ſo much in wicked deſigns, and ſeem to reap *the fruit of their labours*, in the ſucceſs of their affairs. All temporal advantages of *Wealth*, *Honour*, *Power*, *Pleaſure*, and the like, which are the utmoſt *fruit* that a ſinner can fancy to himſelf of all his *labour*, have but a ſhew and ſemblance, not the truth and reality of *Fruit*. Both becauſe in the mean time they give not that ſatisfaction in *the enjoyment*, which was deſired and expected from them in *the purſuit*: as they write of *the Apples of Sodom*, that look very fair and full, and tempt the eye, but as ſoon as touched * *fatiſcunt in vagum pulverem*; like a fuſs-ball, reſolve all into duſt and ſmoak. As alſo becauſe they have a very *ill farewel* with them at the laſt. *Honey* in the mouth perhaps, (and that but perhaps neither) but *Gall* certainly in the ſtomach, if not rather rank *Poiſon*. Know they not it will be *bitterneſs in the end?* Shame, Sorrow, and *bitter Repentance?* And that is the beſt end imaginable of ſuch bad beginnings. But without repentance, eternal death and damnation not to be avoided: *for the end of thoſe things* (uſed and continued in) *is death.* *Solin. *cap.* 38. —*contacta cinereſcunt.* Tert. Apol. c. 40. Rom. 6. 21.

33. Let us not therefore either *envy* their proſperity, or yet *follow* their example. Wherefore ſhould we *lay out our mony for that which is not bread, or our labour for that which ſatisfieth not?* When we may drive a far *eaſier trade* with far *more profit* another way: have *leſs toyl*, and yet reap *more fruit*. And that is, by walking in *the holy ways of God*, and taking upon us *the yoke of Chriſt*. That, we are told, is *an eaſie yoke*, at leaſt in compariſon of the other, (that of *Satan*) and *a light burden*: and we have no reaſon to diſbelieve it, Truth it ſelf having told us ſo. Eſpecially conſidering, that he putteth under *the ſhoulder* himſelf alſo, and, by helping to bear with us, *beareth off* in a manner the whole weight from us, leaving no more for us to carry, than by *the ſtrength* he giveth us he knoweth we are well *able to bear*, if we will but put to our *good wills*, and uſe *that ſtrength*. Nay, do but compare *the works* themſelves, and you muſt conclude, that *his Commandments* are more equitable, and *leſs grievous* than are the imperious *commands* of our own raging and exorbitant *luſts*. Will not any reaſonable Man, upon the hearing of *the names* of the things only, preſently yield that *Love*, and *Joy*, and *Peace*, and *Gentleneſs*, (for example) which are *fruits of the Spirit*, are far more lovely and deſirable, more eaſy and delightful, fuller of ſweetneſs and calmneſs, leſs toilſome and vexatious, than are *Hatreds*, and *Debates*, and *Emulations*, and *Seditions*, and *Murders*, and thoſe other *Works of the Fleſh*. Iſa. 55. 1. Mat. 11. 30. 1 Cor. 10. 13. 1 Joh. 5. 3.

34. Now if, as *the task* is eaſier, ſo *the benefit* be greater: what can excuſe *our folly*, if we do not give up our ſelves to be ordered by the guidance of *the Spirit* in every thing, rather than yield to ſatisfy *the luſts of the fleſh* in any thing? And *the benefit* is greater. *A ſure reward*, ſaith *Solomon*: For *God is not unrighteous to forget your labour* of Faith and Love. *A great reward*, ſaith *David*; and that many times for a very little work done; *the giving of a cup of cold water* to refreſh a thirſty Soul, ſhall not want its reward. It is our Apoſtle's advice elſewhere, that we ſhould *always abound in the work of the Lord*: and that upon this very ground, foraſmuch *as you know*, ſaith he, *that your labour is not in vain in the Lord*. If we labour in *his work*, we ſhall find *the fruit* of it in time. Prov. 11. 18. Heb. 6. 10. Pſal. 19. 11. Mat. 10. 42. 1 Cor. 15. *ult.*

35. Only let us be content *to ſtay the time*: and not to be thruſting in *the ſickle* before *the corn* be half ripe. *The Husbandman*, when he hath done *his work* in earing and ſowing, doth not look to receive *the precious fruits of the earth* into his Garners again the next *day*, or the next *month*; but he *hath long patience for it*; and whether it chance to be *an early harveſt*, or *a late harveſt*, he waiteth ſtill, Jam. 5. 7.

Heb.10.36. ſtill, and taketh the ſeaſon as it falleth. Even ſo *have we need of patience, that after we have done the will of God*, and ſuffered according to the will of God,
Gal.6.9. *we may receive the promiſed* reward: *for in due time we ſhall reap, if we faint not.* The final reward is ſure, *veniens veniet*, it will come at laſt, and not fail us: and
Heb.10.37. it is ſo great withal (*copioſa nimis*) that when it cometh, it will abundantly recompence all *our work*, yea, and *our patience* too.

36. Nay, let me ſay, if *that reward* were not, nor any other world to come, yet *the fruit* we reap in the mean, even in this world from a godly life, is incomparably greater than any that *the works of the fleſh* can yield us. Even in the judgment of heathen men, *Vertue* ever carrieth its *reward* with it, as being *bonum propter ſe expetendum*, a thing to be deſired and embraced for its own worth, without reſpect to any farther *reward*. And certainly *the evenneſs* of the mind, and *vacuity* from thoſe ſecret laſhes, thoſe horrors and fears that haunt a guilty Conſcience; and the ſweet comfort and *complacency* that a righteous Soul findeth in the ſincere performance of his bounden duty to God and Man, in eſchewing evil and doing good, is a *fruit* infinitely more valuable than all *the pleaſures* and *ſenſualities* of a wicked life. How happy then is he, that truly
Rom.6.22. Mar.10.30. ſerveth God; who both hath *his fruit in holineſs* onward, (that is *the hundred-fold* in this life, *Mark* 10.) and ſhall in the end have *everlaſting life* to boot.

37. There are of the *four differences* propoſed, *two* more yet behind: which I muſt diſpatch in few words. *The third* is, that *the Works of the Fleſh* are ſpoken of as *many*, ἔργα, *Works*, in the Plural: but *the fruit of the Spirit* is ſpoken of as *one*, καρπὸς, *Fruit*, in the Singular. Many *Works*, but one *Fruit*. There is ſuch a
*—*ita copulatæ connexæque ſunt, ut omnes omnium participes ſint, nec alia ab aliâ poſſit ſeparari.* Cic.5.de finib. —*conſpiratio, conſenſuſque virtutum.* Ibid. —*omnes inter ſe nexæ & conjugatæ ſunt.* Id. qu.Tuſc.3. Rom.2.22. * connexion of *Vertues and Graces*, that albeit they differ in their *Objects* and *Natures*, yet they are inſeparable in *the Subject*. As when many links make up *one chain*; pull one, and pull all: So he that hath any one *ſpiritual grace* in any degree of *truth* and *eminency*, cannot be utterly deſtitute of any other. But as for *ſins and vices*, it is not ſo with them: They are not only *diſtinct* in their kinds, natures, and definitions (for ſo are *vertues* too;) but they may alſo be divided from one another, and parted aſunder in reſpect of *the ſubject* wherein they are. We are told, *Rom.*2. (and if we were not told it, we could not but ſee reaſon enough in theſe times to believe it) that a Man may *hate Idolatry*, a work of *the fleſh*; and yet love *Sacrilege* well enough, a work of *the fleſh* too. There is no neceſſity that *a Swearer* ſhould be an Adulterer, or *an Adulterer* a Slanderer, or *a Slanderer* an Oppreſſor, or *an Oppreſſor* a Drunkard, or *a Drunkard* a Seditious Perſon; and ſo of many other.

38. The reaſon of the difference is, becauſe all *ſpiritual graces* look one way: they all run to *the ſame indiviſible point*, wherein they concenter; to wit, *Almighty God*, who is *bonum incommutabile*, unchangeable and one: Even as all *moral vertues* concenter in the ſame common point of *right reaſon*. But *Sins*, which turn *from God* to follow the *Creature*; and *Vices*, which are ſo many *deviations* from the rule of *right reaſon*; do not all neceſſarily run towards *the ſame point*, but may have their *ſeveral tendencies* different one from another. Becauſe though *God* be one, yet *the Creatures* are manifold; and although the *ſtraight way* from one place to another can be *but one*, yet there may be *many croaked turnings*, by-paths and deviations. Even as *Truth* is but *one* and certain, but *Errors* are *manifold* and endleſs.

1. 39. *The Spirit of God* whoſe *fruits* theſe are, is firſt *a renewing Spirit*. It
Pſal.51.10. Gal.6.15. createth a *new heart* in a Man, whereby he becometh a kind of *new Creature*: it diſpoſeth him to *Obedience*. And true *obedience is copulative*: it ſubmitteth to the Commanders will entirely; it doth not pick and chuſe. *The Spirit of God*
2. is ſecondly *a holy Spirit*, (*the holy Spirit of Diſcipline*): and ſuch a holy Spirit
Wiſd.1.4,5. will not brook to *dwell in a Soul that is ſubject to ſin*. It will endure no ſuch inmate:

intimate: they can no more dwell together, than *Light* can fellow with *darkneſs*. But where any *Grace* is wanting, there muſt needs be the contrary *ſin* to fill up the Vacuity; and therefore where that *Holy Spirit* is, there cannot be a total defect of any *holy grace*. *The Spirit of God* is alſo *a loving Spirit*; and 3.
ſheddeth abroad *the love of God* in every heart it taketh poſſeſſion of. And *Love* Rom.5.5.
is ſo comprehenſive a Grace, that it includeth all the reſt; and ſo is in effect *the fulfilling of the whole Law*. There is *a thread of Love* that runneth through all Rom.13.10.
the particular duties and offices of *Chriſtian life*, and ſtringeth them like ſo many *rich Pearls* into one *Chain*. See 1 *Cor.* 13. throughout.

40. A conſideration not unuſeful, to quicken our care for the ſubduing of *every ſinful luſt*, and our endeavour to have *every grace of the Spirit* habituated in us. Knowing that ſo long as we allow our ſelves in *any one ſin*, ſuffer *any one luſt of the Fleſh* to remain in us unſubdued (at leaſt in reſpect of *deſire* and *endeavour*) there cannot be any one true *grace of God* in us. There are certain *common graces of Illumination*, which are the effects alſo of *God Spi-* 1 Cor.12.1.
rit, and are therefore called πνευματικα, *ſpiritual gifts*: and thoſe indeed are & 14.1.
given by dole (*Alius ſic, alius verò ſic*) *Knowledg* to one, to another *Tongues*, 1 Cor.12.8.
to another *Healings*, *Miracles*, &c. all *by the ſame Spirit*, manifeſting himſelf —10.
to ſundry perſons in ſundry *kinds* and *meaſures*, and *dividing to every on ſeverally as he will*. But it is nothing ſo in the *ſpecial graces of Sanctification*: there is no diſtribution, or diviſion here. Either *all*, or *none*. He that certainly wanteth *any one* (at leaſt in *the deſire* and *endeavour*) may juſtly ſuſpect, that all thoſe he ſeemeth to have, are but ſo many *counterfeits*. All this variety of *Graces* maketh but *one Fruit*.

41. The *laſt difference* is, That *the works of the Fleſh* are expreſly ſaid *to be manifeſt*, Verſ. 19. but no ſuch thing affirmed of *the Fruit of the Spirit*. The moſt probable reaſons of which difference are, to my ſeeming, one of theſe two following. *Firſt, the commonneſs* and frequency of thoſe above theſe everywhere abroad in the World. The Works of the Fleſh, *Adultry*, *Fornication*, *Uncleanneſs*, *Wantonneſs*, *Idolatry*, *Witchcraft*, *Hatreds*, *Emulation*, *Debate*, *Wrath*, *Strifes*, *Seditions*, *Hereſies*, *Envyings*, *Murthers*, *Gluttony*, *Drunkenneſs*, *and ſuch like* (I name them, becauſe the bare recital of them will ſave me the labour of farther proof) do ſo abound in all places, that you can ſcarce look beſide them. Turn your eyes which way you will, ye ſhall ſee *curſed examples* of ſome or other of theſe every day, and in every ſtreet, and every corner. Alas, *the Works of the Fleſh* are but *too manifeſt!*

42. But *the fruits of the Spirit* are not ſo. *Love*, *Peace*, *Gentleneſs*, *Faith*, *Meekneſs*, *Temperance* and the reſt: theſe are very thin grown in the World; they are *rarities* not every where to be met withal. Inſomuch as *David* complainingly crieth out, *There is not one godly Man left*, Pſal.12. and Pſal.14. *There is none that doth good, no not one.* And the Prophet *Jeremy*, when he had *run to* Jer.5.1,&c.
and fro in the ſtreets of Jeruſalem for the purpoſe, to find *a Man that executed judgment, and ſought after truth*, when he had imployed his *legs*, and his *eyes*, and his *tongue* in ſearch; he could not yet find the Man he looked for. *Hepps* and *Haws* grow in every hedge; when *choicer fruits* are but in ſome few gardens: and every ſoil almoſt yields *ſtones* and *rubbiſh*; but *gold* and *precious ſtones* are found in very few places.

43. Secondly, *the Works of the Fleſh* may be ſaid to be *manifeſt*, and *the Fruits of the Spirit* not ſo; with reſpect to our judgments of them, and the eaſineſs of diſcerning the one ſort more than the other. *The works of the Fleſh* are ſo *manifeſtly evil*, that no man of common ſenſe can lightly be miſtaken in them. *Murder*, *Sedition*, *Drunkenneſs*, *Adultery*; it is not poſſible any Man ſhould be of ſuch groſs underſtanding, as to imagine they ſhould be *the Fruits* of God's holy *Spirit*: they are udoubtedly, and *manifeſtly*, to every Man's apprehenſion,

apprehenſion, *the Works of the Fleſh.* But as for *the fruits of the Spirit*, they are not ſo *manifeſt*, but that a Man, who hath not *his ſenſes* very well *exerciſed to the deſcerning of good and evil*, may be eaſily deceived therein. *Hypocriſy* is ſpun oftentimes of a *very fine thread*: and *the heart of Man* abounding with ſo much *hypocriſy* as it doth, and ſo much *ſelf-love* and uncharitableneſs withal, *is the moſt deceitful thing* (yea, and the *moſt deceivable* too; actively, and paſſively both) of any thing in the world. There are on the one ſide, ſo many *Mock-Graces*, and ſpecious counterfeits, that carry a ſemblance of *ſpiritual fruit*, but are not the things they ſeem to be: And on the other ſide, *inordinate love* of our ſelves partly, and partly, *want of Charity* towards our brethren, have ſo diſpoſed us to a capacity of being deceived; that it is no wonder, if in paſſing our judgments (eſpecially where *our ſelves* are concerned) we be very much and very *often miſtaken.* It might rather be a wonder, if we ſhould not be *ſometimes miſtaken.*

Heb.5.14.

Jer.17.9.

44. As moſt *Errors* claim to be a little akin to *ſome Truths*: ſo moſt *Vices* challenge a kind of affinity to *ſome Vertue.* Not ſo much from any proper intrinſecal *true reſemblance* they have with ſuch vertues; as by reaſon of *the common oppoſition* they both have to one and the ſame contrary *Vice.* As *Prodigality* hath ſome overly likeneſs with *Liberality*, and ſo may hap to be * *miſtaken* for it: for no other cauſe but this only, that they are both contrary to *Covetouſneſs.* Ἡ μὲν ἀπάτη ἐκ τοῦ ὁμοίου ἐστί, ſaith † *Ariſtotle* truly: fallacy and deception, for the moſt part, ariſe from the appearance of ſome *likeneſs* or *ſimilitude*; when things that are *like*, but not *the ſame*, are taken to be ‖ *the ſame*, becauſe they are *like.* They that have given us *marks of ſincerity* for the trial of our Graces, have not been able to give us any *certain Rules* or infallible Characters, whereby to try *the ſincerity of thoſe Marks*; ſo as to remove all doubtings and poſſibility of erring.

* Decipimur ſpecie recti. Horat. de arte. Fallit enim vitium ſpecie virtutis & umbrâ. Juven. Sat. 14.

† Ariſt. in Elench.

‖ Δοκεῖ τὸ ὅμοιον, αὐτὸ εἶναι ἀληθές. Ariſt. de inſom. cap.3.

45. Whence I ſuppoſe I may ſafely infer, that *the certainty* of a Man's preſent ſtanding in *grace*, but much more then of his eternal future *ſalvation* (although I doubt not but by the mercy of God it may be attainable in this life, and that without *extraordinary revelation*, in ſuch a meaſure as may ſuſtain the ſoul of an honeſt Chriſtian with *comfort*) is not yet either ſo abſolutely *neceſſary*, nor ſo void of *fears* and *doubtings*, as ſome perhaps have imagined.

46. Not ſo *neceſſary*, but that a Man may *be ſaved* without it. Many a good ſoul, no doubt, there is in the world, that out of the experience of *the falſeneſs* of his own heart, and the fear of *ſelf-deceit*, and the ſenſe of his own *unworthineſs*, could never yet attain to be ſo well perſuaded of *the ſincerity* of his own *Repentance*, *Faith*, and *Obedience*, as to think that God would approve of it, and accept it. The cenſure were very hard, and a great violation it would be of *Charity* I am ſure, (and I think of *Truth* alſo) to pronounce ſuch a Man to be out of *the State of Salvation*; or to call ſuch his *diſperſuaſion* by the name of *Deſpair*, and under that name to condemn it. There is a common, but a great miſtake in this matter: *Deſpair* is far another manner of thing than many take it for. When a Man thinketh himſelf ſo *incapable of God's pardon*, that he groweth thereupon * *regardleſs of all duties*, and neither careth what he doth, nor what ſhall become of him; when he is once come to this reſolution, *Over ſhoes*, *over boots*; I know God will never forgive me, and therefore I will never trouble my ſelf to ſeek his favour in vain: this is to run *a deſperate* courſe indeed; this is properly the ſin of *Deſpair.* But when *the fear* that God hath not yet pardoned him, prompteth him, to *better reſolutions*, and exciteth him to a greater care of *repentance* and newneſs of life, and maketh him more diligent in the performance of all *holy duties*, that ſo he may be the more capable of *pardon*: it is ſo far from being any way prejudical to his eternal *ſalvation*, that it is the readieſt way to *ſecure* it.

*—*deſperatione meliorum, hæreſe prioribus.* Hier. Epiſt.46. —*ne mens incredula—deſperet, & ſemel perditioni animus deſtinatus, non adhibeat vulneri curationem: quod nequaquam exiſtimat poſſe curari.* Ibid.

47. But

47. But where *the greateſt certainty* is, that can be attained to in this life, by ordinary means, it is not *ordinarily* (unleſs perhaps to ſome few perſons at the very *hour of death*) ſo perfect, as to exclude *all doubtings*. *The fruits of the Spirit*, where they are true and ſincere, being but *imperfect* in this life; and *the truth* and *ſincerity* of them being not always ſo *manifeſt*, but that a Man may ſometimes be deceived in his *judgment* concerning the ſame; it can hardly be, what between the one and the other, (the imperfection of the *thing*, and the difficulty of *judging*) but that the *Aſſurance*, which is wholly grounded thereupon, and can therefore have no more ſtrength than they can give it, muſt be ſubject to *Fears*, *Jealonſies*, and *Doubtings*.

48. I ſpeak not this to ſhake *any Man's comfort* (God forbid) but to ſtir up *every Man's care* to abound and increaſe ſo much the more in all *godlineſs*, 2 Pet. 1. 5. and in *the fruits of the Spirit*; *by giving all diligence*, by walking in *the Spirit*, and ſubduing *the Luſts* of the Fleſh, *to make his Calling and Election ſure*: Sure in it ſelf, that he fail not of *Salvation* in the end; and ſure to him alſo, as far as he can, that *his comfort* may be the greater and ſounder in the mean time.

Now the God of all Grace and Glory, ſend the Spirit of his Son plentifully into our Hearts, that we may abound in the Fruits of godly living, to the praiſe of his Grace, our preſent comfort in this Life, and the eternal ſalvation of our Souls in the Day of our Lord Jeſus Chriſt.

AD MAGISTRATUM.

The First Sermon.

At the Assizes at Lincoln, *in the Year* 1630. *at the Request of Sir* Daniel Deligne *Knight, then High-Sheriff of that County.*

Prov. 24. 10,—12.

10. *If thou faint in the day of adversity, thy strength is small.*

11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain:*

12. *If thou sayest, Behold we know it not: doth not he that pondereth the heart, consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

1. AS in most other things, so in the performance of that *duty* which this *Text* aimeth at; we are neither *careful* beforehand (such is the *uncharitableness* of our incompassionate hearts) to *do well:* nor yet *willing* afterwards, (through *the pride* of our Spirits) to acknowledg we have *done ill.* The holy Spirit of God therefore hath directed *Solomon*, in this Scripture, wherein he would *incite* us to the performance of *the duty*, to frame his words in such sort, as to meet with us in *both these corruptions:* and to let us see, that as the *duty* is *necessary*, and may not be *neglected*; so *the neglect* is *damnable*, and cannot be *excused*. In the handling whereof, I shall not need to bestow much labour, either in searching into *the contexture* of the words, or examining the differences of *translations:* Because *the sentence* (as in the rest of this Book for the most part) hath a *compleat sence* within it self, without any necessary either *dependence*

upon any thing *going before*, or *reference* to any thing *coming after:* and the differences that are in *the tranſlations*, are neither *many* in number, nor of any great *weight*, for altering the meaning of the words. Nor is it my purpoſe to inſiſt upon ſuch *inferior obſervations*, as might be raiſed from ſome *expreſſions* or *circumſtances* in the Text, otherwiſe than as they ſhall occaſionally fall in our way, in the proſecution of thoſe *main points*, which to the apprehenſion of every underſtanding hearer, do at the very firſt view appear to have been chiefly intended therein.

2. And they but two. *Firſt*, The ſuppoſal of *a duty:* tho for the moſt part, and by moſt Men, very ſlackly regarded; and that is *the delivering of the oppreſſed:* In the two former verſes, [*If thou faint in the day of adverſity; If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.*] *Secondly*, The removal of the common *pretenſions* which Men uſually plead by way of *excuſe*, or *extenuation* at leaſt, when they have failed in the former duty: In the laſt verſe, [*If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart, conſider it?* &c.] So that if we will ſpeak any thing to the purpoſe of *the Text*, we muſt of neceſſity ſpeak to thoſe *two points*, that do therefrom ſo readily offer themſelves to our conſideration: to wit, *the neceſſity of the Duty firſt*, and then *the vanity of the Excuſes.*

3. *The Duty* is contained, and *the neceſſity* of it gathered, in and from the tenth and eleventh verſes, in theſe words; *If thou faint in the day of adverſity, thy ſtrength is ſmall: If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* Wherein the particulars conſiderable are; *Firſt*, *The perſons* to whom *the duty* is to be performed, as the proper *object* of our juſtice and charity; *Them that are drawn unto death, and thoſe that are readdy to be ſlain:* They eſpecially, but συνεκδοχικῶς, alſo all others that are in their condition in any *kind* or *degree*; thoſe that are *injured* or *oppreſſed*, or in danger to be *injured* or *oppreſſed* by any manner, way, or means. 2*ly*, *An act* of Charity and Juſtice to be performed towards thoſe that are in ſuch a condition, by ſuch, as (by reaſon of *the power*, and *opportunities*, and other advantages that God hath put into their hands) are in a capacity to do it; which is the very *duty* it ſelf; *viz.* to *look upon them* in the day of their *adverſity*, and to *deliver them* out of the hand of their *oppreſſors.* 3*ly*, A poſſibility of the neglect or *non-performance* of this ſo juſt and charitable *a duty*, by thoſe that *might* (and therefore *ought*) to do it; expreſſed here by the name of *forbearance: If thou forbear to deliver.* 4*ly*, The true *immediate cauſe* of that neglect, whereſoever it is found, *viz.* the want of *ſpirit* and *courage* in the heart, *faint-heartedneſs:* from whatſoever former or remoter cauſe thht *faintneſs* may proceed, whether a puſillanimous *fear of the diſpleaſure*, or a deſire to wind himſelf into *the favour* of ſome great perſon; or the expectation of a *reward*; or a lothneſs to interpoſe *in other Mens affairs*; or meer *ſloth*, and a kind of unwillingneſs of putting himſelf to ſo much trouble; or whatever other reaſon or inducement can be ſuppoſed. *If thou faint in the day of adverſity. Laſtly*, The cenſure of that *neglect:* it is an evident demonſtration (*à poſteriori*, and as all other *viſible effects* are of their more inward and *ſecret cauſes*) a certain Token and Argument of a ſinful weakneſs of mind; *If thou fainteſt*, &c. *thy ſtrength is ſmall.*

4. The reſult of theſe particulars amount in the whole to this. Every Man, according to his *place* and *power*, but eſpecially thoſe that being in place of *Magiſtracy* and *Judicature*, are armed with *publick authority* for it, are both in *Charity* and *Juſtice* obliged to uſe the utmoſt of their *power*, and to lay hold on all fit *opportunities*, by all lawful means, to help thoſe to *right* that ſuffer *wrong*; to ſtand by their poorer Brethren and Neighbours in the day of *calamity* and diſtreſs; and to ſet in for them throughly and ſtoutly in their *righteous*

cauſes;

cauſes; to *protect* them from injuries, and to *deliver* them out of the hands of ſuch as are too *mighty*, or too *crafty* for them, and aſſeek (either by *violence* or *cunning*) to deprive them either of their *lives* or *livelihoods*. Briefly thus, and according to the language of the *Text*; *It is our duty, every one of us, to uſe our beſt ſtrength to deliver the oppreſſed: but our ſin, if we faint, and forbear ſo to do.* And the making good, and *the preſſing* of this *duty*, is like to be all our buſineſs at this time.

5. A point of ſuch clear and certain truth, that the very *Heathen Philoſophers* and *Law givers* have owned it as a beam of *the light of Nature*: inſomuch as even in their account he that * abſtaineth from *doing injuries*, hath done but the one half of that which is required to *compleat Juſtice*; if he do not withal *defend others* from injuries, when it is in his power ſo to do. But of all other Men, our *Solomon* could leaſt be ignorant of this truth; not only for that reaſon, becauſe God had filled his heart with a large meaſure of *wiſdom* beyond other Men; but even for this reaſon alſo; that being born of *wiſe* and *godly Parents*, and born *to a Kingdom* too, (in which high calling he ſhould be ſure to meet with *occaſions* enough whereon to exerciſe all *the ſtrength* he had;) he had this truth (conſidering the great *uſefulneſs* of it to him in the whole time of his future *Government*) early diſtilled into him by *both his Parents*, and was ſeaſoned thereinto from his childhood in his *education*. His *father David*, in *Pſal.* 72. which he penned of purpoſe as a *prophetical benediction* and inſtruction for his Son, (as appeareth by the *Inſcription* it beareth in the Title of it, *a Pſalm for Solomon*) beginneth the Pſalm with a Prayer to God, both for himſelf and him, [*Give the King thy judgments, O God, and thy righteouſneſs unto the King's Son.*] And then after ſheweth for what *end* he made that Prayer, and what ſhould be *the effect*, in order to *the Publick*, if God ſhould be pleaſed to grant it. [*Then ſhall he judg the people according unto right, and defend the poor*, verſ. 2. *He ſhall keep the ſimple folk by their right, defend the children of the poor, and puniſh the wrong doer*]; or (as it is in the laſt Tranſlation) *break in pieces the oppreſſor*, verſ. 4. and after at the 12, 13, and 14 verſes, ("altho perhaps the paſſages "there might principally look at *Chriſt*, the true *Solomon*, and Prince of Peace, "*a greater than Solomon*, and of whom *Solomon* was but a Figure; yet I be- "lieve they were alſo literally intended for *Solomon* himſelf) *He ſhall deliver the poor when he crieth, the needy alſo, and him that hath no helper. He ſhall be favourable to the ſimple and needy, and ſhall preſerve the ſouls of the poor. He ſhall deliver their ſouls from falſhood and wrong; and dear ſhall their blood be in his ſight.* And the like inſtructions to thoſe *of his Father*, he received alſo from his *Mother Bathſheba*, in the Prophecy which ſhe taught him, "with much "holy wiſdom for *the matter*, and with much tenderneſs of motherly affecti- "on for *the manner*, (*What? my Son! and what, the Son of my Womb! and* "*what, the Son of my Vows!*) Prov. 31. where ſhe giveth him this in charge, verſ. 8, 9. *Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction: Open thy mouth, judg righteouſly, and plead the cauſe of the poor and needy.*

* *Injuſtitiæ duo genera: alterum eorum, qui cum poſſunt, non propulſant injuriam*, &c. Cic. 3. offic.

6. For the further evidencing of *the neceſſity* of which *Duty*, that ſo we may be the more effectually quickened to the chearful and conſcionable performance of it: there are ſundry important, whether *reaſons* or *inducements*, or both (for we ſhall not now ſtand ſo much upon any nice diſtinguiſhing of the terms; but take them togetherward, the one ſort with the other:) very well worthy our Chriſtian conſideration. Some in reſpect of *God*, ſome in reſpect of *our ſelves*; ſome in reſpect of *our Brethren*, and ſome in reſpect of *the thing* it ſelf in the effects thereof.

7. To begin with the moſt High: we have his *Command firſt*, and then his *Example*, to the ſame purpoſe. Firſt, His *Command*: and that very frequently repeated

repeated both in *the Law of Moſes*, and in *the Pſalms*, and in *the Prophets*. I ſhall the leſs need to cite particular places, ſince that general and *fundamental Law*, which is the ground of them all, is ſo well known to us; even that, which
* Mat. 22. 39. our Saviour maketh* *the ſecond great Commandment*, that † νόμος βασιλικὸς, as
† Jam. 2. 8. St. *James* calleth it, that *Royal Law, Thou ſhalt love thy neighbour as thy ſelf.* Oh, how we can ſtickle in *our own Cauſes!* and ſolicite *our own* buſineſs with unwearied diligence! How *active*, and *provident*, and *vigilant* we can be, in things wherein *our ſelves* are concerned, or when *our own lives* or *livelihoods* are in jeopardy! Not giving ſleep to our eyes, or ſlumber to our eye-lids, till we
* Prov. 6. 5. have delivered our ſelves from the ſnare of the Oppreſſor, * *As a Roe from the hand of the hunter, or as the Bird from the ſnare of the fowler!* Now if we can be thus fiery and ſtirring when it is for *our ſelves*, but frozen and remiſs when we ſhould help *our neighbour:* how do we fulfil *the royal Law according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf?*

8. Let no Man think to put off this duty, with *the Lawyers* queſtion, *Luke* 10.
Luke 10. 19. *But who is my neighbour?* Or with the *Phariſees* evading Gloſs, *Mat.* 5. *Thou*
Mat. 5. 43. *ſhalt love thy neighbour:* My neighbour? True; but not *mine enemy.* Or with
1 Sam. 25. 11. *Nabal's* churliſh reaſoning, 1 *Sam.* 25. Shall I put my ſelf to pains and trouble, for *Men whom I know not whence they be?* For in all the caſes wherein the offices, whether of *Juſtice* or *Charity* are to be exerciſed, every Man is every other Man's *neighbour.* All Men being by the Ordinance of God ſo linked together,
* 1 Cor. 12. 12. and concorporated one into another: that they are not only all * *members of the ſame body*, (of the ſame *civil Body*, as they are *Men*; and of the ſame *myſtical Body* too, if they be *Chriſtians*;) but even members alſo *one of another*,
Eph. 4. 25. Rom. 12. 5. Eph. 4. yea, even *every one, one anothers members*, Rom. 12. So that if any Man ſtand in need of thy *help*, and it be in *the power* of thy hand to do him good: whether he be *known* to thee, or *a ſtranger*, whether thy *friend*, or thy *foe*; he is a limb of thee, and thou a limb of him. He may challenge an intereſt and a
Deut. 15. 11. propriety in thee; as *thy poor and thy needy*, Deut. 15. Yea, more, as *thine*
Iſa. 58. 7. *own fleſh*, Iſa. 58. Thou mayeſt not therefore *hide thy ſelf* from him, becauſe he is *thine own fleſh.* For *thy fleſh*, thou art bound, tho not to pamper, yet to *nouriſh* and to *cheriſh* it; by affording all convenient ſuccour and ſupply to the neceſſities of it.

9. God then hath laid upon us his *Royal Command* in this behalf. Nor ſo only, but he hath alſo laid before us *a Royal Precedent* in his own bleſſed exam-
Pſal. 10. 17, 18. ple. *Lord, thou haſt heard the deſire of the poor! to help the fatherleſs and poor unto their right, that the Man of the earth be no more exalted againſt them*, Pſal.
— 140. 12. 10. ſaith *David* for the time paſt: and for the time to come, *Pſal.* 140. *Sure I am, that the Lord will avenge the poor, and maintain the cauſe of the helpleſs.* If
— 12. 5. you would hear it rather from his own mouth; take it from *Pſal.* 12. *Now for the comfortleſs troubles-ſake of the needy, and becauſe of the deep ſighing of the poor, I will up, ſaith the Lord, and will help every one from him that ſwelleth againſt him, and will ſet them at reſt.* You ſee which way your heavenly Father goeth before
* Eph. 5. 1. you: Now * *be ye followers of God as dear children.* It is *the hope* of every good Chriſtian, that he ſhall hereafter be *like unto God* in *glory* and *happineſs:* it ſhould therefore be his *care* in the mean time to be *like unto God* in *grace* and *goodneſs*; in
† Luke 6. 36. || Pſal. 146. 8, 9. being † *merciful, as his heavenly Father is merciful*; in || *caring for the ſtrangers, and defending the fatherleſs and widow*; in helping thoſe to right that ſuffer wrong; and in doing works of *Piety*, and *Charity*, and *Mercy.* The duty concerneth *all* in general.

10. But *Princes, Judges, Magiſtrates*, and all that are in authority, are more ſpecially engaged to follow *the example* of God herein: ſith God hath been pleaſed to ſet a ſpecial mark of honour upon them, in vouchſafing to put *his own Name* upon them, and ſo to make them a kind of *Petty Gods* upon earth,

Dixi

* *Dixi Dii*, I have ſaid ye are *Gods*, *Pſal.* 82. Not ſo much (be ſure) for the exalting of their *Power*, and to procure them due *honour*, *eſteem*, and *obedience* from thoſe that are under them, (though that alſo no doubt was intended thereby: as to inſtruct them in their *Duty*, and eſtſoons to remember them, that they are very unworthy *the glorious title* they bear of being *Gods*, if they do not imitate the great and true God, by exerciſing their *Godſhips* (if I may ſo ſpeak) in doing good, and protecting innocency. Flatterers will be ready enough to tell you, *You are Gods*: but it is to evil and pernicious purpoſes; to ſwell you up with conceits of I know not what *omnipotency*. *You are Gods*, and therefore may do what you will, without *fear* in your ſelves, or *controul* from any other. "They that tell you ſo with ſuch an intention, are *liers*: and you "ſhould not give them any *countenance*, or *credit*, or ſo much as *the hearing*. "But when the God of Truth telleth you, *Ye are Gods*; he telleth you withal "*in the ſame place* (and, as it were, *with the ſame breath*) what you are to do an- "ſwerably to that *Title*, and by what evidence you muſt approve your ſelves, "to be *Gods*. * *Defend the poor and fatherleſs*, ſaith he in that Pſalm; *See that ſuch as be in need and neceſſity have right. Deliver the out-caſt and poor: Save them from the hand of the ungodly.* This premiſed, it then followeth (one verſe only interſerted) † *I have ſaid, Ye are Gods.* As if he had ſaid; So do, and then you are *Gods indeed*: but without this care, you are *Idols*, and not *Gods*. Much like the *Idol-Gods* of the Heathen, ‖ *that have eyes and ſee not, ears and hear not, mouths and ſpeak not*: that have a great deal of *worſhip* from the people, and much *reverence*, but are good for nothing. By this very Argument in *Baruc* 6. are ſuch Idols diſproved to be Gods. *They can ſave no Man from death, neither deliver the weak from the mighty. They cannot reſtore a blind Man to his ſight, nor help any Man in his diſtreſs. They can ſhew no mercy to the widow, nor do good to the fatherleſs. How ſhould a Man then think, and ſay, that they are Gods?*

* Pſal. 82.6.
*—3, 4.
†—6.
‖ Pſal. 113. 5, 6.
Baruc. 6. 36.
——40.

11. I hope *the greateſt* upon earth need think it no diſparagement to their greatneſs, to look down upon the afflictions of their *meaneſt brethren*, and to ſtoop to their neceſſities: when the great God of Heaven and Earth, * *who hath his dwelling ſo high, yet humbleth himſelf* to behold the *ſimple* that lie as low as the *duſt*, and to *lift up the poor* that ſticketh faſt in *the mire*. † *The Lord looketh down from his Sanctuary: from the Heaven did the Lord behold the Earth; That he might hear the mournings of ſuch as be in captivity, and deliver the children appointed unto death.* So then for the performance of this duty, thou haſt *God's Commandment* upon thee, and thou haſt *God's Example* before thee. If there be in thee any true *fear* of God, thou wilt obey his *Command*: and if any true *hope* in God, follow his *Example*.

* Pſal. 113. 5.
——7.
†—102. 19, 20

12. If from *God* we look downward in the next place upon *our ſelves*; and duly conſider, either what *power* we have, or what *need* we may have: from both conſiderations we may diſcover yet farther *the neceſſity of this duty*. And firſt from our *Power*. There is no *power* but of God: and God beſtoweth no *power* upon Man (nor indeed upon any Creature whatſoever) to no purpoſe. The natural *powers* and faculties, as well of our *reaſonable ſouls*, as of our *organical bodies*, they have all of them their ſeveral *uſes* and *operations*, unto which they are deſigned: And by the Principles of all good Philoſophy, we cannot conceive of *Power*, but in order and with reference to *Act*. Look then what *power* God hath put into any of our hands in any *kind*, and in any *meaſure*, it lieth us upon, to employ it to the beſt advantage we can, for *the good of our brethren*: for to this very end God hath given us that *power*, whatever it be, that we might *do good* therewithal. The Lord hath in his wiſe providence ſo diſpoſed the things of this World, that there ſhould ever be ſome *rich*, to relieve the *neceſſities* of the poor; and ſome *poor*, to exerciſe the *charity* of the rich.

So

So likewiſe he hath laid *diſtreſſes* upon ſome, that they might be ſuccoured by the *power* of others: and lent * *power* to ſome, that they might be able to ſuccour *the diſtreſſes* of others. Now as God himſelf to whom all *power* properly and originally belongeth, delighteth to manifeſt his *power* rather in *ſhewing mercy*, than in works of deſtruction; (—*God ſpake once, Twice have I heard the ſame, that power belongeth unto God, and that thou, Lord, art merciful*, Pſal. 62. —*O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die*, Pſal. 79.) So all thoſe upon whom God hath derived any part of that *power*, ſhould conſider that God gave it them *for edification*, not *for deſtruction*; to *do good* withal, and to *help* the diſtreſſed, and to *ſave* the innocent: not to *trample* upon the poor, and *oppreſs* thoſe that are unable to reſiſt. *Peſtifera vis eſt, valere ad nocendum.* It is in truth a great *weakneſs* in any Man, rather than a demonſtration of *power*, to ſtretch his *power* for the doing of miſchief. An evident Argument whereof is that obſervation of *Solomon*, in *Prov.* 28. confirmed alſo by daily experience; that *a poor Man, that oppreſſeth the poor*, is ever the moſt mercileſs oppreſſor. It is in matter of *Power* many times, as it is in matter of *Learning*. They that have but *a ſmattering* in Scholarſhip, you ſhall ever obſerve to be the forwardeſt to make * *oſtentation* of thoſe few ends they have: becauſe they fear there would be little notice taken of their *Learning*, if they ſhould not now ſhew it when they can. And yet (you may obſerve that withal) it oftentimes falleth out very unluckily with them: that when they think moſt of all to ſhew their *Scholarſhip*, they then moſt of all (by ſome groſs miſtake or other) betray their *Ignorance*. It is even ſo in this caſe; Men of *baſe ſpirit* and condition, when they have gotten the advantage of a little *power*, conceive that the World would not know what † *goodly Men* they are, if they ſhould not do ſome *Act* or other whereby to ſhew forth their *power* to the World. And then, their minds being *too narrow* to comprehend any *brave* and *generous* way whereby to do it, they cannot frame to do it any other way, than by *trampling upon* thoſe that are below them: and that they do beyond all *reaſon*, and without all *mercy*.

* —χρὴ τὸ δ' πρέσσοντα τὸν πρήσσοντα δ' εἶ λοισε παρκεῖν Eurip. Hecub. Act. 5.

Pſal. 62. 11. —12. —79. 12.

2 Cor. 13. 10.

Senec.

Prov. 28. 3.

* —quicquid illi poſſunt, ſtatim oſtendunt. Quin. 1. Inſt. 3.

Μεγα φρονήντες ὅτι δεινεία μικρᾶ. Ariſt. de mundo c. 1.

† *Sentias qui vir ſiem.* Terent.

13. This *Argument*, taken from the end of that *power* that God giveth us, was wiſely and to good purpoſe preſſed by *Mordecai*, Eſth. 1. to *Queen Eſther*; when ſhe made difficulty to go into the *Preſence*, to intercede for the people of the *Jews*, after that *Haman* had plotted their deſtruction: *Who knoweth*, ſaith he there, *whether thou art come to the Kingdom for ſuch a time as this?* As if he had ſaid, Conſider the marvellous and gracious *providence* of God, in raiſing thee, who wert of a deſpiſed *nation* and *kindred*, to be partaker with the moſt potent *Monarch* in the World, in the Royal *Crown* and *Bed*. Think not but the Lord therein certainly intended ſome *great work* to be done by thy hand and *power*, for his poor *diſtreſſed Church*. Now the hour is come (now if ever) will it be ſeaſonable for thee, to make uſe of thoſe great fortunes God hath advanced thee to, and to try how far (by that *power* and *intereſt* thou haſt in the *King's* favour) thou canſt prevail for the reverſing of *Haman's* bloody Decree, and the *preſerving* our whole Nation from utter deſtruction. And of this *Argument* there ſeemeth to be ſome intimation in the very *Text*, as thoſe words in the 12*th* verſe may (and that not unfitly) be underſtood; *He that keepeth thy ſoul, doth not he know it?* that is, He that hath *preſerved thee* from falling into that trouble and miſery, whereinto he hath *ſuffered* thy diſtreſſed brother to fall; and hath *kept thee* in ſafety and proſperity for this end, that thou mighteſt the better be able to *ſuccour* thoſe that are helpleſs; doth not he *take knowledg*, what uſe thou makeſt of that *Power*, and whether thou art mindful to imploy it for *thy brother's good*, or no?

Eſther 4. 14.

14. Neither yet only look at the *Power* thou now haſt: but conſider withal, what

what *need* thou mayeſt have of the help of others hereafter. The World is full of * *changes* and *chances:* and all things under the Sun are ſubject to rouling. Thou who by reaſon of thy *preſent power* art now ſought and ſued to by others; by a thouſand caſualties, more than thou canſt imagine, mayeſt be brought to *crave help* from others. Now the Rule of equity is, *Do as thou wouldſt be done to.* As thou wouldſt expect *help* from thoſe that are able to *ſuccour* thee, if thy ſelf ſtoodeſt in need: ſo be ready, now it is in thy power to do it, to *ſuccour* thoſe that ſtand in need of thy *help*, and expect it from thee. Learn by that ſpeech of *Joſephs* brethren, when they were diſtreſſed in *Egypt*, Gen. 42. (*We were verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he ſought us, and we would not hear: therefore is this diſtreſs come upon us.*) Learn, I ſay, from that ſpeech of theirs, what a dreadful pang, and torture, and corroſive it will be to thy *conſcience* hereafter in the day of thy *calamity*, when thou ſhalt *ſue* to others, and find but *cold comfort* from them: if thy heart can then tell thee, that though Men be *hard*, yet God is *juſt*; and that with what meaſure thou *metedſt* to others before, it is now *meaſured* back again (with advantage perhaps) into thine own boſom. To prevent which miſery; learn wiſdom of *the unjuſt Steward:* even to make thee *friends* of thy *Mammon*, and of thy *power*, and of all thoſe bleſſed *opportunities* and *advantages* thou enjoyeſt, by doing good with them whilſt thou haſt time. That when the tide ſhall turn, thou mayeſt alſo find *friends* to help *in time of need*, to ſtand by thee *in the day of adverſity*, and to deliver thy ſoul from *unrighteous Judges.* He that would readily *find help*, it is but meet and right he ſhould readily *lend help.*

* Κύκλῳ ἀνθρώπινα. Ariſt. 4. Phyſ.

Gen. 42. 21.

15. Paſs we now from our ſelves, in the *third place*, to thoſe *poor oppreſſed ones*, to whom (as a *fit object* for our *juſtice* and *charity*, to be exerciſed upon) we owe this *duty* of ſuccour and ſubvention. From whoſe condition we may find ſundry farther *excitements* to the preformance of *this duty*, if we ſhall conſider the greatneſs of their *diſtreſs*, the ſcarcity of their *friends*, and the righteouſneſs of their *Cauſe.* Whereof *the firſt* proceedeth from the *Cruelty*, *the ſecond* from *the Potency*, *the third* from *the avarice*, *ambition*, or other iniquities of their *Oppreſſors.* *Firſt*, Many times *the diſtreſſes* of poor Men under the hand of their *Oppreſſors* are grievous, beyond the imagination of thoſe that never felt them. They are expreſſed in the Text (whether by way of *Synecdoche*, one ſpecial kind being put to include all the reſt; or by an *hyperbolical amplification* for the fuller expreſſing of the grievouſneſs thereof:) by the terms of *Death* and *Slaughter.* [*If thou forbear to deliver them that are drawn to death, and thoſe that are ready to be ſlain.*] Verily *Oppreſſors* are *covetous:* and they that are coveteous, are *cruel* too. For though their aim be *the ſpoil*, and not *the blood:* yet rather than fail *of the ſpoil*, they will not ſtick at *the blood* too. *Come let us lay wait for blood.—We ſhall fill our houſes with ſpoil*, Prov. 1. And ſo the Oppreſſor proveth both *a thief* and *a murderer:* *a thief*, in the *end* he aimeth at; and *a murderer*, in the *means* whereby to obtain it: as, *Ahab* took away *Naboth's* life, that he might enjoy his *Vineyard.* Now ſurely that Man hath very little compaſſion in his bowels, that will not ſet forward *a foot*, nor reach out *a hand*, nor open *a lip*, to ſave *the precious life* of his poor Brother, when he may ſo eaſily do it. Were it but *an Ox*, or *an Aſs*, or ſome *beaſt* of leſs value, that lay weltred in a ditch, *common humanity* will require we ſhould lend our *hand*, and put to our beſt *ſtrength* to draw him out. *Xenocrates** made ſcruple of hurting the *Sparrow* that flew into his lap, when a *Hawk* purſued it. And ought not we then much more to ſet our ſelves with that *power* we have by all lawful means *to deliver* our brother from *the ſnare*, and from the *pit* of deſtruction?

Prov. 1. 11. —13. 1 King. 21. 15. Deut. 22. 4.

* —εἰ πάν. τε ἱκέτιν δεῖν μὴ ἐκδιδόναι. Lact. l. 4. c. 2.

16. Yea, you will ſay, If it were to ſave a *Man's life*, much might be: we

would then ſtrain our ſelves a little to *ſpeak*, or to *do* for him. But that is a caſe ſeldom hapneth in *a ſetled Government*, ſuch as (bleſſed be God for it) we live under. The common *oppreſſions* of theſe times are of a lower nature: and we are not bound by the Text to ſet in, but in the caſe of *life*. In *petty grievances* may we not leave Men to the *courſe of the Law*, and to ſhift as well as they can for themſelves? We would be loth to get the diſpleaſure of ſome *great ones* we live near, and hold fair correſpondency with, when we need not, and * for trifles. For anſwer, *firſt*, although the Text ſpeaks expreſly only of *Death*: yet by a *Synecdoche membri*, uſual in the Scriptures, all other *violencies* and *injuries* are intended. As in the Law, under the name of *Murder*, all malice and revenge; and under the name of *Adultery*, Fornication, and all other uncleanneſſes are fordidden. *Secondly*, though *oppreſſions* ſhould not be directly *intended* in *the Text*: yet might they be *inferred* from it by the rule of *proportion* and for the reaſon of *equity*. For where there is the ſame *reaſon* of *equity*, (as in the preſent caſe) although with ſome difference of *proportion* or *degree*; there is alſo the ſame obligation of *duty*, the ſaid difference of *proportion* or *degree* ſtill obſerved. But indeed, *thirdly*, I take it, that all *oppreſſions* are not only intended, but alſo *expreſſed* under the names of *death* and *ſlaughter*. Becauſe to take away a Mans *ſubſtance*, whereby he ſhould maintain his *life*, is *interpretativè*, and to common intendment, all one as to take away the very *life it ſelf*. Therefore as *Abels* blood crieth; ſo the *labourers wages* crieth. And the Scriptures ſo ſpeak of *Oppreſſors*, as of thoſe that *grind the faces of the poor*, that *eat them up* by morſels; or that (to ſave the labour of chewing) *ſwallow them* up whole, as the greater *Fiſhes* do the ſmall ones: by which means they *make the poor of the land to fail*, as the Prophet ſpeaketh. "That "which *maintaineth life*, is not only according to the phraſe of the world in "moſt Languages, but even in holy Scriptures themſelves, ſometimes ſo men- "tioned, as if it were the * *very life it ſelf*, the ſubſtance, eſſence, or be- "ing of a Man. And he that ſhould violenty take away that from another, "if the wiſe *Son of Sirac* were of the Inqueſt, would certainly be found guilty "of no leſs than *Murder*. Hear his verdict in the caſe, and the reaſon of it; "*The bread of the needy is their life: he that defraudeth him thereof, is a Man of* "*blood. He that taketh away his neighbours living, ſlayeth him: and he that de-* "*fraudeth the labourer of his hire, is a bloodſhedder.* Ecclus. 34.

* —*Cur ego amicum Offendam in nugis?* Horat. in Art.

Mat. 5. 21, 27.

Gen 4. 10. Jam. 5. 4. Iſa. 3. 15.

Amos 8. 4.

* Διείλεν αὐτοῖς τὸν βίον. Luke 15. 12. —ὅλον τὸν βίον. Luke 21. 4. Sirac 34. 21, 22.

17. And as theſe *poor ones* deſerve our pity, and our help, in regard of the *grievouſneſs* of their *diſtreſſes*: ſo are we, *ſecondly*, bound ſo much the more to endeavour to ſuccour them, by how much the more they are *deſtitute of friends*, or other means, whereby to relieve or help themſelves. The Scriptures therefore eſpecially commend to our care and protection, *the ſtranger, the fatherleſs, and the widow*: for theſe are of all others the moſt expoſed to *the injuries* and opreſſions of their potent Adverſaries, becauſe they have few or no *friends* to take their part: ſo that if Men of Place and Power ſhall not ſtick cloſe to them in their *righteous cauſes*, they will be overborn and undone. This *Solomon* ſaw with much grief and indignation; inſomuch as out of that very conſideration *he praiſeth the dead that were already dead, more than the living that were yet alive*, Eccleſ. 4. when viewing *all the oppreſſions that are done under the Sun, he beheld the tears of ſuch as were oppreſſed, and they had no comforter: and on the ſide of their Oppreſſors there was power; but they had no comforter.* Power, and might, and friends, and part-taking on the one ſide: no power, no ſtrength, no friends, no comforter on the other ſide. When things are thus, (and thus they have ever been, and thus will they ever be, more or leſs, whilſt the world continueth:) there is then a rich *opportunity* for every great and *good Man*, eſpecially for every conſcionable *Magiſtrate*, to ſet in for God's cauſe, and in God's ſtead, and by the greatneſs of his *power* to ſtop the courſe of *violence*,

Eccl. 4. 1, 2.

and

and *oppreſſion*; and to reſcue out of the hands of *the Mighty* thoſe that are marked out to *deſtruction* or *undoing*. Then is it a fit time for him to buckle on his armour with *Job*, to gird himſelf with *zeal* and *righteouſneſs* as with a breaſt-plate, to cloſe with the *giant oppreſſour*, and not to give over the combate till he have *broken the jaws of the wicked, and plucked the prey out of his teeth*. A good Magiſtrate ſhould be, as he was, *eyes* to the blind, *feet* to the lame, a *husband* to the widow, *a father* to the orphan, *a brother* to the ſtranger: in a word, as St. *Paul* was (but in another ſenſe) *Omnia omnibus*, all things to all Men, according to their ſeveral neceſſities and occaſions, that by all means he might at leaſt ſave ſome from oppreſſion and wrong. Job. 29. 14. —17.

18. But that which above all other conſiderations ſhould ſtir up our compaſſion to thoſe that are in diſtreſs and make us beſtir our ſelves in their behalf, is that which I mentioned in the *third place*; *The equity of their Cauſe*: when, by the power and iniquity of an unjuſt Adverſary, they are in danger to be over-born in *a righteous matter*. For unleſs their matters be good and right; be they never ſo *poor*, their *diſtreſſes* never ſo great, we ſhould not pity them: I mean, not ſo to pity them, as to be aſſiſtant to them therein. For as in *God*, ſo in every *Miniſter of God* (every *Magiſtrate*) and in *every Child* of God (every good Man) *Juſtice* and *Mercy* ſhould meet together, and kiſs each other. *Juſtice* without Mercy, and *Mercy* without Juſtice, are both alike hateful to God: both alike to be ſhuned of every *good Man* and *Magiſtrate*. Leſt therefore any Man ſhould deceive himſelf, by thinking it a glorious or a charitable act, to help *a poor Man* howſoever: the Lord hath given an expreſs prohibition to the contrary, *Exod.* 23. *Thou ſhalt not countenance a poor Man in his Cauſe*; that is, in *a good cauſe* ſhrink not from him: but if his *cauſe* be naught, let his *poverty* be what it will be, thou mayeſt not countenance him in it. He that hath *reſpect of perſons in judgment*, cannot but tranſgreſs: and he that reſpecteth a Man for his *poverty*, is no leſs *a reſpecter of perſons*, than he that reſpecteth a Man for *friendſhip*, or *neighbour-hood*, or *greatneſs*, or *a bribe*. In this caſe, *the Magiſtrate* cannot propoſe to himſelf a fitter or ſafer example, than that of *God* himſelf: who as he often profeſſeth to have a ſpecial care over *the ſtranger*, and *fatherleſs*, and *widow*, and *needy*; ſo doth he often declare his proceedings to be evermore *without reſpect of perſons*. Exod. 23. 3. Prov. 24. 23.

19. That therefore, whilſt we avoid *the one extreme* (that of *incompaſſion*) we may not fall into the *other* (that of *fooliſh pity*:) it will be needful that we rightly underſtand *Solomon*'s purpoſe in the Text. For it may perhaps ſeem to ſome to be here intended, that every Man ſhould do his utmoſt to ſave *the life* of every other Man, that is in danger to loſe it. And accordingly many Men are forward (more than any *good ſubject* hath cauſe to con them thanks for) to deprecate the favour of *the Judge* for the ſaving of ſome *hanious Malefactor*; or to ſue out a Pardon for *a wilful Murderer*; or ſay it be, but to help ſome *buſie crafty compaion* to come fair off in a fould buſineſs. And when they have ſo done, as if they had deſerved * *a Garland* for their ſervice: ſo do they *glory* among their neighbours at their return from theſe great Aſſemblies, that their journey was well beſtowed; for they had ſaved *a proper Man* from the Gallows, or holpen a *good fellow* out of the Briers. Alas, little do ſuch Men conſider, that they *glory* in that, which ought rather to be their *ſhame: ſuch glorying is not good*. For albeit in the *Text* it be not expreſſedly ſo ſet down: yet muſt *Solomon* of neceſſity be underſtood to ſpeak of *the delivering* of ſuch only, as are *unjuſtly drawn* to the ſlaughter; and not of ſuch *Malefactors* as by Robberies, Rapes, Murders, Treaſons, and other guiltineſſes, have juſtly deſerved *the ſentence of death* by the Law. For we muſt ſo underſtand him here, as not to make him contradict himſelf: who elſe-where telleth us, that it is the part and property of a *wiſe King*, *to ſcatter the wicked, and to bring the wheel over them*; and that he

* *Civica corona—ſervati civis decus.* Tacit. 3. Annal. vid. A. Gell. 5. Noct. Attic. 6. Plin. 16. nat. hiſt. 4. Valer. Max. 2. 3.

Prov. 20. 26.

Prov. 28. 17. *he that hath done violence to the blood of any perſon, ſhould flie to the pit, and no man ſhould ſtay him.* Againſt *Murder* the Lord provided by an early Law, *Gen.* 9. enacted and publiſhed before him, out of whoſe loins the whole World after the floud was to be repeopled (to ſhew it was not meant for a national and Gen. 9. 6. *temporary ordinance*, but for an univerſal and *perpetual Law*) *Whoſo ſheddeth Man's blood, by Man ſhall his blood be ſhed.* And that *Judges* ſhould be very ſhy and tender how they grant *Pardons* or *Reprievals* in that caſe; he eſtabliſhed it afterwards among his own people by a moſt ſevere ſanction, *Num.* 35. *Ye ſhall* Numb. 35. 31. *take no ſatisfaction for the life of a Murderer, which is guilty of death: but he ſhall ſurely be put to death.* And there is a reaſon of it there given alſo, *For blood*, ſaith he, *defileth the land: and the land cannot be cleanſed from the blood that is ſhed therein, but by he blood of him that ſhed it.* Read that paſſage with attention: and if both *forehead* and *conſcience* be not harder than the neither milſtone thou canſt not have either the *heart* or *the face* to glory in it as *a brave exploit*, whoever thou art that haſt been the inſtrument to ſave the life of a *Murderer.*

20. Indeed all offences are not of that hanious nature that *Murder* is: nor do they cry ſo loud for vengeance, as *Murder* doth. And therefore to procure undeſerved favour for a *ſmaller offender*, is not ſo great a ſin, as to do it for *a Murderer.* But yet, ſo far as *the proportion* holdeth, it is a ſin ſtill. Eſpecially where *favour* cannot be ſhewn to one Man, but to *the wrong* and *grievance* of ſome other: as it hapneth uſually in thoſe *judicial controverſies* that are betwixt party and party for trial of right: Or where *favour* cannot be ſhewn to an offender, but with *wrong* and *grievance* to the publick; as it moſt times falleth out in *criminal cauſes*, wherein the King and Commonwealth are parties. *Solo-* Prov. 17. 15. *mon* hath taught us, that as well he that *juſtifieth the wicked*, as he that *condemneth the juſt*, are an *abomination* to the Lord. Yea, and that for any thing that appeareth to the contrary from the Text, and *in theſi* (for circumſtances may make a difference either way *in hypotheſi*) they are both *equally abomina-* * *Semper quicquid dubium eſt, humanitas inclinat in melius.* Sen. ep. 81. *ble.* In doubtful caſes, it is doubtleſly better and ſafer, to encline to * *Mercy* than to *Severity:* Better *ten offenders* ſhould eſcape, than *one innocent perſon* ſuffer. But that is to be conceived only when things are *doubtful*, ſo as the truth cannot be made appear: but where things are *notorious* and *evident*, there to juſtifie the *guilty*, and to condemn *the innocent*, are ſtill *equal abominations.*

21. That which you are to do then in the behalf of the poor, is this: *Firſt*, to be rightly *informed*, and (ſo far as *morally* you can) well aſſured, that *their cauſe* be juſt. For mean and *poor people* are nothing leſs (but ordinarily much more) unreaſonable, than *the great ones* are: and if they find the ear of *the Magiſtrate* open to hear their *grievances* (as is very meet it ſhould be) they will be often *clamorous* and *importunate*, without either *cauſe* or *meaſure.* And if the *Magiſtrate* be not very wary and wiſe in receiving informations; *the Country ſwain* may chance prove too cunning for him, and make him but a *ſtale*, whereby for himſelf to get the ſtart of his Adverſary; and ſo *the Magiſtrate* may (in fine and unwares) become the inſtrument of *oppreſſion*, even then when his intention was to vindicate another from it. "*The Truth* of the matter therefore "is to be firſt throughly ſifted out, *the circumſtances* duly weighed, and as well as "*the legal, the equitable right* examined and compared: and this to be done "with all requiſite *diligence* and *prudence*, before you engage in the poor Man's "behalf.

22. But if, when this is done, you then find that there is much *right* and *equity* on his ſide; and that yet for want of *ſkill*, or *friends*, or *means* to manage his affairs, he is in danger to be foiled in his righteous cauſe: Or if you find that his Adverſary hath *a legal advantage* of him; or that he hath (*de rigore*)

rigore) incurred the penalty of ſome *diſ-uſed ſtatute*, yet did not offend *wilfully* out of the neglect of his known duty, or a greedy covetous mind, or other ſiniſter and evil intention, but meerly out of his ignorance and inexperience, and in the *ſimplicity of his heart*; (as thoſe two hundred *Iſraelites* that followed after *Abſalom* when he called them, not knowing any thing of his *conſpiracy*, had done *an act of treaſon*, yet were not *formally traitors*:) In either of theſe caſes I ſay, you may not forſake *the poor Man*, or deſpiſe him, becauſe he is poor or ſimple. But you ought ſo much the rather to ſtick by him, and to ſtand his friend to the utmoſt of your power. You ought to give him your *counſel*, and your *countenance*; to *ſpeak* for him, and *write* for him, and *ride* for him, and *do* for him: to procure him *right againſt his Adverſary* in the former caſe, and in the latter caſe *favour from the Judge*. In either caſe to hold back your hand, to draw back your *help* from him, if it be in the power of your hand to do him any *help*; is that ſin, for which, in the judgment of *Solomon* in the Text, the Lord will admit no excuſe. 2 Sam 15. 11.

23. Come we now in the laſt place to ſome *reaſons* or *motives* taken from the *effects* of the duty it ſelf. If carefully and conſcionably performed, it will gain honour and eſtimation both to our *perſons* and *places*; purchaſe for us *the prayers* and *bleſſings* of the poor; yea, and bring down *a bleſſing* from God, not upon *us*, and *ours* only, but upon *the State* and *Commonwealth* alſo: But where the duty is neglected, *the effects* are quite contrary. *Firſt*, do you know any other thing, that will bring a Man more *glory* and *renown* in the common opinion of the World, than to ſhew forth at once both *juſtice* and *mercy*, by doing good, and protecting the Innocent? *Let not mercy and truth forſake thee,* Prov. 3. 3, 4. *bind them about thy neck, write them upon the table of thine heart: ſo ſhalt thou find favour and good underſtanding* (or acceptance) *in the ſight of God and Man*, Prov. 3. As a rich ſparkling *Diamond* addeth both value and luſtre to *a golden Ring*, ſo do theſe vertues of *juſtice* and *mercy*, well attempered, bring a rich addition of glory to *the Crowns* of the greateſt Monarchs. *Hoc reges habent magnificum & ingens, Prodeſſe miſeris, ſupplices fido lare Protegere*, &c. Every Man is bound by the Law of *God* and of *Charity*, as to give to every other Man his *due honour*, ſo to preſerve *the honour* that belongeth to his own perſon and place: for *Charity*, in performing the duties of every *Commandment*, beginneth *at home*. Now here is a fair, and honeſt, and ſure way, for all you that are in place of authority and *judicature*, or ſuſtain the perſons of *Magiſtrates*, to hold up *the reputation* both of your *Perſons* and *Places*, and to preſerve them from *ſcorn* and *contempt*. Execute *judgment* and *juſtice* with wiſdom and diligence: take knowledge of *the vexations* of thoſe that are brought into *the Courts*, or otherwiſe troubled without cauſe: be ſenſible of the *groans* and *preſſures* of poor Men in the day of their adverſity: protect *the innocent* from ſuch as are *too mighty* or *too crafty* for him: hew in pieces *the ſnares*, and break *the jaws* of the cunning and cruel *oppreſſor*: and deliver thoſe that are drawn either to *death*, or *undoing*. Senec.

24. The courſe is prepoſterous and vain, which ſome Men *ambitious* of honour and reputation take, to get themſelves put into the place of *Magiſtracy* and Authority, having neither *head* nor *heart* for it. I mean, when they have neither *knowledge* and *experience* in any meaſure of competency to underſtand what belongeth to ſuch places: nor yet any *care* or *purpoſe* at all to do *God*, their *King*, and *Country* good ſervice therein. The wiſe *Son of Sirac* checketh ſuch ambitious ſpirits for their unſeaſonable forwardneſs that way: *Sirac 7. Seek not* Sirac 7. 4. *of the Lord preeminence, neither of the King the ſeat of honour*. Think not he hath any meaning to diſſuade or diſhearten Men of *quality* and *parts* for medling with ſuch employments: for then the *ſervice* ſhould be neglected. No: Men that are *gifted* for it, although the ſervice cannot be attended without ſome both

both *trouble* and *charge*; yet ſhould not for the avoiding either of *charge* or *trouble* (indeed they cannot without ſin) ſeek either to keep themſelves out of *the Commiſſion*, or to get themſelves off again being on. His meaning clearly is, only to *repreſs the ambition* of thoſe that look after the *Title*, becauſe they think it would be ſome glory to them: but are not able, for want either of *skill* or *ſpirirt*, or through *ſloth*, nor willing to perform *the duties*. And ſo he declareth himſelf a little after there; *Seek not to be a Judge, being not able to take away iniquity: leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.*

Sirac.7.6.

25. Did *honour* indeed conſiſt (which is *the ambitious* Man's error) either only or chiefly in *the empty Title:* we might well wiſh him good luck with his honour. But ſince *true Honour* hath a dependence upon *vertue* (being the *wages*, as ſome; or, as others have rather choſen to call it, *the ſhadow* of it;) it is a very vanity to expect the one without ſome care had of the other. Would any Man not forſaken of his *ſenſes*, look for *a ſhadow*, where there is no *ſolid body* to caſt it? Or not of *his reaſon*, demand *wages*, where he hath done no *ſervice?* Yet ſuch is the perverſneſs of our corrupt nature, through *ſloth* and *ſelf-love*; that what God would have go together, *the Honour* and *the Burden*, we would willingly put aſunder. Every Man almoſt would draw to himſelf as much of *the honour* as he can: if it be a matter of *credit* or *gain*; then, Why ſhould not I be reſpected in my place, as well as another? But yet withal, would every Man almoſt put off from himſelf as much of *the burden* as he can. If it be a matter of *buſineſs* and *trouble*; then, Why may not another Man do it as well as I? Like *lazy ſervants*, ſo are we; that love to be before-hand with *their wages*, and behind-hand with *their work*.

26. The truth is, there is *an Outward*, and there is *an Inward Honour*. *The Outward honour* belongeth immediately to *the Place*; and the place caſteth it upon *the Perſon*; ſo that whatſoever perſon holdeth *the place*, it is meet he ſhould have *the honour* due to the place whether he deſerve it or not. But the *Inward honour* pitcheth immediately upon the *Perſon*, and but reflecteth upon *the Place*; and that Honour will never be had without deſert. What the Apoſtle ſaid of the *Miniſtry*, is, in ſome ſenſe alſo true of *the Migiſtracy:* they that labour faithfully in either, are *worthy of double Honour*. Labour, or labour not; there is a *ſingle honour* due to them: and yet not ſo much *to them*, as to their *Places* and *Gallings*; but yet to them too for the places ſake: and we are unjuſt if we with-hold it from them, though they ſhould be moſt unworthy of it. But *the double Honour*, that *inward Honour* of the heart to accompany *the outward*, will not be had, where there is not worth and induſtry in ſome tolerable meaſure to deſerve it. *The knee-worſhip*, and *the cap-worſhip*, and *the lip-worſhip*, they may have, that are in *worſhipful places* and callings, though they do little good in them: but the *Heart-worſhip* they ſhall never have, unleſs they be ready to do *Juſtice*, and to ſhew *Mercy*, and be diligent and faithful in their *Callings*.

1 Tim 5. 17.

27. Another fruit and *effect* of this duty where it is honeſtly performed, are *the hearty prayers and bleſſings* of the poor: as on the contrary, their *bitter curſes* and imprecations, where it is ſlighted or neglected. We need not look ſo far to find the truth hereof aſſerted in both the branches: we have a Text for it in this very Chapter, *Prov.* 24. *He that ſaith unto the wicked, Thou art righteous, him ſhall the people curſe, nations ſhall abhor him. But to them that rebuke him ſhall be delight, and a good bleſſing ſhall come upon them. Every Man ſhall kiſs his lips, that giveth a right anſwer. As he that with-holdeth corn* in the time of dearth, having his *Garners full*, pulleth upon himſelf deſervedly the *curſes of the poor:* but they will pour out *bleſſings abundantly upon the head of him, that*, in compaſſion to them, will *let them have it* for their mony; (*Prov.* 11.) So he that by his place having

Prov.24.25,26.

having *power* and means to *succour* thoſe that are *diſtreſſed*, and to free them from wrongs and oppreſſions, will ſeaſonably put forth himſelf and his power to *do them right*; ſhall have many a *bleſſing* from their mouths, and many *a good wiſh* from their hearts: but many more * *bitter curſes* both from the mouth and heart (by how much men are more ſenſible of *diſcourteſies* than of *benefits*, and readier *to curſe* than *to bleſs*) if they find themſelves neglected. And the *bleſſings* and *curſings* of the poor are things not to be wholly diſregarded. Indeed, *the curſe cauſleſs ſhall not come*: neither is *the Magiſtrate* to regard *the curſes* of bad people ſo far, as either to be deterred thereby from puniſhing them according to their deſert, or to think he ſhall fare ever the worſe (doing but his duty) for ſuch curſes. For ſuch *words* are but *wind*; and, as *Solomon* ſaith elſewhere, *He that obſerveth the wind, ſhall not ſow*; ſo he that regardeth the *ſpeeches* of vain perſons, ſhall never do *his duty* as he ought to do. In ſuch caſes, that of *David* muſt be their meditation and comfort, *Though they curſe, yet bleſs thou.* And as there is little *terrour* in the *cauſleſs curſes*; ſo there is as little *comfort* in the *cauſleſs bleſſings* of vain evil Men. But yet where there is cauſe given, although he cannot be excuſed from ſin that *curſeth* (for we ought to *bleſs* and to pray for, not to *curſe*, even thoſe that wrong us, and perſecute us:) yet *væ homini* withal, woe to the Man from whom the provocation cometh. Such *curſes*, as they proceed from *the bitterneſs* of the ſoul of the grieved perſon in the mean time: ſo they will be in the end *bitterneſs* to the ſoul of him that gave *cauſe of grievance*. And if there were not on the other ſide ſome *comfort* in the deſerved *bleſſings* of the poor; it had been no wiſdom for *Job* to comfort himſelf with it: as we ſee he did in the day of his great diſtreſs, *The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy*, Job. 29.

* —28. 27. Ὃς μὴ ἀπαντήσας τὸν αὐτὸς ἔπη, καὶ ἀπύνῃσι εἴδῃ, Τῷ ἧ κατατεθνηῶτας πάντας βεγτοὶ ἀλγεα. Homer. Od. 4 —26. 2.

Eccl. 11. 4.

Pſal. 106. 28.

28. But ſay theſe *poor ones* ſhould be ſo *charitable* (as very ſeldom they be) as not to *curſe* us, when we have *deſpiſed them*; or ſo *unthankful* (as ſeldom they are otherwiſe) as not to *bleſs* us when we have *relieved* them: yet the Lord, who hath given every Man a charge concerning his brother, and committed *the diſtreſſes* of the poor to our care and truſt, will take diſtrict knowledge how we deal with them, and impartially recompenſe us thereafter. *Doth not he conſider? And ſhall not he render to every Man according to his works?* The laſt words of the Text. If therefore you have done *your duty* faithfully, let it never diſcourage you, that *unrighteous* and *unthankful* Men forget it. They do but their kind: the comfort is, that yet God will both *remember* it, and *requite* it. *God is not unrighteous to forget your work and labour of love*, ſaith the Apoſtle, *Heb.* 5. He will remember it, you ſee. And then ſaith *David*, Pſal. 41. *Bleſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.* He will requite it too. He that for God's ſake helpeth his *poor brother* to right that ſuffereth wrong, he doth therein at once, *firſt*, an act of *mercy*, becauſe it is done in the behalf of *a diſtreſſed Man*; and an act, *ſecondly*, *of Juſtice*, becauſe it is done in *a righteous cauſe*; and *thirdly*, (being done for the Lord's ſake) an act *of Religion* alſo (*Pure Religion and undefiled before God even the father, is this, to viſit the fatherleſs and widow in their afflictions.* Jam. 1.) And is it poſſible that God, who delighteth in the exerciſe of every one of them ſingly, ſhould ſuffer *an act* to paſs unrewarded, wherein there is a happy concurrence of *three* ſuch excellent *vertues* together, as are *Juſtice*, *Mercy*, and *Religion*? The Prophet *Jeremy*, to reprove *Jehoiachin's* tyranny and oppreſſion, upbraideth him with his good father *Joſiah's* care and conſcience, to do *juſtice*, and to ſhew *mercy*, after this manner: *Did not thy father eat and drink, and do judgment and juſtice, and then it was well with him? He judged the cauſe of the poor and needy, then it was well with him: was not this to know me, ſaith the Lord?* But now on the contrary, *He ſhall have judment without mercy, that ſheweth*

Heb. 5. 10.

Pſal. 41. 1.

Jam. 1. 27.

Jer. 22. 15, 16.

Jam. 2. 13.

Prov.21.13. *ſheweth no mercy, He that ſtoppeth his ears againſt the cry of the poor, he ſhall alſo cry himſelf, but ſhall not be heard*, &c. Many other like paſſages there are in the Scriptures to the ſame effect.

29. Nay moreover, *the general neglect* of this duty pulleth down *the wrath* of God, not only upon thoſe *particular perſons* that neglect it, but alſo upon *the whole nation* where it is in ſuch general ſort neglected. *O houſe of* David, Jer.21.12. *thus ſaith the Lord, execute judgment in the morning, and deliver him that is ſpoiled out of the hand of the oppreſſor: leſt my fury go out like fire, and burn that none can quench it, becauſe of the evil of your doings*, Jer. 21. Brethren, we of this nation have cauſe to look to it in time; againſt whom the Lord hath of late manifeſted his *juſt wrath* (though tempered, as we muſt all confeſs, with much *clemency*;) yea, and *his hand is ſtreched out* againſt us ſtill, in the heavy plagues both of *dearth* and *death*. Though the Land be full of all manner of ſins and lewdneſs, and ſo the Lord might have *a controverſie* with us for any of them: yet I am verily perſuaded, there are no other kinds of ſins, that have overſpread the face of the whole Land with ſuch an univerſal contagion (as it were of *a Leproſy*) as the ſins of *Riot* and *Oppreſſion* have done. Which two ſins are, not only the *provoking* cauſes (as any kind of ſins may be) in regard of *the juſtice of God*; but alſo the ſenſible *inſtrumental cauſes* in the eye of reaſon and experience, of much *penury* and *mortality* among us.

30. Surely then, as to quench *the fire*, we uſe to withdraw *the fewel*; ſo to turn away *the heavy wrath* of God from us, we ſhould all put to our helping-hands, each in his place and calling, but eſpecially *the Miniſter* and *the Magiſtrate*, the one to *cry down*, the other to *beat down*, as all ſins in general, ſo eſpecially theſe of *Riot* and *Oppreſſion*. Never think it will be well with us, or that it will be much better with us than now it is, or that it will not be rather every day much worſe with us than it is; never look that diſorders in *the Church*, diſtempers in *the State*, diſtractions in our *judgments*, diſeaſes in our *bodies*, ſhould be remedied or removed, and not rather more and more encreaſed: if we hold on as we do, in *pampering* every Man *his own Fleſh*, and *deſpiſing* every Man his *poor brother*. So long as we think no *pleaſures* too much for our ſelves, no *preſſures* too heavy for our brethren; *ſtretch our ſelves* along Amos 7.4. —6. and at eaſe *upon our Couches, eat of the fat, and drink of the ſweet*, without any touch of compaſſion in our bowels *for the afflictions* of others, we can expect no other, but that *the rod of God* ſhould abide upon us, either in *dearths* of *peſtilences*; or if they be removed (for God loveth ſometimes to ſhift his *rods*) in greater and heavier judgments in ſome other kind.

31. But as to the particular of *Oppreſſion* (for that of *Riot* and *Intemperance*, being beſide the Text, I ſhall no farther preſs:) my humble requeſt to thoſe that are in place of *authority*, and all others that have any office or attendance about *the Courts*, is this; For the love of *God*, and of *your ſelves*, and *your Country*, be not ſo indulgent to your own appetites and affections, either of *Eaſe*, as to reject *the complaints*; or of *Partiality*, as to deſpiſe *the perſons*; or of *filthy Lucre*, as to betray the *cauſe* of the fatherleſs and friendleſs. Suffer not, when *his cauſe* is good, a ſimple Man to be circumvented by the *wileneſs*; or a mean Man to be overpowred by *the greatneſs*, of a crafty or mighty Adverſary. Favour Exod.23.2. not a known *Sycophant*; nor open your lips *to ſpeak in a cauſe to pervert judgment*, Amos 5.7. or to procure favour for a miſchievous perſon. *Turn not judgment into wormwood*, Iſa.29.21. by making him that meant no hurt, *an offender for a word*. Wrangle not in the behalf of *a contentious perſon*, to the prejudice of thoſe that deſire to live quiet in the land. Deviſe not *dilatory ſhifts* to tug men on along in *a tedious courſe* of Law to their great *charge* and *vexation*; but *ripen* their cauſes with all ſeaſonable *expedition* for a ſpeedy hearing. In a word, do what lieth in your power

to

to the utmoſt, for the curbing of *Sycophants* and *Oppreſſors*, and the protecting of *the peaceable* and *innocent*: uſe *the Sword* that God (by his *Deputy*) hath put into your hands, *for the puniſhment of evil doers, and for the praiſe* and ſafety *of thoſe that do well.* So ſhall *the hearts* of every good Man be enlarged towards you, and *their tongues* to *honour* you, and to *bleſs* you, and to *pray* for you. Then ſhall God pour out *his bleſſings* abundantly upon *you* and *yours*: yea, it may be upon *others* too, upon *the whole Land*, by your means, and for your ſakes. The Lord by his Prophet, more than once, hath given us ſome comfortable aſſurance of ſuch *bleſſed effects* to follow upon ſuch *premiſſes*. The words are worthy to be taken notice of: *If thou throughly execute judgment between a man and his neighbour; if thou oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place; Then will I cauſe you to dwell in this place for ever and ever*, Jer. 7. And in *Jer.* 22. *Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place. For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe, Kings ſitting upon the throne*, &c. *But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord*, &c.

Rom. 13. 4, 8. 1 Pet. 2. 16.

Jer. 7. 5. —7.

Jer. 22. 3. —5.

32. Concerning which, and other-like paſſages frequent in the holy *Prophets*, I ſee what may be readily oppoſed. True it is, will ſome ſay, where theſe things are *conſtantly* and *generally* performed, *a national Judgment* may thereby be removed, or *a Bleſſing* procured. But what are *two* or *three* of us, if we ſhould ſet our ſelves to it with all our ſtrength, able to do towards the turning away of *God's Judgments*, if there be otherwiſe *a general neglect* of the Duty in the Land? There is ſomething of truth, I confeſs, in this *Objection*; for doubtleſs thoſe paſſages in the Prophets, aim at *a general reformation.* But yet conſider, firſt, we have to deal with a wonderful, gracious, and merciful God, *ſlow to anger, and of great kindneſs*, and ſuch a one as will eaſily be induced to *repent him of the evil. And who can tell, but he may return, and repent, and leave a bleſſing behind him*; where but two or three in a whole Nation do (in conſcience of their *duty*, and in compaſſion of *the State*) ſet themſelves unfeignedly to do *juſtice*, and to love *mercy*, and to walk humbly with their God, though the *generality* ſhould be corrupt? Eſpecially, ſince we have *in the ſecond place* ſuch excellent *precedents* of the riches of his Grace and Goodneſs in this kind, upon record: that we might not be without *hope*, if we do *our part*, tho we were left even *alone.* God was ready to have ſpared *the five Cities* of old, *Gen.* 18. if there had been in them to be found but *twice ſo many righteous* Men. But he did actually ſpare *Iſrael*, by inſtantly calling in *a great plague*, which he had a little before ſent among them for their ſin, upon *one ſingle act* of *Juſtice*, done by *one ſingle* Man. *Phineas*, moved with an holy zeal, did but *ſtand up and execute judgment* upon two ſhameleſs offenders, *and the plague was ſtayed*, Pſal. 106. Add hereunto that moſt gracious *Proclamation* publiſhed, *Jer.* 5. and you cannot want encouragement to do every Man *his own part*, whatſoever the reſt do: *Run to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if you can find a Man, if there be any that executeth Judgment, that ſeeketh the Truth, and I will pardon it.* Or ſay, *thirdly*, that the ſins of a Nation ſhould be grown to that *ripeneſs*, 'that the *few righteous* that 'are in it, could not any longer *adjourn the Judgment*, (for as there is a time of 'Mercy, wherein the righteouſneſs of one, or a few, may reprieve *a whole Na-* 'tion from deſtruction; ſo when the appointed time of their *fatal ſtroke* is 'come, *tho* Noah, Job, *and* Daniel *ſhould be in the midſt of it*, they could 'prevail no farther than the delivery of *their own ſouls*;) yet even there thoſe that have been faithful ſhall have this benefit, that they ſhall be able to ſay with comfort (either in the one ſenſe or in the other) *Liberavi animam meam.*

Gen. 18. 32.

Pſal. 106. 3.

Jer. 5. 1.

Ezek. 14. 14. 20.

Ezek. 3. 19.

Jer. 39. 18. ——45. 5. Zach. 3. 2.

That is, 'They ſhall either *be preſerved* from being overwhelmed in the com-'mon deſtruction, having *their life given them for a prey, and as a brand* 'ſnatched out of the fire; as *Noah* eſcaped when all the World was drowned, 'and *Lot* from the deflagration of *Sodom*: or if God ſuffer them to be involved in *the publick calamities*, have this comfort to ſuſtain their Souls withal, that they were not wanting to do *their part* toward the preventing thereof. But howſoever, why ſhould any Man, *fourthly*, to ſhift off his *duty*, unſeaſonably obtrude upon us a new piece of *Metaphyſicks*, which our Philoſophers hitherto never owned, in abſtracting *the general* reformation from the *particulars*? For what is the *general* other than the *particulars* together? And if ever there be *a general reformation* wrought, the *particulars* muſt make it up. Do not thou then vainly talk *of Caſtles in the air*, and of I know not what *general reformation*: but if thou truly deſireſt ſuch a thing, put to thy hand, and lay *the firſt ſtone* in thine own *particular*; and ſee what thy example can do. If other *particulars* move with thee, and ſo *a general reformation* follow in ſome good mediocrity; thou haſt whereof to rejoice, that thou hadſt thy part (*a leading part*) in ſo good a work. But if others will not come on end chearfully, ſo as the work do not riſe to any perfection; thou haſt yet wherewithal to comfort thee, that *the fault* was not *thine*.

33. Thus have you heard ſundry *reaſons* and *inducements* to ſtir you up to the chearful performance of *the duty* contained in the Text, of doing *juſtice*, and ſhewing *mercy* in delivering *the oppreſſed*. Some in reſpect of *God*; who hath given us, firſt, his expreſs *command*, to which our *obedience*; and, ſecondly, his own bleſſed *example*, to which our *conformity* is expected. Some in reſpect of *our ſelves*: becauſe, *firſt*, whatſoever *power* we have for the preſent, it was given us for this end, that we might therewithal be *helpful to others*; and we know not, *ſecondly*, in what need we may ſtand hereafter of like *help from others*. Some in reſpect of our poor *diſtreſſed brethren*, who deſerve our pity and beſt furtherance: conſidering, *firſt*, the grievouſneſs of their *preſſures*; *ſecondly*, the paucity of their *friends*; but eſpecially, and, *thirdly*, the equity and righteouſneſs of their *cauſe*, when they are in danger to be ſpoiled by *the cruelty, potency, and iniquity* of their Adverſaries. Some in reſpect of *the duty* it ſelf; the fruits and *effects* whereof ordinarily are, *firſt*, *honour* and renown in the World; *ſecondly*, the bleſſings and *prayers of the poor*; *thirdly*, *the bleſſing of God* upon us and ours; *fourthly*, the continuance of *God's Mercies* unto, and the reverſing of *God's Judgments* from the Land.

34. In the opening of which *reaſons*, I have purpoſely preſſed *the duty* all along ſomewhat the more largely, that I might not trouble you with any farther *application* at the cloſe, and therefore I hope it will not be expected. I preſume you would rather expect, if we had time for it, that I ſhould proceed to examine the uſual *excuſes* and *pretenſions* that are made in this caſe, when *the duty* hath been neglected: which *Solomon* hath comprehended in thoſe few words in verſe 12. *Behold, we knew it not*; and withal referred them over, for the trial of what validity they are, to the judgment of every Man's own *heart*, as *the deputy-Judg* under God; but (becauſe that may be faulty and partial) in ſubordination to a *higher tribunal*, even that of *God himſelf*, from whoſe ſentence there lieth no farther appeal. This I aimed at in the choice of the Text, as well as the preſſing of *the duty*. But having enlarged my ſelf already upon *the former point*, beyond my firſt intention, I may not proceed any farther at this time; nor will it be much needful I ſhould, if what hath been already delivered be well laid to heart. *Which God of his Mercy vouchſafe*, &c.

A D

AD MAGISTRATUM.

The Second Sermon.

At the Aſſizes at Lincoln, *in the Year* 1630. *at the Requeſt of Sir* WILLIAM THOROLD *Knight, then High-Sheriff of that County.*

Prov. 24. 10,--12.

10. *If thou faint in the day of adverſity, thy ſtrength is ſmall.*

11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain:*

12. *If thou ſayeſt, Behold, we know it not: doth not he that pondereth the heart, conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?*

1. WE want *Charity*; but abound with *Self-love*. Our *defect* in that, appeareth by our backwardneſs to perform *our duties to our brethren*: and our *exceſs* in this, by our readineſs to frame *excuſes for our ſelves*. *Solomon*, intending in that particular whereat the *Text* aimeth, to meet with us in both theſe *corruptions*, frameth his ſpeech in ſuch ſort, as may ſerve beſt both to *ſet on* the Duty, and to *take off* the Excuſes. And ſo the words conſiſt of two main parts: The ſuppoſal of *a Duty*, which all Men ought to *perform*, in the 10 and 11 Verſes; and the removal of thoſe *Excuſes*, which moſt Men *pretend* for non-performance, in the 12*th* Verſe. Our *Duty*, is to ſtand by our diſtreſſed Brethren *in the day* of their *adverſity*, and to do our beſt endeavour, by all lawful ways, to *protect* them from *oppreſſions* and wrongs, and to *reſcue* them out of the hands of thoſe that go about either by *might* or

cunning to take from them either their *lives* or *livelihoods*. [*If thou faint in the day of adverſity, thy ſtrength is ſmall: If thou forbear to deliver thoſe that are drawn to death, and thoſe that are ready to be ſlain:*] From which words I have heretofore (upon occaſion of the like meeting as this is) ſpoken of *the Duty* in this place; ſhewing *the neceſſity*, and enforcing the *performance* of it, from ſundry important *conſiderations*; both in reſpect of *God*, and of *our ſelves*, and of our *poor brethren*, and of *the Thing it ſelf*, in the bleſſed effects thereof: which I ſhall not trouble my ſelf or you to repeat.

2. Taking that therefore now for granted, which was then proved; to wit, that it is our *bounden duty* to do as hath been ſaid, but our *great ſin* if it be neglected: I ſhall at this time (by God's aſſiſtance, and with your patience) proceed as the *Text* leadeth me; to conſider of *the Excuſes*, in the remaining words, *verſ.* 12. [*If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart, conſider it? And he that keepeth thy ſoul, doth not he know it? And ſhall not he reward every Man according to his works?*] For the better underſtanding, and more fruitful applying of which words, we are to enquire of *two things*; firſt, *what the Excuſes* are, which *Solomon* here pointeth at: and then *of what value* and ſufficiency they are.

3. Many *Excuſes* Men have, to put by this and every other *duty*: whereof ſome are apparently frivolous, and carry their confutation with them. *Solomon* ſtriketh at the faireſt: whereof *three* (the moſt *principal*, and the moſt *uſual* of all) he ſeems to have comprehended in theſe few words; 1. [*Behold, we knew it not.*] As thus. Either *firſt we knew it not*; that is, we *never heard* of their matters; they never made their grievances known to us. Or, *ſecondly, we knew it not*; that is, we had *no clear evidence* to give us full aſſurance that their cauſe was right and good. Or, *thirdly, we knew it not*; that is, tho to our apprehenſion they had *wrong* done them, yet as the caſe ſtood with them, we ſaw not by what ways we could poſſibly *relieve them*; we knew not how to help it.

4. Theſe are the main *Excuſes*: which *of what value* they are, is our next *Enquiry*. Wherein *Solomon*'s manner of rejecting them will be our beſt guide: Who neither *abſolutely condemneth* them, becauſe they may be ſometimes *juſt*: nor yet *promiſcuouſly alloweth* of them, becauſe they are many times *pretended* without cauſe; but referreth them over for their more particular and due trial, to a *double judicature*: that is to ſay, to the judgment of *every man's heart* and conſcience firſt, as a *deputy Judg* under God: and if that fail in giving ſentence, (as being ſubject to ſo many *errors*, and ſo much *partiality*, like enough it may) then to the judgment of *God himſelf*, as the ſupreme *unerring* and *impartial Judg*, from whoſe Sentence there lieth *no appeal*. Which judgment of God is in the Text amplified by *three* ſeveral *degrees*, or as it were *ſteps* of his proceeding therein: grounded upon ſo many *divine attributes* or properties; and each fitted to other in ſo many ſeveral *Propoſitions*. Yet thoſe not delivered *Categorically* and poſitively: but (to add the greater ſtrength and *Emphaſis* to them) put into the form of *Negative Interrogations* or Queſtions. *Doth not he conſider? Doth not he know?* And, *ſhall not he render?* That is, moſt certainly and without all peradventure, he doth *conſider*, and he doth *know*, and he will *render*.

5. The firſt ſtep of God's judicial proceedings, is for *Inquiſition*; and that grounded upon his *Wiſdom*: 1. [*Doth not he that pondereth the heart, conſider it?*] As if he had ſaid, The Lord is a God of admirable *Wiſdom*, by whom are *weighed* not only *the actions*, but alſo the *ſpirits* of Men, and their very *hearts pondered*: neither is there any thing, that may eſcape his *Enquiry*. Truſt not therefore to *vain excuſes*; for certainly thy *heart* ſhall be throughly ſifted, and thy *pretenſions* narrowly looked into, when he taketh the matter into his *conſideration*. *Doth not*

Prov. 16. 2. —— 21. 2.

he

he that pondereth the heart, conſider it? The next *ſtep* is for *Deprehenſion*, or *Conviction:* and that grounded upon his knowledg or *Omniſcience*, [*And he that keepeth thy ſoul, doth not he know it?*] As if he had ſaid, Thou mayeſt by colourable pretences delude *Men*, who are ſtrangers to thy *ſoul:* and cannot *diſcern the thoughts and intents of the heart.* But there is no diſſembling before him, *unto whoſe eyes all things are naked and open, nor is there any creature that is not manifeſt in his ſight.* He that *made thy ſoul* at the firſt, and hath ever ſince *kept* it, and ſtill *keepeth* it, *obſerving* every motion and inclinatinon of it, he perfectly *knoweth* all that is in it: and if there be any *hidden guile* in any *ſecret corner* of it, tho obſcured from *Man's ſearch* by never ſo many windings and labyrinths, yet he will undoubtedly find it out. *He that keepeth thy ſoul, doth not he know it?* 3. The laſt *ſtep* is for *Retribution*, and that grounded upon his *juſtice*; [*And ſhall not he render to every Man according to his Works?*] As if he had ſaid, If mortal *Man* was to decide the Matter, thou mighteſt have ſome hope, that *time*, and other *means* that might be uſed, might frame him to thine own bent; either to connive at a *groſs fault*, or to admit of a *ſlender excuſe.* But God is a moſt *righteous Judg*, not to be wrought upon by any artifice to *do iniquity*, or to *accept the perſons* of Men. According therefore as thy *works* are, ſo without all queſtion ſhall thy *doom be. Shall not the Judg of all the World do right?* And, *ſhall not he render to every Man according to his Works?* Heb. 4. 12, 13. Gen. 18. 25.

6. Thus you ſee the *Text* opened, and therewithal opened a large field of matter, if we ſhould beat out every *particular.* But that we may keep within ſome reaſonable bounds, and within the time, we will hold us to theſe *three* principal points or *concluſions. Firſt*, That the ſeveral *excuſes* before mentioned, as ſuppoſed to be pointed at in the *Text*, may be ſometimes *pleaded juſtly* and reaſonably; and in ſuch caſe are to be *admitted* and *allowed. Secondly*, That they may be alſo all of them, and are (God knoweth) too often *pretended*, where there is *no juſt cauſe* for it. *Thirdly*, That where they are *cauſleſly pretended*, tho they may blear the eyes of Men, yet will they be *of little avail* in the ſight of God. Of each of theſe in the order as I have now propoſed them: and firſt of the firſt, [*If thou ſayeſt, Behold, we know it not.*]

7. Queſtionleſs, if that *Allegation* could never be juſt, *Solomon* would wholly and abſolutely have *rejected* it. Which ſince he hath not done, but referred it to *judgment:* we may conclude, there are *times* and *caſes*, wherein it will be allowed as a good and *ſufficient plea*, if it ſhall be ſaid, *Behold, we knew it not.* We eſteem it *the Fool's Buckler* (and it is no better, as it is many times uſed) to ſay, *Non putâram.* Yet may a right *honeſt* and *wiſe Man*, without the leaſt blemiſh to his reputation, be ſometimes driven to take up the very ſame *buckler*, and to uſe his own *juſt defence.* When he is charged with it as *his crime*, that his brother hath been *oppreſſed*, and he hath not *delivered* him: be he a *private Man*, or be he a *publick Miniſter* of Juſtice, it will ſufficiently *acquit* him both in the Judgment of God, and of his own heart, and of all reaſonable Men, if he can ſay *bonâ fide*, as it is in the Text, *Behold, I knew it not.* The truth whereof I ſhall endeavour to make appear to you in each of the *three* forementioned reſpects. *Firſt*, Men may want due information for *matter of Fact:* or, *ſecondly*, Their judgments may be in ſuſpence for *point of right:* or, *Thirdly*, Where they perfectly comprehend both the whole *buſineſs*, and the *equity* of it, there may lie ſuch rubs in the way, as all *the power* and *skill* they have, will not be able to avoid; ſo that tho the *cauſe* be good, they cannot tell for their lives which way to *do good* in it. In any of which *caſes*, may they not well ſay, *Behold, we knew it not?*

8. *Firſt*, They may want information for *matter of Fact.* Not to ſpeak of things *farther off*, which therefore leſs concern us: of thoſe things that are done amongſt

amongſt them that live *under us* or *near us*, how many paſſages are there, that never come to our *knowledg*? Much talk there is indeed in all our meetings, and much bold cenſuring of the actions of thoſe that are *above us*, at every table: Yet much of this we take up but upon truſt, and the credit of *flying reports*, which are ever full of *uncertainty*, and not ſeldom of *malice*: and ſo we run deſcant upon a *falſe ground*. But as for the affairs of them that are *below us*, whereon eſpecially, *the Duty of the Text* is to be exerciſed, other than what we chance to hear of *obiter*, and by *imperfect* or *partial* relations, very little thereof is brought to our ears by way of *juſt complaint*, or according to *pure truth*. And of all Men, *the greateſt* are ſure evermore to know *the leaſt*. It is one of the unhappineſſes of *Princes* and *Magiſtrates*, and all that are *in high place*, that whereas all their ſpeeches and actions are upon *the publick Stage*, expoſed to the view and cenſure of the very meaneſt; as a *Beacon* on the top of a hill, open to every *eye*, and bleak to every *wind*; themſelves, on the contrary, can have very little *true information* of thoſe *abuſes* and *diſorders* in their *Inferiors*, which it properly belongeth to them both to *puniſh* and *reform*. If in *private Families*, which being of a narrow compaſs, are therefore eaſily looked into, * *the Maſters* commonly be *the laſt* that ſhall hear of what is amiſs therein, († *Dedecus ille domus ſciet ultimus*:) how much more then is it improbable in a great *Townſhip*, in a ſpacious *County*, in a vaſt *Kingdom*, but that manifold *nuſances* and *injuries* ſhould eſcape *the knowledg* of the moſt vigilant and conſcionable *Governors*? When both *Court*, and *City*, and the whole *Empire* rang of wanton *Livia*'s impudent laſciviouſneſs, and *Meſſalina*'s audacious courtings of *Silius*: the Emperors themſelves, *Auguſtus* Father to the one, and *Claudius* Huſband to the other, heard nothing of either, till the news was ſtale every where elſe. *Principes omnia facilius, quam ſua cognoſcunt*, ſaith the Hiſtorian concerning the one: and the Satyriſt concerning the other, ‖ *Dum res Nota urbi & populo contigat Cæſaris aures*. And no doubt but many pious and gracious *Princes*, many grave and ſevere *Magiſtrates*, are better perſuaded of the faithfulneſs of thoſe *Officers* they employ under them, and of the honeſty of thoſe *Servants* they keep about them, than poſſibly they may deſerve; becauſe they hear *no complaints* of them to the contrary: whereas, if they had ſufficient *information*, or but ſeaſonable *intimation*, what *oppreſſions* and *exactions* many times are either *done* by them, or at leaſt commonly *ſuſpected* and *rumoured* among the people to have been done by them; we cannot with charity think, but that they would ſoon make ſome diligent *enquiry* into their dealings, and either *diſplace* them, or otherwiſe duly *chaſtiſe* them, if they ſhould be found faulty.

* *L. Syllæ Metella conjux, palam erat impudica: id Athenis cantabatur, & Sylla ignorabat.* Hier. 1. cont. Jovin.

† Juven. ſat. 10.

‖ Juvenal. ubi ſupra.

9. Now of this *Ignorance* in Governors and great ones, of the wrongs done to poor Men, there may be rendred ſundry *particular reaſons*, which yet all refer to *two heads*. For poor Men many times when they have a *good mind* to complain, want a *fit opportunity*: and many times again having *the opportunity*, they have no *great mind* ſo to do. For *the firſt*, they that do wrong, commonly are *Men of power* (*on the ſide of their Oppreſſors there was power*, Eccleſ. 4.) and *Men of eſtate* (*do not the rich Men oppreſs you?* Jam. 2.) Now Men of *power* and *eſtate*, by reaſon of their *greatneſs*, are fitteſt to converſe with *great ones*, and *Men of place*: ſo that *theſe* hear little but what they hear from *thoſe*; becauſe they have little communication (at leaſtwiſe not in any free and familiar manner) with any but ſuch as they are. And I ween ſuch Men have not ſo little diſcretion, as to *tell tales* againſt themſelves. Whereas *meaner Men* cannot have the like *opportunities*, neither can be admitted into the *preſence* of thoſe that are in authority at their own pleaſures, to preſent their *grievances* to them: neither indeed is it altogether fit they ſhould. For if *mean Men* ſhould have the like free acceſs to the higher

Eccl. 4. 1. Jam. 2. 6.

Powers,

Powers, that great Ones have: it would create ſuch *moleſtation* to *the Magiſtrate*, and breed ſuch *inſolency* in *the Peaſant*, as could not be ſuffered. *The Magiſtrate* would ſoon grow *weary* of his life; when he ſhould be quite overwhelmed with multitudes of unmannerly and importunate *ſuitors*, and that many times for very *trifles*, not worth the ſpeaking of. And *the People* would grow *inſolent* with it beyond meaſure. For *the meaner ones* are (to their power) nothing leſs *unjuſt* than *the greater ones* are: but much *more clamorous* than they, and not to be ſatisfied with any reaſon, if they might be *heard* when they would, and ſuffered to *ſpeak* as long as they would. Which ſeemeth to me to be one ſpecial reaſon, why there are in well-ordered Common-wealths, ſet *Courts* and *Circuits* appointed for the adminiſtration of *Juſtice*: That ſo, neither on the one ſide the *Magiſtrate* be *overcumbred*, as he muſt needs be, if all *ſuiters* might have *free acceſs* at all times; nor yet on the other ſide *poor Men* that ſuſtain wrong, ſhould be left *without remedy*, as they muſt needs be if it were not at ſome times or other *free* for them to make their juſt *complaints*.

10. But then you would think at ſuch times as theſe, wherein it is free for any Man that will to *ſignify* and to *proſecute* his grievances, either by *open plea* in the Court, or by *private petition* to the Judg; that every Man that is *oppreſſed*, ſhould make his caſe known: ſo as no *Magiſtrate* could pretend *want of information*. But yet it is not ſo; for many times (which is the other reaſon) they that are wronged, though they have *liberty to complain*, are yet held off from ſo doing, upon other *conſiderations*. 1. Either they diſtruſt themſelves, being but *ſimple Men*, unskilled in *the quillets* of the Law; ſuch as neither are able to tell their own tale *handſomely*, nor have any Friend whom they may truſt to do it *heartily* for them. And therefore as good *ſit ſtill*, think they, as ſtir in a buſineſs, and mar it in the handling. 2. Or perhaps ſome of their neighbours have told them, what themſelves have learned by dear experience, that *the Law* is both *coſtly* and *hazardous*. There are ſo many devices to *adjourn* a *hearing*, when all things are ready prepared and ripe for it; to *fetch about* a buſineſs again, when a Man would think he had brought it to an end; to *weary out* a weak adverſary with torturing delays, eſpecially if * *a poor Man* contend with *a rich*, or *a plain-dealing Man* with *a crafty Companion*; (not to mention thoſe fouler Corruptions, *ſuborned Witneſſes*, *packt Juries*, and other-like Enormities) that they think it better to be *quiet*, and to bear their preſſures and griefs as well as they can, than to enter into a tedious *courſe of Law*, whereof the *charge* is certain, (*certain* I mean to be great, tho how great it will be, is *uncertain* enough) but *the iſſue* altogether uncertain. 3. Or, it may be, they dare not complain, for fear of incurring the *farther diſpleaſure* of their *potent* or *ſubtile* Adverſaries: who perhaps, if further provoked by meeting with oppoſition from them, might ſit cloſer *upon their skirts* than formerly, and do them a ſhrewder turn for it another day. And therefore if they look for any *favour* from them hereafter, (and from ſome perſons it muſt be looked upon as † *a favour*, by thoſe that are not big enough to wreſtle with them, that they do them *no farther harm*) they muſt reſolve to *ſit down* with the preſent loſs, *ſuffer* all, and ſay nothing. Out of thoſe and many other-like *Conſiderations*, (more than I can think of, or if I could, than the time would ſuffer me to preſent before you) *the grieved party* often forbeareth to *complain*. And then the *Magiſtrate* being not made acquainted with the buſineſs, may juſtly ſay, *Behold, we knew it not*.

11. And as he may be ignorant in *matter of fact*, for want of due *information*; ſo may he, *ſecondly*, be doubtful in *point of right*, for want of clear and full *evidence*. Whereof alſo there may be divers reaſons; and among the reſt theſe which I ſhall now propoſe. *Firſt*, The great *diverſity*, yea, ſometimes flat

repugnancy

* —Δεινὸν ἐυτυχῶν ἀνὴρ πρὸς κακῶς πράσσοντας. Eurip. in Oreſt. Act. 5.

† —*gloriantur latrones, iis ſe vitam dediſſe, quibus non adimerunt.* Cicer. pro Milon.

repugnancy and *contrariety*, that is between *the informations* on the one ſide, and on the other. For Men are extreamly *partial*, and will not tell their own tales with ſuch *ſincerity* and *indifferency* as they ought, but as much in *favour* of themſelves, and to the *prejudice* of their Adverſaries, as they can deviſe to do with any ſhew of Probability. We uſe to ſay, *One tale is good, till another be told:* And the Proverb is true, in that ſenſe wherein it was firſt meant, and is commonly underſtood. *Solomon* hath a *Proverb* much to the ſame purpoſe, [*He that is firſt in his own tale, ſeemeth righteous: but then his neighbour cometh and ſearcheth him out*, Prov. 18] The meaning is plain, *One tale is good*; that is, whether it be ſo or not, it *ſeemeth ſo* at the firſt hearing. But if we will ſpeak of things, not after the *appearance*, but according to *truth*, and pronounce of them as they *are*, and not as they *ſeem*; may we not much rather invert the Proverb, and ſay, *One tale cannot be good, till the other be told?* that is, whether it be good or not: *the Judg* may not give credit to *either*, till he hath heard *both*. Nay, may we not many times farther ſay, when *both tales* are told, that *neither is good?* 'Be-'cauſe there is moſt-what in every Man's tale a mixture of ſome *falſhoods* with 'ſome *truths*: whereby it may ſo happen ſometimes, that he which hath in 'truth the *more equity* on his ſide, by the mingling in ſome eaſily *diſcoverable* '*falſhoods*, in *telling his tale*, may render his *cauſe* the more *ſuſpicious* to him that 'heareth it, to think the *whole tale naught*; and he that hath indeed, and upon 'the whole matter, the *worſt cauſe*, may yet, by the weaving in ſome *evident* '*truths*, or pregnant probabilities, in *the telling of his tale*, gain ſuch *credit* 'with him that heareth it, that he will be very inclinable to believe *the whole* '*tale* to be *good*. Or howſoever, they may be both ſo equally *falſe*, or at leaſt both ſo equally *doubtful*; as no one that heareth them, can well tell whether of both to give credit to. It was ſo in the famous caſe of the two *inmate Harlots*, whereof King *Solomon* had the hearing; *The living Child is mine, the dead one thine*, ſaith the one: No, ſaith the other, *The dead Child is thine, and the living mine*. Here were *preſumptions* on both ſides, (for why ſhould any Woman challenge another Woman's Child?) but *proofs* on neither; (for being there were none in the houſe but they two, neither of them could produce any *witneſſes*.) The caſe hung thus even; *no more evidence* on the one ſide than on the other; *no leſs confidence* on the one ſide than on the other. *Solomon* indeed, by that wiſdom wherewith God had endowed him in a tranſcendent meaſure, found out a means whereby to turn *the ſcales*, to unty that *hard knot*, and to diſcover the *hidden truth*. But what could *a Judg*, or *a Jury*, of no more than ordinary wiſdom, then have been able to have *ſaid* or *done* in ſuch a caſe, but even to have left it as they found it? And truly, for any thing I know, *Ignorance* muſt have been their beſt excuſe.

Prov. 18. 17.

1 King. 3. 16, &c.

12. And as firſt in the *Information*, ſo there may be a defect, *ſecondly*, in the *Proofs*. He that hath the better cauſe *in veritate rei*, may yet fail in his *proofs*, and not be able to make it *judicially appear* that he hath *the better cauſe*. 'In which 'caſe the old Axiom holdeth, *Idem eſt non eſſe & non apparere*: it is all one, *in* '*foro externo*, (and as to the determination * of a Judg upon the Bench, 'who is to pronounce *ſecundum allegata & probata*;) for a Man not to have a '*right*, and not to be able to make it appear in *a legal way*, and by ſuch evidence 'as is requiſite in a judicial proceeding, that he hath ſuch *a right*. Or he may be *out-ſworn* by the depoſitions of *the witneſſes* produced on the behalf of the adverſe part; tho (it may be) utterly *falſe*, yet *direct* and *punctual* againſt him, and ſo, ſtrong enough howſoever to caſt him in his Suit. For what Judg, but the great Judg of Heaven and Earth, can certainly and infallibly know, when *two* or *three* Men *ſwear directly* to a point, and agree in one, whether yet they *ſwear a falſhood* or no? Or, what ſhould induce *a mortal Judg* not to believe them? eſpecially, if withal he ſee *the proofs* on the other ſide to fall ſhort?

* *Quod probari non poteſt, mihi infectum eſt.* Bern. de Præcept. & diſpenſ.

And

And if in ſuch a caſe following *the evidence* in the ſimplicity of his heart, he gave away *an honſt Mans right* from him to a *knave:* he is not to be charged with it, as *a perverter of juſtice*, but hath his *Apology* here ready fitted for him in the Text, *Behold, we knew it not.*

13. Add hereunto, in *the third* place, the great advantage or diſadvantage that may be given to a *cauſe* in the pleading, by the artificial inſinuations of a powerful *Orator*. That ſame *flaxanimis Pitho*, and *Suadæ medulla*, as ſome of the old Heathens termed it, that *winning* and *perſuaſive faculty* which dwelleth in *the tongues* of ſome men; whereby they are able not only to work ſtrongly upon *the affections* of Men, but to arreſt their *judgments* alſo, and to encline them whether way they pleaſe, is an excellent *endowment of nature*, or rather (to ſpeak more properly) an excellent *gift of God*. Which whoſoever hath received, is by ſo much the more bound to be truly *thankful* to him that gave it, and to do him the beſt *ſervice* he can with it, by how much he is enabled thereby to gain more glory to *God*, and to do more good to *human Society* than moſt of his brethren are. And the good bleſſing of God be upon the heads of all thoſe, be they few or many, that uſe their *eloquence* aright; and employ their *Talent* in that kind for the advancement of *juſtice*, the quelling of *oppreſſion*, the repreſſing and diſcountenancing of *inſolency*, and the encouraging and protecting of *innocency*. But what ſhall I ſay then of thoſe, be they many or few, that abuſe the gracefulneſs of their elocution (*good ſpeakers*, but to *ill purpoſes*) to enchant the ears of *an eaſie Magiſtrate* with the charms of a *fluent tongue*; or to caſt a miſt before the eyes of *a weak Jury*, as Juglers may ſport with Country people, to make *white* ſeem *black*, or *black* ſeem *white*; ſo ſetting a *fair varniſh* upon a rotten poſt, and a *ſmooth gloſs* upon a courſe cloth: as *Protagoras* ſometimes boaſted that he could make *a bad* cauſe *good*, when he liſted. By which means *judgment* is perverted, the hands of *violence* and *robbery* ſtrengthned, the edge of *the ſword of juſtice* abated, great *offenders* acquitted, gracious and *vertuous Men* moleſted and injured. I know not what fitter *reward* to wiſh them for their *pernicious eloquence*, as their beſt deſerved *Fee*, than to remit them over or what *David* hath aſſigned them in *Pſal.* 120. *What reward ſhall be given, or done unto thee, O thou falſe tongue? Even mighty and ſharp arrows, with hot burning coals.* I might add to thoſe, how that ſometimes by the ſubtilty and cunning of a *ſly Commiſſioner*; ſometimes by the wilful miſpriſion of a *corrupt*, or the ſlip of a *negligent*, or the overſight of *an ignorant Clerk*; and by ſundry other means (which in regard of their *number*, and my *inexperience*, I am not able to recite) it may come to paſs, that *the light of Truth* may be ſo clouded, and *the beams* thereof intercepted from the eyes of the moſt circumſpect *Magiſtrate*, that he cannot at all times clearly diſcern *the Equity* of thoſe *Cauſes* that are brought before him. In all which caſes, the only *Apology* that is left him, is ſtill the ſame as before; even this, *Behold, we knew it not.* Pſal. 120.

14. But when he perfectly underſtandeth *the whole buſineſs*, and ſeeth *the Equity* of it, ſo as he cannot plead *Ignorance* of either: there may yet be, *thirdly*, place for his *juſt excuſe*, if he have not *ſufficient means* wherewith to relieve and to right his wronged brother. A meer *private Man*, that is not in place of authority, may *bemoan* his poor brother *in the day of his adverſity*, and give him his beſt *advice* (to the meaſure of his underſtanding) what to do: but can otherwiſe do very little towards *the delivering* of him from the miſchief that is intended him. Unleſs perhaps by *mediating* for him, as well as he can with that little *power* or *intereſt* he hath either with *the Adverſary*, or with the *Magiſtrate*, that they would be good to him. And that is ordinarily the utmoſt that ſuch a perſon can do for his *poor friend:* for he may not *endeavour* beyond the warrant of *his calling*, and the ſphere of *his power*. Nay, he cannot

do even that, with any great confidence of ſucceſs, unleſs he have ſome ſpecial intereſt either in *the Magiſtrate*, or *Adverſary:* eſpecially if *the Adverſary* be either a *faithleſs*, or a *fickle*, or a *captious*, or a *wilful Man*, (as few of thoſe that *moleſt* others wrongfully, but fall under ſome part of *this Character:*) yea, he may rather in that caſe fear, leſt poſſibly by his intervention he ſhould but provoke *the Adverſary* the more, and then he ſhould by his * officiouſneſs do *his friend* more harm than good.

* *Sedulitas illum, quem ſtulte diligit, urget.* Hor 2. Epiſt. 1.

15. Not to ſpeak of infinite other *impediments*, and *diſcouragements*, that may fruſtrate the good deſires and endeavours of a meer *private man* concerning *this duty:* let us conſider how it is with more *publick perſons*; for they are the Men, upon whom eſpecially I am now to preſs *this duty*. Such perſons I mean, as either are indued with *publick authority* by virtue of their *Callings*, being ſeated in the place of *Magiſtracy* and *Government:* or elſe in regard of *the eminency of their condition* in the places where they live, have ſome *power* among their *tenants* and *neighbours*, to ſway ſomething with them. Even theſe alſo, both the one ſort and the other, many may times be deſtitute of requiſite *means* and *abilities*, to vindicate thoſe, whom they ſee and know to be wrongfully *oppreſſed*, out of the hands of their *Oppreſſors*. Whereof there are, beſides divers other, theſe apparent *Reaſons*.

16. *Firſt*, *the Laws of Men* cannot *foreſee* all the miſchiefs that may be done in a Land: nor can they *prevent* all thoſe they do foreſee. Wherein is obſervable a ſingular preheminence of the holy *Law of God*, above all *humane Laws* in the World. *The Law of the Lord is perfect*, Pſal. 19. abſolutely perfect, to meet with *all ſinful aberrations* whatſoever. But the *beſt Laws*, that ever were deviſed by the wit of Man, were *imperfect*; neither could provide againſt all emergent abuſes and inconveniences. *I have ſeen an end of all perfection*, ſaith *David* again, Pſal. 119. *but thy Commandment is exceeding broad.* The Laws of Men are but *narrow* things in compariſon, and muſt of neceſſity *leave out* more than they can *take in:* God's Commandment only is *broad* enough to *take in* all. For inſtance, I ſhall name you but one or two of ten thouſand. The unconſcionable racking of *Rents*; the ſelling of *Cattel* to poor huſbandmen, that have not their mony ready to buy in the Markets, *upon a years day* for almoſt double the price; the *underbuying* of Commodities far below the worth, for diſburſing a little mony before-hand to ſupply the preſent neceſſity of ſuch an one as might very ill afford ſuch a peny-worth, and the like; which are all very *grievous oppreſſions* in themſelves, and by the *Magiſtrate* known ſo to be. Yet what can he do to *help* it, ſo long as *the Laws* have provided no *remedy* there againſt? True it is, *the Law of God* reacheth them all: and therefore if any Man *go beyond or defraud his brother in any matter*, or in any manner, he muſt not think to eſcape unpuniſhed, becauſe *the Laws of the State*, under which he liveth, take no conuſance of any ſuch matter. *God*, who governeth according to *his own Law*, but not according to *man's Law*, will undoubtedly be *the avenger of all ſuch:* But the Magiſtrate, who is to govern according to *the eſtabliſhed Laws* of his Country, muſt not ſtretch himſelf beyond his *Rule*; but leave thoſe *evils* that are without the reach of his authority, to *the juſt vengeance* of him to whom *all vengeance* belongeth.

Pſal. 119. 96. *Quam anguſta innocentia eſt, ad legem bonum eſſe? quanto latius officiorum patet, quàm juris regula?* Sen. 2. de ira. 27.

1 Theſ. 4. 6.

Pſal. 94. 1.

17. *Secondly*, *Mens Laws* are ſubject (beſides that *imperfection*) to another great *impotency*, in this; That they cannot effectually provide againſt thoſe *general inconveniences*, for the preventing whereof they are eſpecially deviſed: without leaving a poſſibility for *particular miſchiefs* to fall, and that right heavily, ſometimes upon, and much to the prejudice of ſome *honeſt* well-deſerving Men. Now where a *good ſubject*, that meaneth nothing but well, is thus unhappily fallen under the heavy preſſure of the *Law*; (* and that may be any bodies caſe) a juſt and compaſſionate *Magiſtrate* may be heartily ſorry for him, and

* *Quis eſt iſte, qui ſe profitetur omnibus legibus, innocentem?* Sen. 2. de ira. 27.

and if it lie in his power to procure for him from *an higher power* ſome *mitigation* of the Law, he will do his beſt to effect it. But for the moſt part, eſpecially where things are proſecuted eagerly and *with malice* againſt the poor Man; he cannot deviſe any means that may be effectual to *deliver* him, without danger of bringing both *himſelf* into trouble, and *the Laws* into contempt, and of opening a wide gap to the exerciſing of *an arbitrary power* by the Judge (than which there is ſcarce imaginable any evil of more miſchievous conſequence in a *Commonwealth*) and to any other mighty *inconveniencies*.

18. There is yet a *third vanity*, whereunto (*the Law of God* only excepted) all other *Laws* are ſubject; That when they are made with as much adviſed *deliberation*, and drawn up into *a form* of words with as much *fulneſs*, *perſpicuity*, and *caution*, as the wiſdom of the beſt heads could poſſibly contrive; yet the nimble wit of Man, within the compaſs of a few months or years, will find out ſome *hole* or other to creep out at; ſome ſlight *evaſion*, whereby to ſlacken the *ſinews*, and to elude the *force* and intention of the ſame. By which means many times crafty companions are ſet without *the danger*, and honeſt well-meaning Men put beſide *the benefit* of thoſe *Laws*, which were really intended for *the curbing* of the one ſort, and *protecting* of the other; and *the Magiſtrate* cannot do withal.

19. Theſe *three reaſons* are taken from the quality of the *Laws*: I add but a *fourth*, taken from the condition of *the Times*. *A good Magiſtrate* may have the hap to fall into ſuch *evil Times*; that if he ſhould attempt to do that ſervice to the publick, by *partaking* with righteous, and *oppoſing* againſt unrighteous *Men* and *cauſes*, with that freedom that would well become him to do, if the times were better, he ſhould not only be ſure to *loſe his labour*, but be in danger alſo to *loſe his place*, by ſtriving againſt the current to no purpoſe. Now in ſuch times, if he do not always lend his *help* to thoſe that are hardly dealt withal, in that meaſure which perhaps they expect; his *inability* to do them good may be a reaſonable *excuſe* for him. But is not this to teach *the Magiſtrate* to *temporize?* or may he ſlug in his *office*, or deſert his *bounden duty*, for fear of *Bugbears*, or by pretending *there is a Lyon in the way?* Nothing leſs. God forbid Prov. 26. 12. any Man that occupieth the place of *the Lords Meſſenger* ſhould utter a ſyllable of encouragement to any *Magiſtrate*, to make himſelf a ſlave to *the Times*; either by *running with a multitude* to do any evil action for the winning of their Exod. 23. 2. favour, or by *forbearing* (out of a baſe fear and a *faint heart*) to do any good, whereunto his *power* and *opportunity* will ſerve him.

20. But the thing I ſay is this: It is a point of Chriſtian wiſdom for a *Magiſtrate*, or any other Man, if the Lord caſt him upon *evil times*, to yield to the ſway of *the times* ſo far (provided ever that it be done *without ſin*) as not wilfully to deprive himſelf of *the power* and *opportunities* of doing the good he can, by ſtriving unſeaſonably to do *more good* than he can. "The reaſon where-
"of is grounded upon that well known *Maxim*, ſo generally allowed of by all
"Divines; That *affirmative precepts* (ſuch as this of *delivering the oppreſſed*,
"is) do not oblige *ad ſemper*, at all times, and in all places, and with all cir-
"cumſtances, as *negative precepts* do. But for exerciſing the offices of ſuch
"(*affirmative*) *precepts*, there muſt be a due conſideration had of the *end*,
"and of all requiſite *Circumſtances*, to be laid together one againſt another in
"the ballance of *prudence*: and according to the exigence thereof, *the duty* is
"for that time to be either *performed* or *omitted*. *Solomon* telleth us, *Eccleſ.* 3. Eccl. 3. 1.
"that *there is a time for every thing*; and that *every thing is beautiful in its Time:* —— 11.
"implying withal, that taken out of *the right time*, nothing is beautiful. He
ſaith there alſo, that *there is a time to keep ſilence, and a time to ſpeak*. And ſurely
the evil time is the proper time for keeping ſilence. *Therefore the prudent ſhall* —— 7.
keep ſilence in that time, for it is an evil time. Amos 5. 13.

21. Now ſeeing that by ſo *many ſeveral ways*, as theſe which I have already mentioned, moſt of which do frequently happen (beſides infinite more which may happen, according to the infinite variety of particular occurrents) *Magiſtrates* and others may be *excuſed* for not helping thoſe to right that *ſuffer wrong*: it ſhould make us all very watchful over our *ſpeeches*, and ſparing in our *cenſures*, (wherein yet for the moſt part we take to our ſelves a marvellous *Liberty*, a great deal more than becometh us) concerning *the actions* and dealings of our *Governours*. It is no wonder to hear light-headed people, and ſuch as can look but a little way into the affairs of the world, *clamourous*: as *ſhalloweſt brooks* run with the greateſt noiſe, and *the emptieſt veſſels* give the loudeſt ſound. Nor is it a new thing, to ſee ſuch men, as by their own unconſcionable dealings help to make *the times* as bad as they are, to ſet their mouths wide open in bitter invectives againſt *their betters*, and to be evermore declaiming againſt the iniquites of the *times*. But it grieveth my very ſoul, when I ſee Men, otherwiſe *diſcreet*, and ſuch as are in ſome reputation for *vertue* and *godlinſs*, ſometimes to forget themſelves ſo much as they do, and to be ſo far tranſported beyond the bounds of *ſobriety and duty*, as to ſpeak their pleaſure of thoſe that are in place either of *ſupreme*, or of *high* (though *ſubordinate*) *authority*: as if all were naught; every Man looked only after his own *eaſe*, or his own *gain*, or his own *advancement*; but none regarded to amend any thing amiſs, or took to heart *the wrongs and ſufferings* of poor Men.

Eccl. 4. 1. & 5. 8.

22. "To ſee the *manifold oppreſſions* that are done under the Sun even in *the* "*beſt times*, (*Solomon*'s Reign was a time bleſſed with peace and *plenty*; yet did "he complain of *the oppreſſions* of the poor in his days, but for all that large "meaſure both of *power* and *wiſdom* wherewith God had endowed him, he "could not remedy all) will ſtir up in every Man that hath any holy warmth "in him, a *juſt indignation* there-againſt. But commonly (ſuch is our *ſelfiſh*-"*neſs*) we are moſt fiery, when the miſchief lighteth upon *our ſelves*, or upon "thoſe that ſtand in ſome *near relation* to us. Therefore I cannot in charity but "impute the *exceſſes* of ſuch Men, not to their *zeal* of juſtice, and *indignation* "againſt thoſe that either *pervert* it, or but *neglect* it; but, heightned through "the violence of *the perturbation*, to the diſtemper of *Fury*. Which maketh me now and then to think of thoſe words of *Solomon*: which perhaps have another meaning, yet are very fitly applied this way, in *Eccleſ.* 7. *Surely oppreſſion maketh a wiſe Man mad.* For as a Man, who whilſt he was maſter of his reaſon was *quiet* and *companiable*, fallen afterwards *raging mad*, *raileth*, and *ſtriketh*, and *flingeth* ſtones about him, ſparing none that cometh within his reach, be he never ſo *good*: little otherwiſe doth a *wiſe-Man* miſ-behave himſelf (in his language) towards his *betters*, when he is but a little, as it were *out of his right wits* through the diſtemper of ſome *violent perturbation* of mind, (by a *miſnomer*) called *zeal*.

Eccleſ. 7. 7.

23. It would be ſome *bridle* both to our *tongues* and *paſſions*, ſeriouſly to conſider; that it becometh not the ſervant of God to *ſpeak evil of Governments*, or Goverours openly, though ſome things ſhould be much amiſs in the Land, and little done in order to the amending thereof: for that is a kind of *blaſphemy*; for ſo the Apoſtles word is. *Openly* did I ſay? I did ſo, becauſe too often Men do ſo: But the truth is, the ſervant of God is not allowed by his Maſter *to ſpeak evil of dignities*; no not in his *private chamber*; more yet; not ſo much as in his *private thoughts*. Much leſs, to proclaim *the infirmities* of his Governours to the wide world, for fear *Cham's curſe* ſhould light upon him: over which he ought rather with bleſſed *Sem* and *Japhet* to caſt the mantle of *Charity*, to hide their *nakedneſs* from the eyes of Scorners. Leaſt of all *to ſmite Princes for Equity*, and to cry out upon them as Men that make no conſcience of the diſcharge of their duty in that their *high calling*, ſo long as they are careful

2 Pet. 2. 10.

Eccl. 10. 20.

Gen. 9. 22, &c. Prov. 17. 26.

careful in the generality to promote the execution of *juſtice* within their territories: only for *ſuffering thoſe evils*, which they cannot ſo eaſily *remedy* as we can *obſerve*; and for *not doing that good*, which is not altogether in their power to do. So long as God is pleaſed to ſuffer noiſom corruptions to *remain* in the hearts of *the beſt*, and ſtrong luſts to *reign* in the hearts of *the moſt*; (which will be ſo long as the world laſteth:) it cannot be but oftentimes *offences* will come, *diſorders* and *abuſes* will grow, *right* will be overborn by might, the *plain-dealing* will become a prey to the crafty, *wrongs* and *indignities* will be offered; which the wiſeſt and greateſt and godlieſt *Magiſtrates* ſhall never be able wholly either to *prevent*, or *remedy*.

24. Let it ſuffice thee, for the *poſſeſſing thine own ſoul in patience*, to know; that all ſhall de *righted* one day. God will ſet all *ſtreight* at the laſt: but *that day* is not yet. "It is *thy duty*, in the mean time, to *pity* thy Superiours, rather "than to *envy* them, that have ſo much work to do, and yet are expoſed to "*cenſure* and *obloquy*, as if they did *nothing* becauſe they do not that which "never yet any mortal Man clould do, in ſuppreſſing all *opreſſions*. It is thy *duty*, whatſoever *actions* of theirs may be capable of a *juſt excuſe*, or of a *fair interpretation*, to allow it them: and for what cannot be excuſed, to *mourn for them in ſecret*, but not to make *a noiſe* about them *openly*; when neither *thy calling* will *warrant* thee, nor *the hope* of any good effect to follow upon it can *encourage* thee ſo to do. If they ſay, *Behold, we knew it not:* whether they ſay it *truly* or *untruly*, what is that to thee? *The judgment* of that, I find in my Text referred to *God*, and to *their own hearts*, but no where to *thee*. Thou muſt take it for *a good excuſe* however, and reſt content therewithal. 1 Sam. 15. 35.

25. *Secondly.* It may be ſome *comfort* to the ſoul of every *godly Man* and *Magiſtrate*, amidſt all *the oppreſſions* and *diſorders* that are done or ſuffered in the Land without redreſs; if his heart can tell him that he hath not bin willingly *acceſſary* thereunto, but that he can truly ſay, *Behold, we knew it not:* that God will admit that his *juſt excuſe*. God is not (and happy it is for us that he is not) ſo hard in his *righteous judgments*, as we are too often in our *raſh cenſures*. He looketh not to *reap* where he hath *not ſown:* nor will he demand an account of *a talent* where none was *diſburſed*, nor *require* of any Man above the proportion of that *power* wherewith he hath entruſted him; and of thoſe *means* and *opportunities* which he hath vouchſafed him. If there be but *a willing mind*, and *a faithful endeavour*, according to *power*, and as *occaſions* ſerve, to do his duty chearfully in this, or any other kind; the Lord will graciouſly *accept it*, according to that a Man hath, and not according to that he hath not. Thrice bleſſed therefore is that *Magiſtrate*, or other *Man* whoever he be, *that hath conſidered the poor and needy* with a compaſſionate heart, and * bent himſelf with all his ſtrength *to deliver* them out of their *oppreſſions* and *troubles*; although he hath not been able to accompliſh it to the full of his deſires; for he ſhall reap *the reward* of that which is done; and that which is not done ſhall never be *laid to his charge*. Only, that he do not flatter himſelf with a *falſe comfort:* let him be well aſſured firſt, that his *Excuſe* will hold water, and that *his heart condemn him* not as a liar, when he ſaith, *Behold, we knew it not*. For this *Excuſe*, though ſometimes *juſt*, as we have now heard at large; yet many times is *pretended* without cauſe: which is our *next point*, now to be conſidered with more brevity. Pſal. 41. 1. * —*proſilire libet in forum; commodare alteri vocem, alteri operam: etſi nihil profuturam, tamen conaturam proderit.* Sen. de tranquil. c. 1.

26. If to pretend an *excuſe* were ſufficient to diſcharge a Man from a fault: among ſo many *offences* as are in the world, we ſhould have much ado to find *an offender*. Thoſe Men that are almoſt ever behind with their *work*, are yet ſeldom to ſeek for an *excuſe*. The diſeaſe is *Epidemical*; I may ſay, *Oecumenical* too. We have it *by kind*, derived in a perpetual line of ſucceſſion from the loins of our *firſt Parents*. As *Adam* and *Eve* were not without their excuſe,

(*The*

Gen.3.12. (*The woman gave me*; and, *The Serpent beguiled me*) ſo neither was bloody
——3. *Cain*, their firſt-born, without his, (*Am I my brothers keeper?*) Nor diſobedi-
Gen.4.9. ent *Saul* without his, (*The people took of the chief things to ſacrifice to the*
1 Sam.15.15. *Lord:*) Nor churliſh *Nabal* without his, (*Shall I take my proviſion*, killed for
1 Sam.25.11. my Shearers, and *give it to Men I know not whence they be?*) Nor (that I may ſpare the particulars, and take a world of them together) will the whole crew of *curſed Reprobates* be without their excuſe too, even then when *the laſt ſen-*
Mat.25.44. *tence* is ready to be pronounced upon them, (*Lord, we never ſaw thee hungry, or thirſty*, &c.) From *Adam* the firſt ſinner, who was then preſently *turned out of Paradiſe*, unto the laſt damned wretches, who ſhall be then preſently *turned into hell:* no ſinful Man but hath at ſome time or other bewrayed *the leaven* of his *natural hypocriſie*, by excuſing his tranſgreſſions. Such a proneneſs there is in all the Sons of *Adam*, *Ad excuſandum excuſationes in peccatis:* that it may be ſaid of all mankind, what is written of *the gueſts* that were bidden to the
Luk.14.18. great Supper, *Luke* 14. *They all began with one conſent to make excuſes.*

27. The true *Reaſon* whereof is, that wretched *pride*, *vain-glory*, and *hypocriſie*, (from which we had all need to pray, *Good Lord deliver us*) which cleaveth ſo faſt and inſeparably to our *corrupt natures*. Whence it is, that many Men, who paſs ſo little for their *conſciences*, yet ſtand ſo much upon their *credit:* As *Saul*, who uſing no diligence to regain *the favour of God*, was yet very
1 Sam.15.30. ſolicitous, that *his honour* might be preſerved in the opinion of *the people*. Indeed, we are neither careful to *do well*, nor willing to *hear ill:* Loth are we to *leave* our ſins; and we are as loth to *own* them. And therefore we throw *cloaks* over them, that the *outſide* may look comely howſoever, and *the diſhoneſty* that is underneath may not be ſeen. Our Saviour ſpeaketh of the Phari-
Joh.15.22. ſes *cloak of hypocriſie*; and St. *Paul* of *a cloak of covetouſneſs*; and St. *Peter* of
1 Theſſ.2.5. *a cloak of maliciouſneſs*. They write of * *Lucullus*, that out of his private
1 Pet.2.16. wardrobe he furniſhed *the Prætor* (his friend) for the adorning of a popular
* Plutarch. in Lucul. Shew with more than *two hundred Cloaks*. *Horace* playeth the Poet, and maketh
† *Sibi millia quinq. eſſe domi chlamydum.* it up † *five thouſand*. Every one of us hath the wardrobe of his heart plen-
Horat.1.ep.6. tifully furniſhed with *theſe cloaks*; even beyond what the Poet could feign of him: *Cloaks* of all ſizes, and for all purpoſes, and to fit all occaſions. But
Mar.10.50. as old *Bartimæus* caſt away *his Cloak* to follow *Chriſt:* ſo muſt we, if we will be *Chriſt's Diſciples*, caſt away from about us all theſe *cloaks* of vain *pretenſions* and *excuſes*. But that we ſhall never do to purpoſe, unleſs we firſt caſt out from within us that *pride* and *ſelf-love*, whoſe Liveries thoſe *Cloaks* are. The better we ſhall learn that firſt great leſſon of *ſelf-denial*, the leſs will we ſeek to *excuſe* our errors with vain *pretentions*.

28. But the more apt we are by nature to juſtifie our ſelves by *cauſeleſs excuſes:* the greater ought to be the care of every good man (the only uſe I ſhall now make of this point) to examine the truth and the weight of thoſe *excuſes* which he pretendeth in his own defence. Whether they have *juſtæ excu-*
* σοφὰ φάρμακα. Eurip. *ſationis inſtar*, and will bear a good and *ſufficient plea:* or be but rather * *ſhifts*, deviſed to ſerve a *preſent turn*, more for *outward ſhew*, than real *ſatisfaction within*. Which is that *judicium cordis*, *the judgment of the heart*, whereunto *Solomon*, as I told you, referreth over this pretention (*Behold we knew it not*) to receive its firſt and moſt immediate trial. *Doth not he that pondereth the heart, conſider it?* What *the tongue* pleadeth, is not a thing ſo *conſiderable* with God, as how *the heart* ſtandeth affected.

29. For the approving *his heart* therefore in this buſineſs, before him that *knoweth* it perfectly, and is able to *ponder* it exactly: let every *Magiſtrate*, and other *Officer of juſtice*, conſider in the fear of God; *Firſt*, Whether he hath been *willing* (ſo far as his *leiſure* amidſt the throng of other his weighty imployments would permit) to *receive the petitions*, and with patience to *hear*

the

the complaints of thoſe poor Men, that have fled to him as to *a Sanctuary* for refuge and ſuccour? *Job* profeſſeth himſelf to have been *a father to the poor:* and he is a very *unnatural father*, that *ſtoppeth his ears* againſt the *cries* of his children; or ſo *terrifieth* them with his angry *countenance*, that they dare not *ſpeak* to him. *Solomon* in the twenty ninth of this book, diſtinguiſheth a righteous Man from a wicked by this; that *the righteous conſidereth the cauſe of the poor, but the wicked regardeth not to know it.* He that rejecteth their *complaints*, or beateth them off with *bug-words*, and terrour in his *looks*, either out of *the hardneſs* of his heart, or the love of *eaſe*, or for whatſoever other reſpect, when he might have *lieſture* to give them *audience*, (if he were ſo minded) and to take notice of their *grievances*; cannot juſtly *excuſe* himſelf, by pleading, *Behold, we knew it not.* But I muſt haſten. Let him conſider, *ſecondly*, Whether he have kept his *ear*, and his *affection* equally *free* to both parties, without ſuffering himſelf to be poſſeſſed with *prejudices againſt*, or to be carried away with *favourable inclinations* towards, the one ſide more than the other. He is too little *a judge*, that is too much either a *friend*, or an *enemy*. *Thirdly*, Whether he hath uſed all requiſite *diligence*, *patience*, and *wiſdom* in *the examination* of thoſe cauſes that have been brought before him, for the better finding out of *the truth*, (as *Job ſearched out the cauſe which he knew not*) without *ſhuffling* over buſineſs in *poſt-haſte*; not caring which way cauſes go, ſo he can but *diſpatch* them out of the way quickly, and rid his hands of them. *Fourthly*, Whether he hath indeed endeavoured to his power to *repreſs* or *diſcountenance* thoſe that do ill offices in any kind, tending *to the perverting of juſtice:* as namely, Thoſe that *lay traps* for honeſt Men, to fetch them into trouble without deſert; Thoſe that *ſow diſcord among neighbours*, and ſtir up ſuits *for petty treſpaſſes*, and trifles of no value; Thoſe that *abet contentious perſons*, by opening their mouths in their behalf *in evil cauſes*; Thoſe that deviſe *new ſhifts* to elude *good Laws*. *Laſtly*, whether he hath gone on ſtoutly in a righteous way, to *break the jaw-bones of the Lyons in their mouths*, and to pluck the ſpoil from between their teeth, by *delivering them that were ready to be ſlain*, or deſtinated to utter undoing by their powerful *oppreſſors:* without *fearing the faces* of Men, or *fainting in the day* of their brothers *adverſity*. He that hath done all this in *a good mediocrity*, ſo far as his *underſtanding* upon *power* would ſerve, tho he have not been able to remedy *all the evils*, and to do *all the good* he deſired, may yet ſay, with a good Conſcience, and with comfort, *Behold, we knew it not:* and his *excuſe* will be taken, in *the judgment* both of his own *heart*, and of *God* who knoweth his heart; whatſoever other Men *think* of him, or howſoever they *cenſure* him. But if he have failed in all, or any the premiſſes; though he may blear the eyes of Men with *colourable pretences*, he cannot ſo ſecure his own *conſcience*; much leſs eſcape *the judgment* of God, before whoſe eyes *cauſeleſs excuſes* are of no avail. Which is the laſt of *the three points* propoſed: whereunto I now proceed.

Job. 29. 16.

Prov. 29. 7.

Job. 29. 17.

30. The judgment of a Man's *own heart*, is of greater regard, *in utramque partem*, than the cenſures of *all the Men* in the world beſides. Better *the world* ſhould *condemn* us, if our own *hearts acquit* us, than that *our hearts* ſhould *condemn* us, and *all the world acquit* us. *This is our rejoycing, the teſtimony of our Conſcience*, ſaith St. *Paul*. *The approbation of Men* may give ſome *acceſſion* to the rejoycing, (the other being firſt ſuppoſed) but *the main* of it lieth in the *teſtimony of the Conſcience*. This is the biggeſt Tribunal *under Heaven:* but not *abſolutely* the higheſt: there is one *in Heaven* above it. St. *Paul*, who thought it ſafe for him to *appeal hither*, from the unjuſt cenſures of Men; yet durſt not think it ſafe for him to *reſt here*, but appealeth from it to a *higher Court*, and to the judgment of the great God, 1 *Cor.* 4. It was *a very ſmall thing with him to be judged of man's judgment*. So long as *he knew nothing by himſelf*, ſo long as his *own heart*

2 Cor. 1. 12.

1 Cor. 4. 3. —— 4.

heart condemned him not, he paſſed not much for *the cenſures of Men.* Yet durſt not *juſtifie* himſelf upon *the acquittal* of his own heart. He knew there was much *blindneſs* and *deceitfulneſs* in the heart of every ſinful Man: and it were no wiſdom to truſt to that that might fail. He would up therefore to *a higher* and an unerring *Judge*; that neither would *deceive*, nor could *be deceived:* and that was the Lord. *I judge not mine own ſelf*, ſaith he, *but he that judgeth me is the Lord.* Even ſo here; *Solomon* remitteth us over, for the trial of our *pretended excuſes*, from our *mouths* to our *hearts*; and from our *hearts* unto *God. If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart, conſider it?* &c. As if he had ſaid, No matter for the *words:* look to thy *heart.* If thou *pretendeſt* one thing without, and *thy conſcience* tell thee another thing within: thou art αὐτοκατάκριτος, *caſt and condemned* by the ſentence of thine *own heart.* But if *thy heart* condemn thee not; the more indeed is thy *comfort*, and the ſtronger thy *hope*; yet be not too confident upon it. There is *an abyſſus, a depth* in thy heart which thou canſt not *fathom* with all the line thou haſt. Thou haſt not a juſt *ballance*, wherein to weigh and to *ponder* thy own *heart.* That muſt be left therefore wholly to *the Lord*, who alone can do it perfectly; and to whoſe *judgment* alone every man ſhall finally *ſtand* or *fall*; and if he deſerve to *fall*, all his vain *excuſes* ſhall not be able to *hold him up.*

31. Which of how *little avail* they are in his ſight, let us ſee in ſome few
Gen.3.24. *examples.* What gained *Adam* by his thin *fig-leaves*, and thinner *Apology?* St. *Bernard* thinketh his *latter ſin* in *excuſing*, was in ſome reſpects rather greater than his *firſt ſin* in *eating.* I dare not ſay ſo: yet queſtionleſs that *excuſe* of his added *a new guilt* to the former, and *aggravated* his fault, to the farther provoking of God's diſpleaſure. All he could *do* or *ſay*, could neither hide his *na-*
Gen.4.12. *kedneſs*, or hold him in *Paradiſe.* And was not *Cain* condemned to be *a perpetual*
1 Sam.15.26. *runagate*, for all his *excuſe?* And *Saul* caſt both out of *Gods favour* and the
Luk.14.24. *Kingdom*, for all his? And ſo of all the reſt. The *unworthy gueſts*, as they all *made excuſes* together for company, ſo were they all *excluded* from the great ſupper together for company. And the *damned Reprobates* at the laſt day ſhall not with all their Allegations procure either any *ſtay of judgment* before ſen-
Mat.25.46. tence be pronounced, or the leaſt *mitigation* thereof after.

32. If it were with *Almighty God*, as it is with *Men*, we might conceive ſome *hope*, or *poſſibility* at leaſt, that a meer *pretended excuſe* might be of ſome uſe to us. 1. Poſſibly, he might take it as it is, and never *ſearch* farther into it: 2. Or he may *ſearch* into it, and not find out the vanity and ſlightneſs of it: 3. Or he might find it out, and yet let it go *unpuniſhed.* But *the Text* here aſſureth us, that it is quite otherwiſe with him, in each of theſe reſpects. 1. The Lord will both *ſearch* it out: for *doth not he that pondereth the heart, conſider it?* And *find* it out: 2. for *he that keepeth thy ſoul, doth not he know it?* And *puniſh* it: 3. for *ſhall not he render to every Man according to his works?* Each of which *interrogations* virtually contain a ſeveral *reaſon* of the point: to let us ſee how impoſſible it is that *cauſeleſs Excuſes* ſhould do us any good before the judgment ſeat of God.

33. *Firſt*, They will not avail us, becauſe they cannot eſcape his *ſearch. Doth not he that pondereth the heart, conſider it?* Men are credulous and inconſiderate both ways: eaſily induced by *a credible accuſation*, to condemn *the innocent*; and as eaſily by *a credible Apology*, to accquit *an offender.* But the righteous Lord evermore taketh the matter into his due *conſideration*, and *pondereth* every thing diligently, (for in ſuch-like Phraſes *the Scriptures*, fitted to our capacities, ſpeak of him:) before he proceed to give ſentence. *If the cry of the ſins of Sodom*
Gen.18.21. *be grievous*, and call importunately upon him for *vengeance:* yet before he will powr it down upon them *in fire and brimſtone*, he will *paſe upon it* (as it were) a little firſt; he will *go down and ſee if their doings be altogether according to that*

cry,

try, and if not, that he may know it. Neither will he give *Belſhazzar's* Kingdom from him to the *Medes* and *Perſians*, before he have *weighed him in the ballance, and found him too light.* And as he will not take *an accuſation* to the condemning, ſo neither will he take *an excuſe* to the acquitting of any Perſon, without *ſifting* it well firſt, and *ſearching* into the truth of it. In which *ſearch* he is moſt exact and *punctual*. For he entereth into *the reins* and *kidneys*, and *pierceth* even *to the dividing aſunder of the joints and marrow*; and prieth into the moſt ſecret inwards, and that with a moſt curious eye, till he *diſcern* the moſt cloſe and hidden *thoughts and intents of the heart.* And to make ſure work, that nothing may eſcape his *ſearch*, by lurking unſpied in ſome remote corner or dark cranny of the heart, he taketh * *a light* with him; he † *ſearcheth it with candles*, as the Prophet ſpeaketh. To omit thoſe other *metaphorical* but *ſignificant* expreſſions, here and there ſcattered in the holy Scriptures, to this purpoſe: this very *phraſe* uſed in the Text of *pondering the heart*, and that other like it in *Prov.* 16. of *weighing the ſpirits*, if there were no other, would ſufficiently ſhew forth *the exactneſs* of his proceedings in this trial. It is taken from the curioſity that Men uſe in weighing *Gold*, or *precious quinteſſences* for medicine. It importeth, that if in any thing we pretend *a ſcruple*, or but ſo much as the leaſt *grain* be wanting of *the due weight* it ſhould have; it will not paſs *current* with him, but ſhall be *turned upon us* again, both to our ſhame and loſs.

Dan. 5. 27, 28.

Heb. 4. 12.

* *Quantaſcunque tenebras ſactis tuis ſuperstruxeris, Deus lumen eſt.* Tertul. de pœnit. c. 6.

† Zeph. 1. 12.

Prov. 16. 2.

34. *Secondly. Vain excuſes* will not help us, becauſe the *vanity* of them cannot ſcape his *knowledg.* [*He that keepeth thy ſoul, doth not he know it?*] Men are eaſily deluded with *falſe ſhews*, becauſe they cannot always ſpy *the falſeneſs* and emptineſs of them: as *children* are eaſily made believe that a piece of *Braſs* is *Gold*, when they ſee it *gliſter.* And *the reaſon* is evident, becauſe Men have nothing to *judg by* but the *outward appearance*; and that can let them in but a very little way into *the heart.* So that what the Preacher ſaith, *Eccl.* 8. in reſpect of other things, holdeth no leſs in reſpect of the ſincerity of Mens *hearts*, and likewiſe of their *ſpeeches* and *allegations*; *Tho a Man labour to ſeek it out, yea, further, tho a wiſe Man think to know it, yet he ſhall not be able to find it.* Only the Lord, in whoſe *hands*, and before whoſe *eyes* our *hearts* and all our *ways* are, he that *keepeth our ſouls*, as it is here, (*Servat* and *obſervat* too, the word may import either) he *ſpieth* out all our paths, and *obſerveth* all our haltings. We *deceive* our ſelves, if we think to *mock* him, or to *hide* any thing out of his ſight. *Shall not God ſearch it out?* ſaith *David*, Pſal. 44. *for he knoweth the very ſecrets of the heart.* Men may *ſearch* for a thing, and be never the nearer, becauſe they cannot *ſearch it out:* As *Laban* tumbled over all *Jacob's* ſtuff, *ſearching* for his Idols, but *found* them not. But where God *ſearcheth*, he doth it effectually. *Shall not God ſearch it out?*

1 Sam. 16. 17.

Eccl. 8. 17.

נצר

Pſal. 44. 21.

Gen. 31. 34.

35. *Thirdly.* Vain *excuſes* will not help us, becauſe they cannot exempt us from *puniſhment*, and the juſt vengeance of God; for *ſhall not he render to every Man according to his works?* Men are ſometimes ſwayed with *partial affections*, to *connive* at ſuch things as they might *redreſs*, if they were ſo *diſpoſed*; and are content to take any *ſorry excuſe* for a ſufficient *anſwer*, when it is ſo thin and tranſparent, that they cannot chuſe but ſee quite through it; eſpecially if it be tendred by ſuch *perſons* as they deſire to ſhew ſome reſpect unto. But with the Lord, there is *no reſpect of perſons.* He *hateth* ſin with a perfect hatred, and *puniſheth it* whereſoever he findeth it, with *ſevere chaſtiſements* in his own deareſt *ſervants* and *children*; but with *fiery vengeance* and *fury poured out* upon his *Adverſaries.* Where he enjoineth *a duty*, he looketh for *obedience*; and therefore where *the duty* is unperformed, *the diſobedience* is ſure to be puniſhed, let the offender pretend and alledge never ſo largely to *excuſe* it. *Quid verba audiam, facta cum videam?* It is *the work* he looketh at in all his *retributions:* and where the *work* is not done, *vain words* will not ward off *the blows* that are to be

inflicted for *the neglect*; nor any whit *leſſen* them, either in their *number* or *weight*. Will they not rather *provoke* the Lord in his juſt indignation, to lay on both *more* and *heavier* ſtrokes? For where a Duty is *ill neglected*, and the neglect *ill excuſed*, the Offender deſerveth to be *doubly puniſhed*; once for the omiſſion of *the Duty*, and once more for the vanity of *the Excuſe*.

36. Let me beſeech you therefore (dearly beloved brethren) for *the love of God*, and your *own ſafety*, to deal clearly and impartially betwixt God and your own Souls in this Affair, without ſhuffling or dawbing; and to *make ſtraight*
Heb. 12. 13. *paths to your feet*; *leſt that which is lame be turned out of the way*. Remember
Jonah 2. 8. that *they that truſt to lying vanities* (and falſe pretences are no better) *forſake their own mercy*. And that *feigned excuſes* are but as *a ſtaff of Reed*; a very weak ſtay for a heavy body to truſt to for ſupport: which will not only crack under *the weight*, but the ſharp ſplinters thereof will alſo run up into *the hand*
2 King. 18. 21. of him that leaneth upon it. You ſee what God looketh at; It is *the heart* that he *pondereth*, and *the Soul* that he *obſerveth*, and *the work* that he *recompenſeth*. Look therefore that your *hearts* be true, and your *ſouls* upright, and your *works* perfect: that you may never ſtand in need of ſuch poor and beggarly ſhifts, as *forged pretences* are; nor be driven to fly for refuge to that which will nothing at all profit you *in the day of wrath*, and of *trial*. Let your *deſires* be unfeigned, and your *endeavours* faithful, to the utmoſt of your power to do *Juſtice*, and to ſhew *Mercy* to your Brethren; and to diſcharge *a good Conſcience* in the performance of all thoſe *duties* that lie upon you by virtue, either of your *general Callings* as Chriſtians, or of your *particular Vocations*, whatever they be; with all diligence and godly wiſdom, that you may be able to ſtand before the *Judgment-ſeat* of the great God with comfort; and out of an humble and well-grounded confidence of his gracious *acceptance* of your (imperfect, but ſincere) *deſires* and *endeavours in Chriſt*, not fear to put your ſelves upon *the trial*;
Pſa. 139. each of you in the words of holy *David*, Pſal. 139. *Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts. Look well if there be any way of wickedneſs in me; and lead me in the way everlaſting*; in the way that leadeth to everlaſting life. *Which great Mercy, the Lord of his infinite goodneſs vouchſafe unto us all, for his dear Son's ſake, Jeſus Chriſt our bleſſed Saviour. To whom*, &c.

A D

AD MAGISTRATUM.

The Third Sermon.

At the Aſſizes at Notingham, *in the Year* 1634. *at the Requeſt of* ROBERT MELLISH *Eſq; then High-Sheriff of that County.*

1 Sam. 12. 3.

Behold, here I am, witneſs againſt me before the Lord, and before his Anointed: Whoſe Oxe have I taken? or whoſe Aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe to blind mine eyes therewith? And I will reſtore it you.

1. A Bold and juſt challenge of *an old Judg*, made before all the People, upon his reſignal of the Government into the hands of *a new King*. *Samuel* was the Man. Who, having continued (whilſt *Eli lived*) in the Service of the Tabernacle, as *a Levite*, and *a private Man*, was (after his death) to undergo a new buſineſs; in the exerciſe of *Publick Judicature*. For that *phanatical Opinion*, which hath poſſeſſed ſome in theſe later times, That no *Eccleſiaſtical Perſon* might lawfully exerciſe any *Secular Power*, was in thoſe days unheard of in the World. *Eli*, though a *Prieſt*, was *a Judg* alſo; and ſo was *Samuel*, though a *Levite*, after him: And we find not, that either *the People* made any *queſtion* at all, or that *themſelves* made any *ſcruple* at all, of the lawfulneſs of thoſe *concurrent Powers*. *Samuel* was now (as it is collected by thoſe that have travelled in *the Chronology*) aged about *five and thirty* Years, and ſo in his *full ſtrength*, when he was firſt *Judg*: Which ſo long as it continued in any meaſure, he little reſpected *his own eaſe* in compariſon of *the common Good*; but took his * *yearly Circuits* about the Country, keeping *Courts* in the moſt † convenient places abroad; beſides his conſtant ſittings at *Rama*, where his dwelling

1 Sam. 7. 6. & 19.

——4. 18.

* 1 Sam. 7. 15, 17.

† — *per loca ad judicandum opportuna.* Lyra.

dwelling was, for the hearing and determining of *Cauſes*; to the great eaſe of all, and content (no doubt) of the moſt or beſt.

2. But by that he had ſpent about 30 *years* more in his Countries Service, he could not but find ſuch *decays* in his Body, as would call upon him in his now *declining Age*, to provide for ſome *eaſe* under that * *great burden* of Years and Buſineſs. Which that he might ſo do, as that yet *the publick Service* ſhould not be neglected; he thought good to joyn his *two Sons* in commiſſion with him. He therefore *maketh them Judges in Iſrael*, in hope that they would frame themſelves by his example *to judg* the people with ſuch-like *diligence* and *uprightneſs* as himſelf had done. But the young Men, as they had far *other aims* than the good old Father had, ſo they took quite † *other ways* than he did. Their care was not to advance *Juſtice*, but to fill their *own Coffers*; which made them ſoon *to turn aſide after lucre, to take bribes, and to pervert judgment.* This fell out right for *the Elders of Iſrael*, who now had (by their miſcarriage) a fair *opportunity* opened, to move at length for that they had long thirſted after, *viz. the change of the Government.* They *gather themſelves* therefore together, that the cry might be the fuller; and to *Ramah* they come to *Samuel*, with many complaints and alledgments in their mouths. But the ſhort of the buſineſs was, *a King* they muſt have, and *a King* they will have, or they will not reſt ſatisfied. It troubled *Samuel* not a little, both to hear of the miſdemeanour of *his ſons*, of whom he had hoped better; and to ſee the wilfulneſs of a *diſcontented people*, bent upon *an Innovation.* Yet he would conſult with God before he would give them their anſwer. And then he anſwereth them, not by *peremptorily denying* them the thing they ſo much deſired; but by * *earneſtly diſſuading* them from ſo inordinate a deſire. But they perſiſting *obſtinately* in their *firſt reſolution*; by farther direction from the Lord, *Samuel* condeſcendeth to them, and *diſmiſſeth* them, with *a promiſe* that it ſhould be done to them as they deſired, and *a King* they ſhould have ere it were long.

3. And within a while he made good his *promiſe.* The Lord had deſigned *Saul* to be their *King*, and had ſecretly revealed the ſame to *Samuel.* Who did alſo, by God's appointment, firſt anoint him *very privately*, no Man being by, but *they two* alone; and after *in a full Aſſembly* of the people at *Miſpeth*, evidenced him to be the Man whom God had choſen, by the determination of *a Lot.* Whereupon the moſt part of the people *accepted Saul* for their *King elect*; teſtifying their *acceptance* by their joyful *acclamations*, and by ſending him *Preſents.* Yet did not *Saul* then immediatly enter upon his *full Regalities*, (whether by reaſon of ſome *contradiction* made to his *Election*, or for whatſoever other cauſe) but that *Samuel* ſtill continued in *the Government*; till upon occaſion of *the Ammonites* invading the Land, and laying ſiege againſt *Jabeſh Gilead*, *Saul* made ſuch proof of his valour by relieving *the Town*, and deſtroying *the enemy*, that no Man had the forehead to oppoſe againſt him any more. *Samuel* therefore took the hint of that Victory to eſtabliſh *Saul* compleatly in *the Kingdom*, by calling the people to *Gilgal*, where the *Tabernacle* then was; where he once more anointed *Saul before the Lord*, and in a full Congregation, inveſting him into the Kingdom with great ſolemnity, *Sacrifices of Peace-offerings*, and all manner of *rejoycings.*

4. Now had the people, according to their deſire, *a King*; and now was *Samuel*, who had long *governed in chief*, again become *a private Man.* Yet was he ſtill *the Lord's Prophet:* and by virtue of that *Calling*, took himſelf bound to make the people ſenſible of the greatneſs of their *ſin*, in being ſo forward *to ask a King*, before they had firſt *asked* to know the Lord's pleaſure therein. And this is in a manner the buſineſs of the whole Chapter. Yet before he begin to *fall upon them*, he doth wiſely, firſt, to *clear himſelf*; and for the purpoſe he *challengeth*

* Ætate & curis gravatus. Gloſſ. interl. ὑπὸ γήρως. βαρυνόμενος. Joſeph. l. 6. Antiq. 3. 1 Sam. 8. 1.

——3. † Τὴν ἐναντίαν ὁδὸν ἀπιὼν θόντες. Joſeph. ib.

——4.

——5.

* — placidè ſalubri oratione ab inſana voluntate detorquet plebẽ. Sulpit. lib. 1.

1 Sam. 11. 1, &c.

——24, &c.

challengeth all and every of them, if they could accuſe him of any *injuſtice*, or *corruption* in the whole time of his *Government*, then and there to ſpeak it out, and they ſhould receive ſatisfaction, or elſe for ever after to hold their tongues; in the three firſt verſes of this Chapter, but eſpecially in this third verſe, [*Behold, here I am; witneſs againſt me before the Lord*, &c.]

5. In which words are obſervable, both *the Matter* and *Form* of *Samuel's* Challenge. *The Matter* of it, (to wit, *the thing* whereof he would clear himſelf) is ſet down, *firſt*, in *general terms:* that he had not *wrongfully taken* to himſelf that which was anothers, [*Whoſe Oxe have I taken? or whoſe Aſs have I taken?*] And then more *particularly*, by a perfect enumeration of the ſeveral *ſpecies* or kinds thereof: which being but *three* in all, are all expreſſed in this Challenge. All *wrongful taking* of any thing from another Man, is done either *with* or *without* the parties conſent. If *without the parties conſent*, then either by *cunning* or *violence*, *fraud* or *oppreſſion*, over-reaching another by *wit*, or over-bearing him by *might*. If *with the parties conſent*, then it is by *contracting* with him for ſome Fee, Reward, or Gratification. *Samuel* here diſclaimeth them all, [*Whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received a bribe, to blind mine eyes therewith?* That is *the matter* of the Challenge.

6. In *the form*, we may obſerve concerning *Samuel* three other things. *Firſt*, his great *forwardneſs* in the buſineſs, in putting himſelf upon the trial by his own *voluntary offer*, before he was *called* thereunto by others. [*Behold, here I am.*] *Secondly*, his great *Confidence*, upon the conſcience of his own *integrity*; in that he durſt put himſelf upon his trial before God and the World. [*Witneſs againſt me before the Lord, and before his Anointed.*] *Thirdly*, his great *Equity*, in offering to make *real ſatisfaction* to the full, in caſe any thing ſhould be juſtly proved againſt him in any of the premiſſes, [*Whoſe Oxe, or whoſe Aſs*, &c. *and I will reſtore it you.*]

7. The *particulars* are many: and I may not take time to give them all their due enlargements. We will therefore paſs through them lightly; inſiſting perhaps ſomewhat more upon thoſe things that ſhall ſeem more material or uſeful for this *Aſſembly*, than upon ſome of the reſt, yet not much upon any. Neither do I mean, in the handling thereof, to tie my ſelf preciſely to the method of my *former diviſion*; but following the courſe of *the Text*, to take the words in the ſame order, as I find them here laid to my hand. *Behold, here I am; witneſs againſt me*, &c.

8. *Behold, here I am.* More haſte than needeth, may ſome ſay: It ſavoureth not well, that *Samuel* is ſo forward to *juſtify* himſelf, before any Man *accuſe* him. *Voluntary purgations* commonly carry with them ſtrong *ſuſpicions of guilt.* * We preſume there is *a fault*, when a Man ſweareth to put off *a crime*, before it be laid to his charge. True; and well we may preſume it, where there appeareth not ſome *reaſonable cauſe* otherwiſe for ſo doing. But there occur ſundry *reaſons*, ſome apparent, and the reſt at leaſt probable, why *Samuel* ſhould here do as he did,

9. *Firſt*, He was preſently to *convince* the people of their *great ſin*, in asking *a King*, and to *chaſtiſe* them for it with a ſevere reprehenſion. It might therefore ſeem to him expedient, before he did *charge* them with *innovating* the Government, to *diſcharge* himſelf firſt from having *abuſed* it. He that is either to * *rebuke* or to *puniſh* others for their faults, had need ſtand clear, both in his own *conſcience*, and in the eye of *the World*, of thoſe *faults* he ſhould cenſure, and of all other *crimes* as foul as they, leſt he be choaked with that bitter *Proverb*, retorted upon him to his great reproach; † *Phyſician, heal thy ſelf.* || *Vitia ultima fictos contemnunt Scauros, & caſtigata remordent.* How * unequal a thing is it, and incongruous, that he who wanteth no *ill conditions* himſelf,

* *Omnia quæ vindicaris in altero, tibi ipſi vehementer fugitanda ſunt.* Cic. in Ver. 3.

† Luk. 4. 23. ἄλλων ἰατρὸς αὐτὸς ἕλκεσι βεβύων. Iamb. apud Plut. de dignoſc. adul.

|| Juven. ſat. 2.

* *Nihil eſt quod minùs ferendum ſit, quàm rationem ab altero vitæ expoſcere cum, qui non poſſit ſuæ reddere.* Cic. Divin. in Qu. Cæcil.

himſelf, ſhould bind his neighbour to *the good behaviour?* That a * ſacrilegious *Church-robber* ſhould make *a Mittimus* for a poor *Sheep-ſtealer?* Or, (as he complained of old) that great Thieves ſhould hang up little ones? *How canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when behold there is a beam in thine own eye?* That is, with what *conſcience*, nay, with what *face* canſt thou offer it? *Turpe eſt doctori*, every School-boy can tell you. See to it all you, who by the condition of your Callings are bound to *take notice of* the actions and demeanors of *others*, and to *cenſure* them; that you † walk orderly and unreproveably *your ſelves.* It is only the ſincerity and unblameableneſs of *your converſations*, that will beſt add weight to *your words*, win awe and eſteem to *your perſons*, preſerve the authority of *your places*, put life into *your ſpirits*, and enable you to do the works of *your Callings* with courage and freedom.

* *Homicidæ tyrannus iraſcitur, & punit furta ſacrilegus.* Senec. 2. de ira. 28

Luk. 6. 42.

† *Sic agitur cenſura, & ſic exempla parantur: Cùm judex alios quod monet, ipſe facit,* Ovid. 6. faſtor.

10. *Secondly. Samuel* here *juſtifieth* himſelf; for their greater *conviction*, and for the more *aggravating* of their ſin. If *his Government* had been *tyrannous*, or *corrupt*, it had been ſomewhat the more excuſable in them to have attempted *a change*, (tho I cannot ſay, that the greateſt *tyranny* or *corruption* in a Governor imaginable, could have warranted ſuch *an attempt in toto*): Yet, whatſoever *fault* there had been in them for ſo doing; had he been liable to any *juſt exceptions* in that kind, *he* muſt have born his ſhare alſo of *the blame*, as well as *they*; *they*, for that their *ſeditious attempt*; and *he*, for giving them *the occaſion.* Whereas his *innocency* putteth off all the blame *from him*, and leaveth it wholly *upon them:* who now can no more *excuſe themſelves* than they can *accuſe him.* They had *rejected him* with a *Nolumus hunc regnare:* rather they had *rejected* * *God* in him, [*They have not rejected thee; but they have rejected me, that I ſhould not reign over them*, Chap. 8.] It ſtood him therefore upon to *clear himſelf* from all ſiniſter ſurmiſes and ſuſpicions of *injuſtice*; that it might appear to them, and to all the World, that he had given them *no cauſe* why they ſhould ſo *reject him*; and that therefore they muſt thank themſelves for it, and not him, if in any after-times they ſhould have cauſe to repent it. It is a brave thing for *a Magiſtrate*, or indeed for any Man, to walk with † *an even foot*, and in *an upright courſe:* that when bad people ſhall go about to *diſparage* him, or to *ſpeak*, or but *think* unworthily of him, he may be able to *conteſt* with them for the maintenance of his *innocency*, and to ſtand upon his own *juſtification*; as St. *Paul* did, *I have coveted no Man's ſilver, or gold, or apparel.* And as *Moſes* did, *I have not taken an Aſs from them, neither have I hurt one of them.* And as our bleſſed *Saviour* himſelf did, *I have done many good works among you; for which of thoſe works do you ſtone me?* And as *Samuel* here doth, *Behold, here I am; witneſs againſt me, whoſe Ox*, &c.

* Βασιλεία. Joſeph. 1 Sam. 8. 7.

† ὀρθοποδεῖν. Gal. 2. 14.

Acts 20. 33. Num. 16. 33.

Joh. 10. 32.

11. *Thirdly. Samuel* had now ſurrendred the adminiſtration into the hands of *the new King:* and ſo having *given* up his Office, he thought it meet *to render an account* how he hath carried himſelf therein. It goeth ſore with an *evil ſteward*, to hear of *a reckoning:* whereas he that hath been *faithful*, deſireth nothing more. Whatſoever our *Callings* are, we are but *ſtewards* over ſome part of *God's* Houſhold: and it were good for us eſtſoons to remember, that our Maſter will require of us *an account of our ſtewardſhips.* The time will come, when *we muſt all appear before the Judgment-ſeat of Chriſt*, to give in our *accounts:* And we muſt look to have them examined moſt ſtrictly, even *ad ultimum quadrantem*, to the very utmoſt Farthing. Not *an idle word*, nor *a vain thought*, but muſt then be * accounted for. They that *judg* others now, ſhall then be *re-judged*; and all their proceedings *re-examined* and *re-viewed* with a moſt curious, unerring, and unpartial eye. O happy, thrice happy *that ſervant*, who conſcious to his own faithfulneſs, ſhall not need to ſeek to *the Hills and Rocks* to hide him from the face of *the great Judg*; or to run to the Thickets as *Adam* did, till he be fetcht

Ultrò me ſiſto, ut adminiſtratæ à me Reip. rationem reddam. Jun. annot.

Luk. 16. 3. 2 Cor. 5. 10. Mat. 12. 36. Wiſd. 1. 9.

* *—ut ne minimæ quidem cogitationes, ac verba minuteſſima, ejus judicio indiſcuſſa remanant.* Gregor.

Rev. 6. 16.

fetcht out with that terrible proceſs, (*Adam, where art thou?*) but ſhall readily *preſent* himſelf, with much aſſurance and comfort before him, as *Samuel* here did before *the King* and *the People*, and ſay, *Behold, here I am.* Gen.3.8,9.

12. And why might not *Samuel* do this, *fourthly*, even *in wiſdom*, for the timely preventing of future *cavil* and *danger?* There were ſome pretenſions againſt *his Sons*, of *Injuſtice* and *Corruption:* and if matters ſhould come to *publick ſcanning*, like enough much might be proved againſt them. Which how far they might be ſtretched to *the Father's* prejudice in after-times, who could tell? Little reaſon had he howſoever to truſt a giddy people, (ſo *unthankful*, and ſo *new-fangled*, as he had found them to be) and to ſuffer either his *ſafety*, or *credit* to lie at their courteſie. So long as theſe things ſhould *hang upon the file*, or lie in the desk, he might perhaps be *ſafe*, but he could not be *ſecure*. That therefore *the miſcarriages* of others might not fall on his neck, he might think it *ſafeſt* for him to get his *Quietus eſt* betimes. And therefore he requireth them all, if any Man had ought to *object* againſt him, that they would now produce it *in open Court*; if they had not, Reaſon would they ſhould forthwith *acquit* him by their general Suffrages. By which means having obtained *a publick Teſtimony* from them, as we ſee in the Verſes following, and ſo being (as it were) *quit by Proclamation*, he is thenceforth ſafe againſt all evil *calumniations*, and fearleſs of *after-claps*. It is a baſe and unmanly thing, to uſe indirect and under-hand dealing *to ſhift off a juſt Trial:* but a point of honeſt and Chriſtian wiſdom, in a fair and open way handſomly *to prevent an unjuſt Accuſation*. No fault for a Man to uſe *the Serpent's wiſdom*, ſo it be not tainted with *the Serpent's poiſon too*; but rightly tempered with a due mixture of *Dove-like ſimplicity* and innocency. Mat.10.16.

13. *Laſtly*; To diſſuade the people formerly from asking a King, *Samuel* had told them what *a King* might do * *de Jure*, if he ſhould uſe his abſolute Power; and what if a King ſhould do it *de Facto?* no remedy but *ſubmit*, they might not at any hand *reſiſt*. And he knew, that by their *obſtinacy* in asking *a King*, they had ſo highly diſpleaſed *the Lord*, that it were but juſt with him, if he ſhould ſuffer their *new King* to rule over them with *rigour* and *tyranny*. It might very well be, that out of this very conſideration *Samuel* was the rather induced at this time to declare his own *integrity*; that ſo he might propoſe unto *the new King* now in the entrance of his Reign *a pattern* of Equity and Juſtice in his own *Example*. Even as St. *Paul* oftentimes propoſeth his own *example* to the Churches for their imitation. (*I beſeech you, Brethren, to be followers of me. Thoſe things which ye have heard and ſeen in me, do*, &c.) We ſee the World is much given to be led by * *example*. Whatever *the attempt* be, uſually one of the firſt *enquiries* is; not whether there be any *Law*, or any *Reaſon*, or any *Conſcience*; but whether there be any *Precedent* for it, yea, or no? And if any ſuch be to be found, it ſeldom ſticketh; it helpeth out many an *ill matter*, it giveth a *fair colour* to many *foul proceedings*; when Men have this yet to plead for themſelves, that they do but as others have done before them, and continue things as they found them. † *Hoc olim facitavit Pyrrhus*, ſeemed to him plea enough in the Comedy. It ſo much the more concerneth every *good* and *wiſe* Man, eſpecially thoſe that are *in place of Authority*, (whoſe actions are moſt *looked upon*, and ſooneſt drawn into *Example*) ſo to order themſelves in their whole converſations, that ſuch as come after them may be rather provoked by their *good example* to do well, than encouraged by their *evil example* to do amiſs. If at any time hereafter *Saul* ſhould take any Man's *Ox* or *Aſs* from him by any manner of *fraud*, *oppreſſion*, or *bribery*; the conſtant practice of his *immediate Predeceſſor* for ſundry Years together ſhall ſtand up, and give evidence againſt him, and caſt him. *Samuel's integrity* ſhall condemn him, both at the Bar of his own Conſcience, and in the mouths of all Men; at leaſtwiſe he ſhall have

* *Jus Regis*, 1 Sam.8.11.

1 Cor.4.16. Phil.4.9.

*—*nec ad rationem, ſed ad ſimilitudinem vivimus.* Sen. de vit.beat.cap.1.

† Terent. in Eunuch.

no

no cauſe to vouch *Samuel* for his *Precedent*; no colour to ſhroud his miſcarriages under the authority of *Samuel's Example.*

14. We cannot now marvel, that *Samuel* ſhould thus offer himſelf to *the trial*, whenas no Man urged him to it; ſith there may be rendred ſo many *congruous reaſons* for it. Eſpecially being withal ſo *conſcious* to himſelf, of having dealt *uprightly*, that he knew all the World could not touch him with any *wilful violation* of juſtice. He doth not therefore decline *the trial*, but ſeek it; and putteth himſelf upon it with marvellous *confidence*, challenging all Comers, and craving no favour, [*Behold, here I am; witneſs againſt me before the Lord, and before his Anointed.*] Here is no excepting againſt any *Witneſs*, nor refuſal of any *Judg*, either *God* or *Man*. He had *a good cauſe*, and therefore he had alſo *a good heart*. All Vertues are connext; among the reſt, ſo are *Juſtice* and *Fortitude*. *The righteous are bold as a Lion.* The Merchant that knoweth his *Wares* to be faulty, is glad of *the dark Shop*, and *falſe Light*; whereas he that will uphold them right and good, willeth his Cuſtomers to view them in *the open Sun*. *Qui malè agit, odit lucem.* He that doth evil, loveth to skulk in *the dark*, and will not abide *the light*, (which is to him as the *terrors of the ſhadow of death*) leſt his evil deeds ſhould be found out and laid open to his ſhame. Even as *Adam* hid his head in *a buſh*, when he heard *the Voice of God*, becauſe his Conſcience told him he had tranſgreſſed.

Prov. 28. 1.

Joh. 3. 20, 21.

Job 24. 17.

15. A *corrupt Magiſtrate* or *Officer* may ſometimes ſet a face upon it, and in a kind of bravery *bid defiance* to all the World; but it is then when he is ſure he hath *power* on his ſide to bear him out; when he is ſo backt with his *great friends*, that no Man dare, *mutire contra*, once open his lips againſt him for fear of being ſhent. Even as *a rank Coward* may take up the Bucklers, and brave it like *a ſtout Champion*, when he is ſure the Coaſt is clear, and no body near to enter the Liſts with him. And yet all this but *a meer flouriſh*, a faint and feign'd *bravado*; his heart the while in the midſt of his belly is as *cold as lead*, and he meaneth nothing leſs than what he makes ſhew of. If the offer ſhould be indeed accepted, and that his actions were like to be brought upon *the publick ſtage*, there to receive a due and impartial *hearing* and *doom*; how would he then * ſhrink and hold off trow ye? then what *crouching*, and *fawning*, and *bribing*, and *dawbing*, to have the matter taken up in a private Chamber; and *the wound* of his credit a little overly-ſalved, tho upon never ſo *hard* and *baſe* conditions? His *beſt wits* ſhall be tried, and his *beſt friends* to the utmoſt, if it be poſſible by any means to decline *a publick trial.*

* *Neſcis tu quàm meticuloſa res ſit ire ad judicium.* Plaut. in Moſtell. 5. 1.

16. Be *juſt* then, Fathers and Brethren, and ye may be *bold*: So long as you ſtand *right*, you ſtand *upon your own legs*, and not at the mercy of others. But turn aſide once to *defrauding*, *oppreſſing*, or receiving *rewards*, and you make your ſelves ſlaves for ever. *Intus pugnæ, foris timores*: Horrors and gripes *within*, becauſe you have knowingly done what you ought not: Terrors and fears *within*, leſt your wicked dealings ſhould come to light, whereby you might receive the due *ſhame* and *puniſhment* thereof. Poſſibly you may bear up, if the *times* favour you, and by your *greatneſs* out-face your Crimes for a while: but that is not a thing to truſt to; [*O truſt not in wrong and robbery*, ſaith *David*, Pſal. 62.] The *wind* and the *tide* may turn againſt you, when you little think it: and when once you begin to * *go down the wind*, every baſe and buſy Companion will have *one puff* at you, to drive you the faſter and farther down.

Pſal. 62. 10.

* *—Sejanus ducitur unco Spectandus: gaudent omnes.* Juven. Sat. 10.

17. Yet miſtake not, as if I did exact from *Magiſtrates* an abſolute immunity from thoſe common *frailties* and *infirmities*, whereunto the whole race of mankind is ſubject: The impoſition were unreaſonable. It is one of the unhappineſſes that attends both *your Calling* and *ours* (*Magiſtracy* and *Miniſtry*) that every *ignorant Artiſan*, that perhaps knoweth little, and practiſeth leſs of his *own*

duty

duty, can yet inſtruct us *in ours*; and upon every ſmall overſight make grievous out-cries, by objecting to you *your place*, to us *our cloath*, (a Man of *his place*, a Man of *his cloath*, to do thus or thus!) As if any Chriſtian Man, of what *place*, or of what *cloath* ſoever, had the liberty to do otherwiſe than well: or as if either we or you were in truth that in reſpect of *our natures*, which in reſpect of *our Offices* we are ſometimes called; we *Angels*, and you *Gods*. Truly, however it pleaſeth the Lord (for our greater honour) thus to *ſtile* us, yet we find it in our ſelves (but too well) and we make *it* ſeen by us (alas, but too often) that we are *Men*, ὁμοιοπαθεῖς, ſubject to the like *paſſions*, *ignorances* and ſinful *aberrations* that other Men are. And I doubt not but *Samuel*, notwithſtanding all this *great confidence* in his own *integrity*, had yet among ſo *many cauſes*, as in ſo *many years* ſpace had gone through his hands, ſundry times *erred in judgment*, either in *the ſubſtance* of the ſentence, or at leaſt in ſome *circumſtances* of the proceedings. By *miſ-informations*, or *miſ-apprehenſions*, or by other *paſſions* or *prejudices*, no doubt but he might be carried, and like enough ſometimes was, to ſhew either more *lenity*, or more *rigour*, than was in every reſpect expedient.

Rev. 1. 20. Pſal. 82. 6. Act. 14. 15.

18. But this is the thing that made him ſtand ſo clear, both in his own *Conſcience*, and in the ſight of *God* and the *World*, that he had not *wittingly* and *purpoſely* perverted judgment, nor *done wrong* to any Man with an evil or *corrupt intention*; but had uſed all *faithfulneſs* and *good Conſcience* in thoſe things he did rightly apprehend, and all requiſite *care* and *diligence* (ſo far as humane frailty would ſuffer) to find out *the truth* and the *right* in thoſe things whereof he could not know the certainty. This do, exerciſing your ſelves (with St. *Paul*) *to have always a Conſcience void of offence toward God, and toward Men*; and then you may (with him alſo) be bold to call both *God* and *Man* to bear witneſs to your Integrity, (*Ye are Witneſſes, and God alſo, how holily, and juſtly, and unblameably we have behaved our ſelves among you*, 1 Theſſ. 2.) and with good *Samuel* here, to put your ſelves for *the trial* of your uprightneſs, upon your *God*, *King*, and *Country*, [*Behold, here I am: witneſs againſt me before the Lord, and before his Anointed.*]

Act. 24. 16. 1 Theſ. 2. 10.

19. Thus much of *Samuel's confidence*. See we next, what the things are he doth with ſo much confidence diſclaim, as *the matter of the Challenge*. It is in the general, *Injury* or Wrong: the particular kinds whereof in the Text ſpecified, are *Fraud*, *Oppreſſion*, and *Bribery*. Againſt all and every of theſe he expreſly proteſteth: *Whoſe Ox have I taken? or whoſe Aſs have I taken? or whom have I defrauded? Whom have I oppreſſed? or of whoſe hand have I received any bribe, to blind mine eyes therewith?* To begin with the general, *Whoſe Ox have I taken? or, whoſe Aſs have I taken?* Theſe two Creatures, *the Ox* and *the Aſs*, are here mentioned, becauſe of their great uſefulneſs; the ſtrength of *the Ox*, and the patience of *the Aſs*, enabling them, the one for *labour*, the other for *carriage*. For in thoſe times and Countries, they uſed *Aſſes* altogether for *journeys* and for *burdens*, as we now adays, and in theſe parts of the World, do *Horſes*: Whereof in old time we find very little ſpeech of any other uſe than for the ſervices of *War* only. Whence it is that *the Ox* and *the Aſs* are in the Scriptures ſo frequently *mentioned together*, and ſo reckoned together as a principal part of *a Man's wealth*; and alſo both here and elſewhere, by way of *Synechdoche*, put for a Man's *whole ſubſtance* or eſtate. In the laſt Commandment of the Ten, after thoſe words, *Thou ſhalt not covet thy neighbour's Ox, nor his Aſs*, it is added, *nor any thing that is thy neighbours*. What is there expreſſed, the ſame is here to be underſtood, as if *Samuel* had ſaid, I have neither taken any Man's *Ox*, nor *Aſs*, nor *any thing elſe* that was another Man's.

See Deut. 17. 16. Pſal. 20. 7. Prov. 21. 31. See Gen. 32. 5. Exod. 13. 4. 12. Joh. 1. 3. Luke 13. 15. Exod. 20. 17.

20. And then by *Taking* he muſt needs mean * *wrongful taking*; the words will elſe bear no reaſonable conſtruction. For to deny the lawfulneſs of *com-*

* Εἰ μὴ τὸ λαβεῖν ἐω, κἀδίκως ἐς πονηρὸς ἐω. Diphil. apud Stobæ. Ser. 8.

merce and civil contracts, ſuch as are *buying*, *ſelling*, *giving*, *exchanging*, and the like, wherein the right and property of things is transferr'd from one Man to another, by *delivering* and *taking* (δός τι, καὶ λάβε τι) what were it elſe, but to overthrow all *humane Society*, and utterly to deſtroy all the Offices of *Commutative Juſtice*, which is wholly converſant about *Contracts* of that nature? His meaning clearly is, contenting himſelf with *his own portion*, he had not ſought to enrich *himſelf* by the ſpoil of *others*, or to *gain* any thing to himſelf, to his neighbours *hurt*, by any unjuſt or unconſcionable means. It is the firſt and principal office of juſtice, *ſuum cuique*, to let every Man have *his own*. And the holy Law of God bindeth our very *thoughts* and *deſires* from *coveting* (but how much more then our *hands* from *taking?*) that which of right belongeth not to us. That, οὐκ ἐπιθυμήσεις therefore in the Law, *Thou ſhalt not covet* that which is anothers; is by our Saviour himſelf, the beſt Interpreter of the Law, rendred by μὴ ἀποστερήσεις in the Goſpel, *Thou ſhalt not take* that which is anothers. To teach us, that whoſo will allow himſelf the liberty *to deſire it*, will not deny himſelf the liberty (if opportunity ſerve) *to take it*: And that therefore whoſoever would hold his *hands*, muſt firſt learn to ſubdue his *covetous luſts*.

Exod. 20. 17.

* *Inde ſivè ſæterum cauſa: nec plura--&c.* Juven. Sat. 14. 1 Tim. 6. 10.

21. It is verily nothing ſo much as our* *Covetouſneſs*, that maketh us *unjuſt*: which St. *Paul* affirmeth to be *the root of all evil*; but is moſt manifeſtly the root of this evil of *injuſtice*. *Ariſtotle* ſheweth it out of the native ſignification of the Greek word πλεονεξία; as much as to ſay, *a deſire of having more*; more than is *our due*, more than falleth to *our part* and ſhare. As if a Man that were to divide ſomething betwixt himſelf and his fellow by *even portions*, ſhould ſhare *the biggeſt part* to himſelf, whereby to make himſelf *a gainer*, and his partner *a loſer*. This is πλεονεξία; and it is indeed quite contrary to that νόμος βασιλικὸς, as St. *James* calleth it, that *Royal Law*, *Thou ſhalt love thy Neighbour as they ſelf*; and to that great fundamental *Rule of Equity*, by which, as by *the Standard*, we ought to mete out all our dealings towards our brethren, *Quod tibi fiere non vis*, &c. *Whatſoever you would that Men ſhould do unto you, do you even the ſame to them.*

Jam. 2. 8.

Mat. 7. 12.

22. If all Men would *firſt* look back into the moſt ſuſpected paſſages of their *former dealings*, impartially trying them but by this *one Rule*, (and by this *one Rule* they ſhall all be tried at the laſt day) and then would, *ſecondly*, reſolve to lay *this Rule* ever before their eyes, for the levelling of their *future Converſations*: what a world of *injuſtice* might they *find out* by the one, *keep out* by the other? which, becauſe *that Rule* is ſo much neglected, are therefore now ſo little regarded. Say, thou that by thy cunning *over-reacheſt* thy brother in *buying*, *ſelling*, or *bargaining*; or deceiveſt *the truſt* repoſed in thee by thy *friend*; couldſt thou brook to be in like ſort cheated thy ſelf? Thou that, *Ahab*-like, wringeſt thy poor neighbours *Vineyard* from him; driv'ſt him by continual moleſtations to this ſtrait, that either he muſt forſake *the Town*, (if thou haſt a mind to *encloſe* it) or elſe conſent to his own and moſt of his neighbours *undoing*, or any other way *enforceſt* him to come to thy bent for fear of a worſe diſpleaſure; couldſt thou think it reaſonable, if *his caſe* were *thine*, to be ſo plagued and *oppreſſed* thy ſelf? Thou that bribeſt *a corrupt Officer*, ſuborneſt *a perjured Witneſs*, procureſt *a packt Jury*, and (where thou canſt conceive any hope that it will be taken) offereſt to conveigh *a reward* into the boſom even of *the Judg* himſelf; to pervert Judgment, and to get the day of thine Adverſary, when *his* Cauſe is more righteous than *thine*: couldſt thou be patient thy ſelf to *be wreſted* out of thy own apparent right by ſuch engines? In a word, thou that *takeſt* thy Brother's *Ox*, or his *Aſs*, or any thing that is his, from him wrongfully; wouldſt thou be content thy brother ſhould wrongfully *take thine?* Whoſoever thou art that doſt another wrong, do but* *turn the tables*; imagine

* Ἀπόχρη τες ὑφ' ἑτέρων ἐρχιζεσθαι ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Iſoc. in Nicos.

imagine thy neighbour were now *playing thy game*, and thou *his:* and then deal but ſquarely in this one point, and if thine own heart condemn thee not, go on and proſper.

23. But Men that are reſolved of their *End*, (if this be their *End*, to make themſelves *great* and *rich* * howſoever) are not much moved with arguments of this nature. The evidence of *God's Law*, and conſcience of their *own duty*, work little upon them: *Gain* is the thing they look after; as for *Equity*, they little regard it. Let me tell them then, that *unjuſt gain*, is not *gain*, but *loſs*. Nor is this *a Paradox:* when a mere heathen Man could ſay † κακὸὶ κέρδεα ἴσ' ἀτῆσιν; and another *Lucrum puta lucrum, ſi juſtum fiet.* St. *Paul* placeth gain in *godlineſs*, not in *wealth:* and our Saviour teacheth, that he that ſhould *gain the whole world*, if he ſhould for that *loſe his own ſoul*, ſhould have little cauſe to boaſt of his peniworth. *Lucrum in arca, damnum inconſcientia:* the gain will no ways countervail the loſs. All this is moſt *certain truth*; but ſtill we hit not upon *the right ſtring*. The Worldling *hath his portion in this preſent life*, and in theſe *outward things*; and therefore what *loſſes* befal him therein, he can *feel* as ſoon as another Man, and *value* them as well; But he is not much ſenſible either of *a ſpiritual*, or *an eternal loſs*. To come home to him then; let him know, that *the gain of unrighteouſneſs* ſhall not long proſper with him and his. *Treaſures of wickedneſs profit little*, ſaith *Solomon*, Prov. 10. His meaning is, take them *à primo ad ultimum*, and they profit nothing. A Man may ſeem *to profit* by them, and *to come up* wonderfully for a time; but time and experience ſhew, that they *moulder* away again at the laſt, and *crumble* to nothing; and that for the moſt part within the compaſs of *an age*. Seldom ſhall you ſee them hold ſo long: but very rarely beyond *the next Generation*. An *inheritance may be gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed*; the ſame *Solomon*, Prov. 20. The morſels of *deceit* (and *violence*) that were ſo *pleaſant* in the chewing, the time will come when they ſhall be *vomited up again* with ſorrow and bitterneſs: What gained *Ahab* by it, when he had made himſelf Maſter of *Naboth's Vineyard*, but the haſtning of his *own deſtruction?* And what was *Gehazi* the better for *the gifts* he received from *Naaman?* which brought *an hereditary Leproſie* with them? And what was *Achan* the richer for *the golden Wedg* he had ſaved out of the ſpoils, and hidden in his Tent, which brought *deſtruction* upon him, and all that appertained to him?

24. Brethren, let us be wiſe and wary, and not deceive our ſelves. Theſe *gobbets* are but *Satan's baits:* which when we ſwallow, we ſwallow *a hook* with them, wherewith he will ſtrike us through at the laſt, though he ſuffer us a while to *play upon the line*, and to pleaſe our ſelves with thoſe *new morſels*. Let us therefore beware that we ſuffer not the leaſt portion of *unjuſt gain* to *cleave* to our fingers, or to *mingle* with our other ſubſtance. There is *a ſecret poiſon* in it, which in time will *diffuſe* it ſelf through *the whole heap*, and ſeize upon *every part*; and like *Mercury-water*, or *Aqua-fortis*, eat out all: as ſome write of *the Oſtriches feather*, that it will in time moult and conſume *all the feathers* in the tub wherein it is put. Know you not, that a ſmall handful of *leaven*, if it be hidden in a great trough full of *meal*, will work it ſelf into every part of it, ſowre *the whole lump?* And that a ſingle rood of *Capite-land*, will bring the whole eſtate into *wardſhip*, though containing many thouſand Acres of never ſo *free a Tenure?* It was *wiſely* done therefore of *Samuel*, as well as *juſtly*, not to meddle with *the taking* of any Man's *Ox* or *Aſs*.

25. It ought to be the care of every *private Man*, thus far to follow *Samuel's* example, that he keep himſelf from *doing* any Man *wrong*. But Men that are *in place of Government*, as *Samuel* was, have yet a further charge lying upon them, over and beſides the former; and that is, *to preſerve* others from *wrong*; and being wronged; *to releive* them to the utmoſt of their power. *A Magiſtrate*

* —*quocunque modo rem.* Horat. 1. Epiſt. 1.

† Heſiod. ἐργ. Plaur.

1 Tim. 6. 6.

Mark 8. 36.

Pſal. 17. 4.

Prov. 10. 2.

Prov. 20. 21.

——17.

Job 20. 15.

1 King. 21. 10.

2 King. 5. 27.

Joſh. 7. 24.

Deut. 13. 17.

Joſh. 7. 11.

Mat. 13. 33. & 1 Cor. 5. 6.

ſhould be ſo far from *taking* any Man's *Ox* or *Aſs* from him, that, ſo far as he can hinder it, he ſhould not ſuffer any other Man ſo to do. Where *Commutative Juſtice* is by private perſons violated, through *fraud*, *oppreſſion*, or *bribery*, there it behoveth *the Magiſtrate* to ſet in, and do his part in the adminiſtration of *Diſtributive Juſtice*, for the rectifying and redreſſing thereof. It is the very end for which principally *Laws*, and *Courts*, and *Magiſtrates*, were ordained.

26. The more have they to anſwer for, that abuſe any part of this *ſo ſacred an Ordinance*, for the abetting, countenancing, or ſtrengthning of any *injurious act*. They that have skill in *the Laws*, by giving dangerous * *counſel* in the Chamber, or *pleading* ſmoothly at the Bar. They that attend about *the Courts*, by keeping back juſt *complaints*, or doing other caſts of their office in favour of *an evil perſon* or *cauſe*; but eſpecially *the Magiſtrates* themſelves, by *a perfunctory* or *partial* hearing, by preſſing the Laws with *rigour*, or qualifying them with ſome *mitigation* where they ought not. Where others do *wrong*, if they know it, and can help it, their very *connivance* maketh them *Acceſſaries*; and then the greatneſs and *eminency* of their places, enhanceth the crime yet further, and maketh them *Principals*. *Qui non prohibet peccare, cum poteſt, jubet.* He that ſuffereth another to take any Man's *Ox* or *Aſs* from him; or his *houſe*, or *land*, or *common* from him; or his *tithe* or *glebe* from him; or his *liberty* or *good name* from him; or his *life*, or any part of his *livelihood* from him being able to remedy it; it is all one as if he ſhould *bid* him do it.—*Me nemo miniſtro Fur erit*, is a fit *Motto* for every good *Magiſtrate*.

* *Bonus vir non agit niſi bonas cauſas.* Quint. 12. inſt. 1.

Juv. Sat. 3.

27. I have now done with the *Genus*, the *Species* follow; which I ſhall diſpatch with more brevity. The particulars are three; *Fraud*, *Oppreſſion*, and *Bribery*. [*Whom have I defrauded? whom have I oppreſſed? Or, of whoſe hand have I received a bribe, to blind mine eyes therewith?*] Moſt Injuries are reduced to *the two* firſt heads; * *Fraus* and *Vis*. Sometimes a Man is *wronged*, and perceiveth it not till afterwards, which, if he had known in time, he might have prevented; this is *Defrauding*. Sometimes he ſeeth and feeleth how and wherein he is *wronged*, but knoweth not which way in the world to avoid it; this is *Oppreſſion*. There he met with a *Fox*, here with a *Lion:* In that, he is *overwrought* by *Craft*; in this, *over-born* by *Might*. Both are joyned together in the Pſalm, [*He ſhall redeem their ſoul from falſhood and violence*, Pſal. 72.] And in the Prophet, [*I will puniſh thoſe that leap on the threſhold, which fill their Maſters houſes with violence and deceit*, Zeph. 1.] and they are ſometimes joyned together in practice. As *Pharaoh* ſaid, conſulting the deſtruction of the *Iſraelites*, *Opprimamus ſapienter*, let us deal wiſely with them, and deſtroy them. And as *Lyſander* was wont to ſay, that where *the* * *Lion's ſkin* would not reach to do the buſineſs, it ſhould be eeked out with *the Foxes*. Both are hateful both to God and Man: † *Sed fraus odio digna majore*, ſaith the Orator; of the two, *Deceit* is the baſer and more hateful. Becauſe men had rather be thought to want *ſtrength* (for that begetteth *pity*) than to want *wit* (which doth but expoſe them to *ſcorn:*) thence it is, that uſually they complain more of *treachery*, than they do of open *hoſtility*; and take it deeper to heart to be *defrauded*, than to be *oppreſſed*. *The loſs* troubleth them not ſo much, they ſay, but they cannot endure *to be cozened*. *Samuel*, you ſee, diſclaimeth this in the firſt place, *Whom have I defrauded?*

* Cic. de offic. ἢ δόλῳ, ἢ βίᾳ. Homer.

Pſal. 72. 14.

Zeph. 1. 9.

Exod. 1. 10.

* ὅπου ἡ λεοντῆ μὴ ἐφικνεῖται, πρόσραπτέον ἐκεῖ τὴν ἀλωπεκῆν. Plut. in Lyſandr.

† Cic. lib. 1. de Offic.

28. He knew *the Law of God*, and *the Law of Equity*, (the written, and the unwritten *Law* both) were altogether againſt it. *Thou ſhalt not defraud thy neighbour*, Levit. 19. and after in the ſame Chapter, *Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.* In the ſixth Chapter of the ſame book it is declared, that he that committeth a treſpaſs *by deceiving his neighbour*, ſinneth therein, and the Law there enjoyneth *an offering* to be made for

Levit. 19. 13. —35.

Levit. 6. 2, &c.

for the expiating of that ſin. How often doth *Solomon* condemn *falſe weights*, and *falſe ballances*, as foul *abominations?* And how frequently do *the Prophets* object it, as a main provocation of God's heavy judgments upon the Land, That they *ſet traps, and laid ſnares for men*; That *their houſes were full of deceit, as a cage is full of birds*; That they were as crafty *Merchants, in whoſe hands are the ballances of deceit*; "That they *made the Ephah* (whereby they "meaſured out *the Commodities* they ſold) *ſmall*, and *the Shekel* (wherewith "they weighed *the mony* they were to receive for that they ſold) *great, and* "*falſified the ballances*; and the like? St. *Paul* alſo (if the tranſlations ſpeak his ſence aright) layeth a charge upon the *Theſſalonians, That no man go beyond, or defraud his brother in any matter:* both becauſe it is *the will of God* ſufficiently revealed in his Word, that men ſhould not do ſo, and becauſe God will be a ſure and ſevere *avenger of thoſe* that do ſo, 1 *Theſ.* 4. And he chideth the *Corinthians* for *doing wrong, and defrauding one another*, 1 Cor. 6. And leſt in what he either *forbiddeth* to, or *reproveth* in others, himſelf ſhould prove guilty, he proteſteth againſt all ſuch dealings more than once: [*Receive us, we have wronged no Man, we have defrauded no Man*, 2 Cor. 7. And again, 2 Cor. 12. *Be it, I did not burden you*, (as the falſe Apoſtles for filthy lucre, and to *ſerve their own bellies* did) *nevertheleſs*, it may be you will think I was *crafty, and caught you with guile:* No ſuch matter, ſaith he, I abhor it; I never *made gain of you*, either by my ſelf, or by my Agents, *Titus* or any other *that I ſent* unto you. Much like *Samuel's* challenge here. *Whom have I defraud?*

Prov. 11. 1. 20. 10, 23. Jer. 5. 26, 27. Hoſ. 12. 7. Amos 8. 5. 1 Theſſ. 4. 3, 5. 1 Cor. 6. 8. 2 Cor. 7. 2. —— 12. 17. Rom. 16. 18.

29. A very grievous thing it is to think of, but a thing meerly impoſſible to reckon up (how much leſs then to remedy and reform?) all the ſeveral kinds of *frauds* and *deceits* that are uſed in the World. Wherein men are grown wondrous *expert*, and ſo *ſhameleſs* withal, that they think it rather *a credit* to them, *as* an argument of their perfect underſtanding in their ſeveral *myſteries*, and particular *profeſſions*, than *any blemiſh* to them in their *Chriſtian Profeſſion*, to cheat and cozen they care not whom, nor whom, ſo they may get * *gain*, and gather *wealth* by it. In the way of trade, in *buying, ſelling*, and other *bargaining*; what lying, deſſembling, and deceiving? It is ſtark *nought*, ſaith the *buyer:* It is perfect *good*, ſaith the *ſeller*: when many times neither of both ſpeaketh, either as he thinketh, or as the truth of the thing is. Falſe *weights*, falſe *meaſures*, falſe *thumbs*, falſe *lights*, falſe *marks*, falſe *wares*, falſe *oaths*, In the Markets and Shops. In the common offices of neighbourhood, friendſhip, ſervice or truſt: falſe *gloſſes*, falſe *promiſes*, falſe *tales*, falſe *cracks*, falſe *ſhews*, falſe *reckonings*. In the Courts of Law, and all juridical proceedings; falſe *Bills*, falſe *anſwers*, falſe *ſuggeſtions*, falſe *counſels*, falſe *accuſations*, falſe *pleas*, falſe *teſtimonies*, falſe *records*, falſe *motions*, falſe *verdicts*, falſe *judgments*. The hour would fail me to mention but the chief heads of thoſe *falſhoods*, that are common and notorious; but no Man's experience would ſerve him to comprehend, no Man's breath to declare the infinite variety of thoſe more ſecret and ſubtle *falſhoods*, that are daily *invented* and *exerciſed* every where under the Sun.

* *Perfidiam, fraudes, & ab omni crimine lucrum Quæſitum.* Juv. Sat. 3. Prov. 20. 14.

30. Yet are they all, in the mean time, *abominable* to God that beholdeth them, (*The Lord will abhor both the blood-thirſty and deceitful Man*) and will prove in the end *unprofitable* to thoſe that uſe them, and (without repentance) *damnable*. He that *beguileth another*, howſoever he may pleaſe himſelf therewithal onward, yet ſhall find at length that he hath moſt of all *beguiled himſelf*; *deceiving and being deceived*, as the Apoſtles words (though ſpoken to another purpoſe) are. According to that of *Solomon, The wicked worketh a deceitful work*; *but to him that ſoweth righteouſneſs, ſhall be a ſure reward*. Bleſſed is the Man then, in whoſe *heart*, and *tongue*, and *hands*, there is found no deceit; That walketh *uprightly*, and worketh *righteouſneſs*, and ſpeaketh *the Truth* from his

Pſal. 5. 6. 2 Tim. 3. 13. Prov. 11. 18. Pſal. 15. 2, &c.

his heart; That hath not ſtreched *his wits* to hurt his neighbour; nor made advantage of any Mans *unskilfulneſs*, *ſimplicity* or *credulity*, to gain from him wrongfully; That can ſtand upon it, as *Samuel* here doth, and his heart not give his tongue *the lie*, that he hath *defrauded* no Man.

31. The other kind of *Injury*, here next mentioned, is *Oppreſſion*: wherein a Man maketh uſe of his *power* to the doing of *wrong*, as he did of his *wits* in *defrauding*. Which is for the moſt part the fault of *rich* and *great* Men; becauſe they have the greateſt *power* ſo to do, and are not ſo eaſily reſiſted in what they will have done. *Do not the rich Men oppreſs you?* Jam. 2. For riches and worldly greatneſs *liſt up* the hearts of Men, and *ſwell* them with pride, (*Charge them that are rich in this world, that they be not high minded*, ſaith St. *Paul*) and Pride bringeth on Oppreſſion, (*Let not the proud oppreſs me*, ſaith *David*, Pſ. 119.) They are the large *fat kine of Baſan*, (that is, the Princes and Nobles, and great ones of the Land) thoſe *that dwell in the mountains of Samaria, that oppreſs the poor, and cruſh the needy*, Amos 4. Yet not they only, for even *poor* and *mean* Men alſo are in their diſpoſitions as *proud*, and as *mercileſs*, as the greateſt; if their *powers* were anſwerable to their *wills*, and their *horns* to their *curſtneſs*: and they are as ready to ſhew it too, ſo oft as their *power* will ſerve them ſo to do. Now this alſo *Samuel* diſclaimeth, as well as the former. Although he had a *large power*, having been *chief Governour* for many years together, and ſo * *not bound to render an account* of his Actions to any, yet he doubteth not but to acquit himſelf, before the whole Congregation, from having any ways in all that ſo long a time abuſed his ſo *vaſt power* unto oppreſſion. [*Whom have I oppreſſed?*]

Jam. 2. 6.
1 Tim. 6. 17.
Pſal. 119. 122.
Amos 4. 1.
* ἀνυπεύθυνος

32. He well knew, that *Oppreſſion*, though it were *a common*, yet was withal *a grievous* and a *baſe* ſin. A very *common* ſin it is. *Elihu* ſpeaketh of *multitudes of Oppreſſions*, Job 35. How do the wealthy every where *ſwallow up the needy*; as in the Foreſts, * *the greater beaſts* prey upon *the leſſer*: and in the ponds † *the larger fiſhes* eat up *the ſmaller fry? Grinding the faces of the poor* firſt, and then *eating them up like bread*: racking their *Rents*, taking in their *Commons*, overthrowing their *Tenures*, diminiſhing their *wages*, encreaſing their *boons*. In a word, (for it would be endleſs to run through particulars) taking advantage of their *inability* to help themſelves, or other their *neceſſities* in any kind whatſoever, to work their own wills upon them, and to get ſomewhat from them for their own enriching.

Job 35. 8.
Amos 8. 4.
* *As the wild Aſs is the Lion's Prey in the Wilderneſs; ſo the Rich eat up the Poor.* Sirac. 13. 19.
† ὁ μικρότερος βρῶμα ἐστι τοῦ μείζονος. Baſil. in Hexam. Hom. 7.

33. Yet is it indeed a very *grievous ſin*, forbidden by God himſelf in expreſs terms, Lev. 25. *If thou ſell ought unto they neighbour, or buyeſt ought of thy neighbours hand, ye ſhall not oppreſs one another*: and ſo going on, concludeth, *Ye ſhall not therefore oppreſs one another, but thou ſhalt fear thy God*; Implying, that it is from want of *the fear of God* that Men *oppreſs* one another. *Solomon* therefore ſaith, that *he that oppreſſeth the poor, reproacheth* (or deſpiſeth) *his Maker*, Prov. 14. And indeed ſo he doth, more ways than one. *Firſt*, He deſpiſeth his Maker's *Commandment*, who hath (as you heard) peremptorily *forbidden* him to oppreſs. *Secondly*, He deſpiſeth his Maker's *Creature*: the poor Man whom he ſo oppreſſeth being *God's Workmanſhip* as well as himſelf. *Thirdly*, He deſpiſeth his Maker's *Example*; who looketh upon the diſtreſſes of the poor and oppreſſed, to provide for them, and to relieve them. *Fourthly*, He deſpiſeth his Makers *Ordinance*; in perverting that *power* and *wealth*, which God lent him purpoſely to do good therewithal, and turning it to a quite contrary uſe, to the hurt and damage of others. And he that goeth on *to reproach his Maker* (without repentance) muſt needs do it to his own confuſion. He that *made* him, can *mar* him when he pleaſeth; and the greateſt *Oppreſſors* ſhall be no more able *to ſtand before* him then, than their *poorer brethren* are now able *to ſtand out* againſt them.

Iſa. 3. 15.
Pſal. 14. 4.
Levit. 25. 14.
——17.
Prov. 14. 31.

4 Add

34. Add to *the grievouſneſs* of this ſin, *the baſeneſs* of it alſo: and that methinks ſhould work much upon every *noble* and *generous* ſpirit to abhor it. Alas! who are they you thus trample upon, and inſult over, but theſe *poor Worms* of the Earth? Who when they are trodden on, dare ſcarce ſo much as turn again: (*Foraſmuch as your treading is upon the poor*: Amos 5.) and it is a poor and inglorious conqueſt, that is gotten by the foil of ſuch an Adverſary. *Rob not the poor*, ſaith *Solomon*, *becauſe he is poor: neither oppreſs the afflicted*, &c. Prov. 22. Theſe firſt words are capable of a double conſtruction, Firſt, *Rob not the poor, becauſe he is poor:* that is, Let not his *poverty* and inability to withſtand thee, encourage thee the rather *to rob* him. Which conſtruction agreeth very well with *the reaſon* given in the next Verſe, [*For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.*] As if he had ſaid, Be well adviſed what you do: *weak* though they be, and can do little for themſelves; yet they have *a ſtrong one* to take their part, who will ſee that ſuch as do them wrong, ſhall not go unpuniſhed. Yet is there another ſenſe to be made of thoſe words alſo, neither unfitly, nor unprofitably; as thus, *Rob not the poor, becauſe he is poor:* that is, let the conſideration of *his poverty* keep thee off from medling with him. 1. A little loſs would be his undoing; *becauſe he is poor.* 2. And if thou ſhouldſt wring all he hath from him, it could make no great addition to thee, *becauſe he is poor.* 3. Or if it could, yet he is no fit match for thee to exerciſe thy ſtrength upon, if thou art rich, *becauſe he is poor.*

Prov. 22.22. —— 23.

35. But herein eſpecially may you behold *the baſeneſs of Oppreſſion*; that *the baſeſt* people, Men of *the loweſt rank and ſpirit*, are evermore *the moſt inſolent*, and conſequently (according to the proportion of their power) *the moſt oppreſſive.*

* *Aſperius nihil eſt humili*—— in the Poet. * Claudian.

But take it from *Solomon* rather; who compareth *a poor Man*, when he hath the opportunity to *oppreſs* another poor Man, to *a ſweeping rain that leaveth no food*, Pro. 28. How roughly did that *Servant* in the Parable deal with his *fellow-ſervant*, when he took him by the throat for *a ſmall debt*, after *his maſter* had but newly remitted to him *a Sum* incomparably greater? The reaſon of the difference was; *the maſter* dealt nobly, and freely, and like himſelf, and *had compaſſion*; but *the ſervant*, being of a low and narrow ſpirit, muſt *inſult*: * *Senties qui vir ſiem.* If a mean man, in any of our Towns or Hamlets, be a little *gotten up*, to over-top moſt of his neighbours in *Wealth*, or be put into ſome little, *authority*, to deal under ſome great Man for the diſpoſing of his Farms or Grounds; or have *ſomething to ſell* to his neceſſitous Neighbour, that muſt buy upon day; or have *a little Mony* lying by him to furniſh another, that for the ſupply of his preſent neceſſities muſt *ſell off* ſomewhat of that little he hath, though at an *under-rate*, or the like, it is ſcarce credible (did not every days experience make proof of it) how ſuch a man will *ſcrew up* the poor Man that falleth into his hands, without all mercy, and beyond all reaſon. Conclude hence, all ye that are of *generous births* or *ſpirits*, how unworthy that practice would be in you, wherein Men of *the loweſt minds* and *conditions* can (in their proportion) not *equal* only, but even *exceed* you. Which ſhould make you, not only *to hate* Oppreſſion, becauſe it is *wicked*, but even to *ſcorn* it, becauſe it is *baſe*, and to *deſpiſe it*. [*He that deſpiſeth the gain of Oppreſſions*, Iſa. 33.] This for *the ſecond* particular, *whom have I oppreſſed?*

Prov. 28.3. Mat. 18. 28. —— 17. * Terent. Iſa. 33.15.

35. There is yet *a third* behind, againſt which *Samuel* proteſteth as a branch of *Injuſtice* alſo; which alſo concerned him more properly as *a Judge*; to wit, *Bribery*. [*Or of whoſe hands have I received a bribe, that I might blind mine eyes therewith?*] In the place now laſt cited, the Prophet *Iſaiah*, ſpeaking of *an upright*

Iſa. 33. 15. *upright juſt Man*, deſcribeth him amongſt other things by this, that he *ſhaketh his hands from holding of Bribes*; 'as a Man would ſhake off a *Viper*, or other 'venemous beaſt, that ſhould offer to faſten upon his hand, as *Paul* did at Act. 28. 15. 'Malta, Acts 28. The word that here in the Text is rendred *Munus*, a Gift, or a Bribe (כפר) the *Targum* there rendreth ממון דשקר (*Mammon diſhquar*) where-Luke 16. 9. unto that *Mammon of unrighteouſneſs*, mentioned *Luke* 16. and where-with our *Saviour* would have rich Men *make themſelves friends*, may very well ſeem to have reference. 'Altho, I confeſs, that phraſe there may not improba-'bly be conceived in another notion, ſomewhat different from this, to note *the* '*falſeneſs*, *deceitfulneſs*, and *uncertainty* of theſe *worldly riches*, in oppoſition to '*ſpiritual riches*, a little after there called *the true riches*, for ſo the words *Mam-*'*mon diſhquar* do properly import; as who ſay, the *falſe* or *lying* riches, or (in ——11. compariſon of the true and durable) *riches* falſly ſo called. However, *the phraſe* ſeemeth to be *proverbial*, and (taken in the former ſenſe) to bear this meaning in that place. As *worldly wiſe Men*, that have Suits depending in the Courts, will attempt, by *beſtowing gifts* upon him or his ſervants, to make *the Judg* their friend, that ſo *the cauſe* may be carried on their ſide when it cometh to an hearing: with the like *wiſdom* ſhould Chriſtian Men *make themſelves friends* of the poor (who are *God's favourites*) by *giving Alms* to them out of their worldly goods, that ſo they may find favour with him at *the day of judgment*. *The proverbial uſe* of that phraſe (which made me the rather obſerve it) ſheweth what was the common opinion Men held of *gifts* beſtowed to procure favour in judgment; to wit, that they were *the Mammon of unrighteouſneſs*. And that in a double reſpect: *firſt*, As the price of an *unrighteous ſentence*, in the intention of *the giver*; and then as a piece of unjuſt and *unrighteous gain* in *the receiver*; pro-Exod. 23. 8. Deut. 16. 19. hibited by the Lord in *the Law*, as well as the other two branches of *Injuſtice* were; and that both frequently and expreſly, and taxed by *the Prophet* as a ſin Amos 5. 12. *Fortia peccata*, Vulg. of a very high nature, *a mighty ſin*, [*I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right*, Amos 5.]

36. But it may be ſaid, Since we have aready comprehended all *injuries* under *the two* former heads, *Fraud* and *Oppreſſion*; how cometh it to be here mentioned as a *third* thing, and diſtinct from them both? Either we muſt free it from being *injurious*, or reduce it to one of the two, *Fraud*, or *Oppreſſion*. I anſwer in ſhort, that *Bribery* is properly a branch of *Oppreſſion*. For if *the bribe be exacted*, or but *expected*, yet ſo, as that there can be little hope of *a favourable*, or but ſo much as *a fair* hearing without it; then is it a manifeſt *oppreſſion* in *the receiver*, becauſe he maketh *an advantage* of *that power*, wherewith he is intruſted for the admini-ſtration of *juſtice*, to his own proper *benefit*, which ought not to be, and is clearly *an oppreſſion*. But if it proceed rather from the voluntary offer of *the giver*, for the compaſſing of his own ends, then is it *an oppreſſion* in him; becauſe thereby he getteth *an advantage* in the favour of the Court againſt his adverſa-ry, and to his prejudice. For, obſerve it, the greateſt *oppreſſors* are ever the grea-teſt *bribers*, and freeſt of their gifts to thoſe that may beſtead them in their ſuits. Which is one *manifeſt cauſe* (beſides *the ſecret* and juſt judgment of God upon them) why *oppreſſors* ſeldom thrive in their *eſtates*, near the proportion of their *gettings*. Even becauſe ſo much of what cometh in by their *oppreſſions*, goeth out again for the upholding of their *oppreſſions*. It was not for nothing, you may well think, that *Solomon* ſo yoked theſe two things together; *oppreſſing* the poor, and *giving* to the rich, in *Prov.* 22. [*He that oppreſſeth the poor to encreaſe his riches; and he that giveth to the rich, ſhall ſurely come to want.*] As he hath *a ſpring* one way, ſo he hath *a drain* another way, which keepeth him from *ri-ſing* to that exceſs or heighth he aimeth at.

37. *Bribery* then is a branch of *Oppreſſion*: That we have cleared. But yet one part

part of the doubt remaineth: why, if it belong to one of *the two*, is it here mentioned as *a third ſpecies*, different from both? For this, I ſay; *Firſt*, It might be ſpecially mentioned, as a corruption more particularly incident to the Office of *Judicature*, in reſpect whereof eſpecially *Samuel* now ſtood upon his juſtification: whereas *Frauds*, and moſt other *Oppreſſions*, are of a larger and more comprehenſive extent. And *ſecondly*, Becauſe it hath *a peculiar formality* by it ſelf, whereby it differeth from *other injuries* of either ſort, in this; that whereas all other, whether *Frauds* and *Oppreſſions*, are *involuntary* on one part, (for *Volenti non fit injuria*, no Man is willing to be either *defrauded* or *oppreſſed*, if he knew it, and knew how to help it) this of *Bribery* is done with the mutual knowledg and conſent both of *the Giver* and *Receiver*.

38. Which *circumſtance* maketh it (at leaſt in this one reſpect) ſomewhat *worſe* than either of the former; that whereas in other *frauds* and *oppreſſions*, the one party only is guilty, becauſe they are done without *the conſent* of the other party; in this of *Bribery* both parties are guilty, becauſe *both conſent*. Neither doth this *joynt conſent* of both parties hinder, but that it is ſtill *injurious*; Becauſe the injury that is hereby done, is not done to *either of the parties* thereunto conſenting, (ſuppoſing *the conſent* on both parts free and *ſpontaneous*) but it is done by them both to *a third party*, namely, to *the adverſary* of him that giveth the bribe: whoſe *conſent* you will eaſily ſuppoſe never to have been asked in the buſineſs. So that *the injury* is ſtill done *non volenti*.

39. Of the commonneſs of which ſin, eſpecially in *inferiour Officers*, who are ever and anon trucking for *expedition*: it would be impertinent to ſpeak from *this Text*, wherein *Samuel* ſpeaketh of it only as it might concern himſelf who was *a Judg*. Of the heinouſneſs of it in the ſight of God, and the miſchief it doth to the Commonwealth, when it is found in *Judges* and *Magiſtrates*, I ſhall forbear to ſpeak, (the time being withal now well-nigh ſpent) becauſe, out of the confidence I have of the ſincernity of thoſe that now hear me, I deem the labour needleſs. Only I cannot (*the Text* offering it) but touch ſomewhat at that property, which *Samuel* here aſcribeth to a bribe, of *blinding the eyes*. *Solomon* ſpeaketh much of the powerful operation of *gifts* and *bribes*; how they pacifie *anger*, procure *acceſs* into the preſence of great perſons, and *favour* from them, and ſundry the like, which are all of eaſie underſtanding, and *the truth* of them (as well as *the meaning*) obvious. But the effect here mentioned, of *blinding the eyes*, though ſomewhat more obſcure, is yet oftner found in the Scriptures, than of the other. *Samuel* undoubtedly learned it from *Moſes*, who hath it twice; once in *Exodus*, and again repeated in *Deuteronomy*, in the ſelf-ſame words, (*Thou ſhalt take no gift: for a gift blindeth the eyes of the wiſe, and perverteth* * *the words of the righteous.*) A marvellous power ſure there is in them that can work upon Men ſo ſtrongly, (yea, ſometimes upon † *wiſe* and *righteous* Men, as *Moſes* his words expreſs) as to ſtop their *mouths*, and bind their *hands*, and blind *their eyes*; that they can neither *ſpeak*, nor *do*, nor *ſee*, what is right. ‖ Πείθειν δώρα καὶ θεοὺς λόγῳ, as it is in *Euripides*: They ſay that even *the Gods* may be tempted with gifts. Very like, if applied to ſuch *gods* as are ſpoken of in the Pſalm, (*Dixi Dii, I have ſaid, ye are gods.*)

Prov. 21. 14. ——18. 16. ——17. 8.

Exod. 23. 8. Deut. 16. 19.

* Βῶς ὅτι γλώσσα.

† ἀλλὰ καρδίαν καὶ σοφίαν δέδωκεν. Pindar.

‖ Euripid. in Media act. 4.

Pſal. 82. 6.

40. But then, what is it to *blind the eyes*? Or, how can *bribes* do it? *Juſtice* is not unfitly pourtrayed in the form of a Man with his *right eye* open, to look at *the Cauſe*; and his *left eye* ſhut or muffled, that he may not look at *the Perſon*. Now *a gift* putteth all this out of order, and ſetteth it the quite contrary way. It giveth *the left eye* liberty but too much, to look aſquint upon *the perſon*; but putteth *the right eye* quite out, that it cannot diſcern *the Cauſe*. Even as in the next fore-going Chapter, *Nahaſh* the *Ammonite* would have covenanted with the Inhabitants of *Jabeſh-Gilead*, upon condition he might thruſt out all their *right eyes*. 'From this property of hood-winking and muffling up *the eyes* it is, that

1 Sam. 11. 2.

'*a Bribe* is in the Hebrew (*the Text-word* here) called כפר *Copher*, of כפר *Ca-*
'*phar*, to cover, to dawb up, or to draw over with lime, plaiſter, or the like.
'Whereunto our Engliſh word, *to cover*, hath ſuch near affinity in the ſound,
'that (were it not apparently taken from the Erench *Couvrir*, and that from
'the Latin *Cooperire*) it might with ſome probability be thought to owe its O-
'riginal to *the Hebrew*. But however it be for *the word*, the thing is clear
'enough: this *Copher* doth ſo *cover* and plaiſter up *the eyes*, that they *cannot*
'*ſee* to do their office aright, and as they ought.

Rejecit alto dona nocentium vultu. Hor. 4. Carm. 9. Iſa. 33. 15.

41. And the reaſon of all this is; becauſe *gifts*, if they be handſomly conveyed, and not tendred in the name, nor appearing in the likeneſs of *Bribes*, (for then *wiſe* and *righteous Men* will reject them with diſdain, and *ſhake their hands* and laps from receiving them); but I ſay, if they come as *preſents* only, and by way of *kindneſs* and *reſpect*; they are ſometimes well accepted, and that deſervedly, even of *wiſe* and *righteous* Men, as teſtimonies of the *love* and *obſervance* of the givers. And then the nature of *ingenuous perſons* is ſuch, that they cannot but entertain *a good opinion* of thoſe that ſhew *good reſpect* unto them; and are glad when any opportunity is offered them, whereby to manifeſt ſuch their *good opinion*, and to *requite* one courteſy with another. Whereby it cometh to paſs, that *gifts*, by little and little, and by inſenſible degrees, win upon *the affections* of ſuch Men, as are yet *juſt in their intentions*, and would not willingly be *corrupted*, and at the laſt over-maſter them; and *the affections* once throughly poſſeſt, it is then no great maſtery to do the reſt, and to ſurpriſe *the judgment*. The good Magiſtrate therefore, that would ſave *his eyes*, and preſerve their ſight, had need, not only to hate *bribes*, but to be very jealous of *preſents*; leſt ſome of thoſe things which he receiveth but as *gifts*, be yet meant him for *bribes*. But eſpecially to ſuſpect thoſe *gifts*, as ſo meant, where the *quantity* and proportion of *the gift*, conſidered and compared with *the quality* and condition of *the giver*, may caſt any juſt cauſe of *ſuſpicion* upon them; but to conclude them abſolutely ſo meant, if they be ſent from *perſons* that have buſineſs in *the Courts*.

ἐπὶ σχολῇ γὰρ τῷ φεύγειν, τὸ λαμβάνειν. Antiphon.

τυφλῶται γὰρ περὶ τὸ φιλάμαρον ὁ φιλῶν. Plat. 5. de legib.

42. The only thing now remaining to be ſpoken to from *the Text*, and that but in a word or two, is *Samuel's Equity*, in offering, in caſe any thing ſhould be truly charged againſt him in any the premiſſes, to make the wronged parties *reſtitution*, [*Whoſe Oxe have I taken? Or*, &c. *And I will reſtore it you.*] *Samuel* was confident he had not *wittingly* done any Man wrong, either by *Fraud*, *Oppreſſion* or *Bribery*; whereby he ſhould be bound to make, or ſhould need to offer *Reſtitution*. Yet, partly, to ſhew what was fit to be done in ſuch caſes, and his own readineſs ſo to do, if there ſhould be cauſe; and partly, for that it was poſſible, in *ſo long time* of his Government, and amid *ſo many cauſes* as paſſed through his hands, that he might through *miſinformation*, *precipitancy*, *negligence*, *prejudice*, or other humane frailty, have committed ſome *overſight* in Judgment, for which it might be reaſonable for him to make ſome kind of *compenſation* to the parties thereby damnified, he here offereth *Reſtitution*; A duty, in caſe of *Injury*, moſt neceſſary, both for quieting *the Conſcience* within, and to give ſatisfaction to *the World*; and for the more aſſurance of the Truth and Sincerity of our * *repentance* in the ſight of God for the wrongs we have done. Without which (at leaſt in *the deſire* and *endeavour*) there can be no *true repentance* for the ſin, and conſequently no ſecurity of *the remiſſion* of the guilt. That of *Auguſtine*, † *Non dimittitur peccatum, niſi reſtituatur ablatum*, is a famous received *Aphoriſm* in this caſe; well known to all, but little conſidered, and leſs practiſed by moſt.

* *Si res aliena non redditur, non agitur pœnitentia, ſed fingitur.* Aug. Epiſt. 54.

† Ibid.

43. There is an *enforced Reſtitution*, whereof perhaps *Zophar* ſpeaketh in *Job* 20. [*That which he laboured for, he ſhall reſtore, and not ſwallow it down; according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoice therein*]; and ſuch as the Law impoſed upon *thefts*, and other manifeſt *wrongs*; which altho not much worth, is yet better than none. But as *Samuel's* offer here was

Job 20. 18.

voluntary;

voluntary; ſo it is the *voluntary reſtitution* that beſt pleaſeth *God*, pacifieth *the Conſcience*, and in ſome meaſure ſatisfieth *the World*. Such was that of *Zacheus*, *Luk.* 19. in reſtoring *four-fold* to every Man from whom he had gained any thing wrongfully. It may be feared, if every *Officer* that hath to do in or about *the Courts of Juſtice*, ſhould be tied to that proportion, many one would have but a very ſmall *ſurpluſage* remaining, whereout to beſtow the one moity to *pious uſes*, as *Zacheus* there did. Luk. 19. 8.

44. There is ſcarce any one point in the whole body of *Moral Divinity*, that ſoundeth ſo harſh to *the ear*, or reliſheth ſo harſh in *the palate* of a worldling, as this of *Reſtitution* doth. To ſuch a Man this is *durus ſermo* indeed, a hard, very hard ſaying; yet as *hard* as it ſeemeth to be, it is full of Reaſon and *Equity*. So full, that I dare confidently ſay, whoever he be, that complaineth of it as *a hard impoſition*, when he is required to *reſtore* to the right owner that which he hath *unjuſtly taken* from him, that Man is αὐτοκατάκριτος; there needeth no other *teſtimony* nor *evidence* againſt him, than *his own Conſcience* to condemn him. Nay, I may ſay yet more, There needeth not ſo much as that; *his own mouth* will do it. *Ex ore tuo*, thou unjuſt Man! I bid thee not anſwer me; do but anſwer thy ſelf this one queſtion, and it ſhall ſuffice. If it go *hard* with thee *to reſtore it* back to him that hath *a true right* in it; did it not go *as hard* (thinkeſt thou) with him *to part with it* before to thee, who hadſt not *the ſame right* thereunto that he had? I ſay no more: conſider it well, and then remember *the grand Rule*, never to be forgotten, *Do as you would be done to.*

45. Concerning *the manner of Reſtitution*, and *the meaſure*, *the time*, *place*, *perſons*, and other *circumſtances* thereunto belonging; many things there are of conſiderable moment, and very needful to be underſtood of all Men that love to deal juſtly; which I may not now enter into. Whole Volumes have bin written of *this Subject*; and *the Caſuiſts* are large in their diſcourſes thereof. But for the thing it ſelf in general, thus much is clear from *the Judicial Law* of God, given by *Moſes* to the people of *Iſrael*; from *the Letter* whereof, tho Chriſtians be free, (*poſitive Laws* binding none but thoſe to whom they were given) yet *the Equity* thereof ſtill bindeth us as a branch of the unchangeable *Law of Nature*. That whoſoever ſhall have *wronged* his Neighbour in any thing committed to his *cuſtody*, or in *fellowſhip*, or in any thing taken away by *violence*, or by *fraud*, or in detaining any *found thing*, or the like, is bound *to reſtore it*; and that *in integrum*, to the utmoſt farthing of what he hath taken, if he be able. Nor ſo only, but beſide *the Principal*, to offer ſome little *overplus* alſo by way of compenſation for *the damage*; if at leaſt the wronged party have ſuſtained any *damage* thereby, and unleſs he ſhall be willing freely to remit it. *Moſes* his Law ſpeaketh of a *fifth part* more, as if he had wronged his Neighbour to the value of *twenty ſheckels*, the reſtitution was to be after the rate of *four and twenty*. See the 6th of *Leviticus*, in the beginning of the Chapter. The aſſignment of that proportion belonged to *the Jewiſh people*, and the obligation thereof therefore expired, together with that *policy*; but yet ſtill *reaſon* and *equity* require that ſomething be done. The Lord give us all hearts to do that which is *equal* and *right*, and in all our dealings with others, to have evermore *the fear of God* before our eyes; knowing that of the Lord *the righteous Judg*, we ſhall *in our ſouls*, receive at the laſt great Aſſize, according to that we have done *in our bodies here*, whether it be good or evil. *Now, to God the Father*, &c.

AD POPULUM.

The Eighth Sermon.

Prov. 19. 21.

There are many devices in a Man's heart: nevertheleſs the counſel of the Lord, that ſhall ſtand.

1. IT being impoſſible for us to *know* God abſolutely, and *as he is*, (his eſſence being *infinite*, and ſo altogether *incomprehenſible* by any but himſelf) the higheſt degree of *knowledg* we can hope to attain unto, (at leaſt in this life) is by way of *compariſon* with our ſelves, and other Creatures. Whereby it is poſſible for us, making the *compariſon right*, and remembring ever the infinite *diſproportion* of the things compared, to come to ſome little kind of glimmering gueſs *what he is*; by finding, and well conſidering, *what he is not*.

2. But even in this way of Learning, we are oftentimes very much at a loſs: Becauſe we fall, for the moſt part, either *ſhort*, or *over* in that, from which we are to take our firſt riſe towards the right *knowledg of God*; to wit, the right *knowledg of our ſelves*. We do not only *ſee* very imperfectly at the beſt, becauſe *we ſee but in a glaſs*, as ſaith the Apoſtle; but we *miſtake* alſo moſt an end very groſly, becauſe we are apt to make uſe of a *falſe glaſs*. We think fooliſhly, (yea, and *wickedly* too ſometimes, as it is *Pſal.* 50.) that God is *even ſuch an one as our ſelves*; and yet (God knoweth) little do we know what *our ſelves* are. There is ſo much *deceitfulneſs* in our hearts, ſo much *vanity* in our thoughts, ſo much *pride* in our ſpirits, that, tho we hear daily with our ears, that *Man is like a thing of nought*, that he is *altogether vanity*, yea, *lighter than vanity it ſelf*; and ſee daily before our eyes, *experiments* enow to convince us, that all this is true: yet we are willing to betray our ſelves into a belief, that, ſure *we are ſomething, when indeed we are nothing*; and to pleaſe our ſelves but too much in our own ways and imaginations.

1 Cor. 13. 12.
Pſal. 50 21.
Jer. 17. 9.
Pſal. 94. 11.
Pſal. 144. 4.
——39. 5.
——62. 9.
Gal. 3. 6.

3. To rectify this ſo *abſurd* and *dangerous* an Error in us, (abſurd in the *ground*, and dangerous in the *conſequents*) and withal to bring us by a righter underſtanding of *our ſelves*, to a better knowledg of *God*; uſeful (amongſt other things) it is, to conſider the wide difference that is betwixt *God's ways* and ours, betwixt *our purpoſes* and his. For *my thoughts are not your thoughts*, ſaith

Iſa. 55. 8, 9.

the

the Lord by the Prophet, *neither are your ways my ways. For as the heavens are higher than the Earth, ſo* (but much more than ſo too) *are my ways higher than your ways, and my thoughts than your thoughts.* Weigh them the one againſt the other in the ballance of *the Sanctuary*; or but even by the beam of your own *reaſon* and *experience*, ſo it be done impartially; and you will eaſily acknowledg both the *vanity* and uncertainty of *ours*, and the certainty and *ſtability* of *his* thoughts and purpoſes.

4. We have *a Proverb* common amongſt us, that yieldeth the concluſion; *Man purpoſeth, but God diſpoſeth.* And this Proverb of *Solomon* in the Text, diſcovereth ground enough whereform to infer that concluſion, *There are many devices in a Man's heart: nevertheleſs the counſel of the Lord, that ſhall ſtand.* And that in three remarkable *differences* between the one and the other, therein expreſſed.

Firſt; In the *different names* of the things: Ours are but *Devices*, his is *Counſel.*

Secondly; In their *different Number:* Ours are *Devices* in the plural Number, and with the expreſs addition of multiplicity alſo, *Many Devices*; His but one, *Counſel* in the Singular.

Thirdly; In their *different manner of Exiſting:* Ours are but conceived *in the heart*; we have not ſtrength enough to bring them forth, or to give them a being *ad extra*,——*many devices in a Man's heart:* But he is able to give his a *real ſubſiſtency*, and to make them *ſtand* faſt and firm, in deſpight of all oppoſition and endeavours to the contrary. *The counſel of the Lord, that ſhall ſtand.*

5. The whole amounts to theſe two points. *Firſt*, When we have toſſed many and various thoughts in our heads, amidſt the throng of our *hopes*, and *fears*, and *deſires*, and *care*; caſt this way, and that way; plotted, contrived, and deviſed, how to avoid this or that *danger*, how to compaſs this or that *deſign*, how to gratify this *friend*, or advance that *Child*, how to counterwork or defeat this or that *enemy* or *competitor*; when we have ſummoned all our *powers*, and ſet all our *wits* on work to manage the *deſign* we have pitched upon, and made all ſo ſure, that there ſeemeth nothing wanting to bring our intentions to the wiſhed end: *Unleſs God ſay, Amen*; that is, unleſs it pleaſe him either in mercy to *bleſs* our endeavours with *ſucceſs* for our comfort, or at leaſt for ſome other ſecret ends, agreeable to his wiſdom and juſtice, *ſuffer* them to take *effect*, they
Pſal. 58. 8. ſhall all come to nothing, and be as *the untimely fruit of a woman*, which after much pain and anguiſh to her that conceived it, periſheth in the womb, and never ſeeth the Sun. *Secondly*, What God hath in his everlaſting *counſel* determined, either *to do* himſelf, or *to ſuffer* to be done by any of his *Creatures*, ſhall, whether we like it, or diſlike it, whether we will or no, undoubtedly even ſo
Pſal. 99. 1. come to paſs as he hath appointed. The Lord will be *King*, (*Fremat licèt orbis*)
Pſal. 135, 6. and do *whatſoever pleaſeth him in heaven and earth, in the ſea, and in all deep places*, be the earth never ſo *unquiet*, and all the people that dwell therein never ſo *impatient.*

6. Which *two Points*, to wit, the *vanity of our Devices*, and the *ſtability of God's Counſels*, by reaſon of *the oppoſition* that is betwixt them, whereby they mutually give and receive *light* and *confirmation* either to and from other, are therefore very frequently joined together in ſundry places of Scripture. As
Pſal. 2. 1. in *Pſal.* 2. the *rage and fury* of Jews and Gentiles, of *Princes* and *People*,
——2. againſt the Lord and his Anointed; their *Imaginations*, *Inſurrections*, and joint *Conſultations* to effect their intendments; and their profeſſed reſolutions
——3. to *break the bonds, and to caſt away the cords* of their bounden Allegiance; how vain and ineffectual they are, and inſtead of that *liberty* and *advantage* they had promiſed to themſelves, procure them nothing but *ſcorn and vexation*, is largely

largely, declared in the beginning of the *Pſalm*; and then followeth, in few words, how effectual (notwithſtanding all their *imaginations* and *endeavours* to the contrary) *the purpoſe* of God, was in ſetting up the Kingdom of *Chriſt*; *Yet have I ſet my King upon my holy hill of Sion.* So in *Job* 5. *Eliphas* ſheweth the great Power of God; firſt, in *diſappointing the devices of the crafty, ſo that their hands cannot perform their enterpriſe; but the wiſe are taken in their own craftineſs, and the counſel of the froward is carried headlong:* and then in fulfilling his own counſel of *ſaving the poor from the ſword, the mouth, and the hand of the Mighty.* And the like doth *David* again, in *Pſal.* 33. fully, and in words agreeable to theſe of *Solomon*, even *in terminis*; *The Lord bringeth the counſel of the heathen to nought, and maketh the devices of the people of none effect.* That for the firſt point; then followeth for the ſecond, in the very next words, *The counſel of the Lord ſhall ſtand for ever and ever; and the thoughts of his heart from generation to generation.*

—4.5.
—6.
Job 5. 12.
—13.
—15.
Pſal. 33. 10.
Pſal. 33. 11.

7. For the better evidencing and enforcing of both which points, I ſhall proceed in this order. *Firſt*, To conſider of the *three differences* formerly mentioned and contained in the Text, each of them ſeverally and apart; then (taking the whole together) *Secondly*, To ſhew ſome *Reaſons* or grounds thereof; and, *Laſtly*, To propoſe ſome profitable *Inferences* from the ſame.

8. The *firſt Difference* is in the Names; *Man's Devices*; but *the Counſel of the Lord.* Our moſt ſerious *thoughts*, the moſt mature and beſt digeſted *deliberations* and *advices* of the Sons of Men, and all the moſt exquiſite *reſolutions*, and advantageous *endeavours* enſuing thereupon, are but *devices* in compariſon, *Imaginations*, *Fancies*, or if you can find any lighter or emptier name whereby to call them. Indeed, all theſe expreſſions are but *too high*, to render to the full, the extream *vacuity* and *nothingneſs* of all *humane devices.* Very *Chimæra's* they are, *Caſtles in the Air*, that have no *real exiſtence* in them, no *baſe* or *bottom* under them to uphold them.

9. I know not readily how to preſent them unto you, better than under the notion of *Fancies*: and ſo might the word be well enough here rendred. *There are many fancies* (or fantaſtical devices) *in a Man's heart.* Now the *vanity of Mens fancies* may ſomething appear in *mad Men*; in whom the inflammation of *blood* diſtempering the brain, as it hindereth the operation of the *mind*, and depriveth them of all ſolidity of *judgment*; ſo it addeth ſtrength and nimbleneſs to *the fancy.* Whence it cometh to paſs, that the ſharpeſt *Satyrical wits*, with all the help of *Art* and *Study*, cannot ordinarily invent ſuch ſhrewd and *ſtinging anſwers*, nor make ſuch quick and *ſmart returns of wit*, to thoſe that talk with them, as a *mad Man* ſometimes in *a frantick fit* will hit upon of a ſudden.

10. But in nothing is the vanity of *Mens fancies* more apparent, than in our ordinary *dreams.* Wherein we often fancy to our ſelves *golden mountains*, and many other ſuch things, as never were, nor ever ſhall be *in rerum natura*; ſuch as have neither *coherence* nor *poſſibility* in them; and ſuch as when we are awake, we do not only find to be *void of all truth and reality*, but we laugh at as *ridiculous*, and wonder how ſuch *ſenſeleſs and inconſiſtent imaginations* ſhould ever come into our heads. And yet whilſt we are *dreaming*, we entertain them with as full a perſuaſion of *the truth and reality* of them, as we do thoſe things whereof we have the greateſt aſſurance in the World, without any the leaſt ſuſpicion to the contrary, and are accordingly *affected* with them, mightily *pleaſed* or *diſpleaſed*, even as they *ſuit with*, or *go croſs to* our natural *deſires.* But when we *awake*, we many times can ſcarce well tell what we *dreamed of*, much leſs do we find our ſelves poſſeſt of thoſe things which in our *dreams* we fancied to be ours.

11. As theſe *dreams* of one aſleep, or thoſe *flaſhes* of wit that come from a mad-

mad-man; ſuch are all the *plots* and *projects*, the *thoughts and purpoſes* of Men, wherewith they ſo much *pleaſe* or *diſquiet* themſelves about any thing that is done under the Sun. Of all which *Solomon*, out of his great *wiſdom*, and much *experience*, pronounceth often and peremptorily, that they are but *vanity*, and *folly*, and *madneſs*. They that applaud themſelves in their cunning and deep *contrivances*; that truſt to their *Wealth*, *Power*, *Strength*, or *Policy*; that think they are able to carry all before them, and to do what they liſt, are all the while but *in a dream*. So *David* affirmeth of the wicked in the midſt of their greateſt proſperity and ſucceſſes: *Like as a dream when one awaketh, ſo ſhalt thou make their Image to vaniſh out of the City*, Pſal. 73. And Pſal. 76. *The Proud are robbed: they have ſlept their ſleep; and all the Men of might*, (that is, that thought themſelves ſuch *mighty Men*, whilſt they continued in their *dream*) when they awaked, *found nothing in their hands*. And the Prophet *Iſaiah* ſaith, *concerning* all the Nations that fight againſt *mount Sion*, that they *ſhall be even as when a hungry Man dreameth that he is eating, but he awaketh, and his ſoul is empty: or as when a thirſty Man dreameth that he is drinking, but when he awaketh, behold he is faint, and his ſoul hath appetite*. Iſa. 29.

Eccl. 2. 1, 2, &c
Pſal. 73. 20.
——76. 5.
Iſa. 29. 7, 8.

12. You may ſee, in theſe repreſentations, what *a poor nothing* is all humane wiſdom. Thoſe *devices* which we applaud in our ſelves or others, as matters of a *great reach*, and contrived with *deep policy*, are no better than meer *fancies* or *dreams*; *whimſies*, as we call them. At the moſt, but as a *Spider's Web*, (that is one of the Prophets compariſons too) a thing of great *curioſity* to the eye, ſpun of a moſt fine *ſubtile thread*, and in a moſt *exact proportion*: but a thing of no *ſtrength* at all, unleſs againſt a *ſmall fly*, (the greater ones will break through it) and the light touch of *a beſome* ſtriketh it all away in a moment.

Iſa. 59. 5, 6.

13. But as for *God's eternal Purpoſes*, it is not ſo with them: We are not to conceive of them, as of our own *vain devices*, but rather as of ſage Counſels; *The Counſel of the Lord*. By which name they are alſo ſtiled in *Pſal.* 33. 11. and elſewhere in the Old Teſtament. The ſame name is found alſo in the New,—*according to the purpoſe of him that worketh all things after the Counſel of his own will*, Eph. 1. 21. Yet is not this to be underſtood properly neither: for *Counſel* is a thing, that in ſtrict propriety of ſpeech cannot be attributed unto God; for *who hath been his Counſellor? Counſel* importeth always ſome debate with ones ſelf or others, ſome *deliberation*, what is beſt to do, or not to do, and how to do it; and conſequently muſt ſuppoſe ſome *impotency* or defect, either in reſpect of *knowledg*, or *action*, or both. He that *knoweth perfectly* at the firſt thought of a thing what is fit to be done, and is aſſured *nothing can hinder* him for doing the ſame, needeth not either to *ask* or to *take counſel* about it. God therefore, whoſe both *wiſdom* and *power* is infinite, hath not any need or uſe of *counſel*.

Rom. 11. 34.

14. The truth is, as the name of *Devices* was *too high* an appellation to beſtow upon our *vain imaginations*, if we knew a worſe: ſo the name of *Counſel* is *too low* to beſtow upon Almighty God's *eternal purpoſes*, if we knew a better: But the Scripture, fitted to our capacity, ſpeaketh of the things of God in ſuch language, and under ſuch *notions*, as beſt agree with our weak *conceptions*, but far below the dignity and majeſty of the things themſelves. *Counſels* then they are called, in compariſon of Mens *devices*: and the reaſon of the compariſon ſtandeth thus; As thoſe *reſolutions*, which follow upon good *advice*, and mature *deliberation*, where all *circumſtances* are taken into due conſideration, and the *conveniences* and *inconveniences* examined and weighed (which we call *counſels*) are better approved of, as being more *ſolid*, and likely to prove more *ſucceſsful*, than thoſe *ſudden motions* that raſh light heads take up in a heat or humour, and carry on without either *fear* or *wit*: ſo (but infinitely more than

than ſo) do the wiſe purpoſes and *Counſels of God*, exceed the vain imaginations and *devices of Men*. As the *lightning*, which is but *a flaſh*, and then vaniſheth, ſo are theſe; but thoſe, like *the Sun*, which hath a fulneſs of durable *light* and *heat* within it ſelf, always alike, howſoever it may *appear to us*, ſometimes more and ſometimes leſs.

15. The *ſecond difference* in the Text, is in *the Number*: Ours are *Devices* in the plural; *many Devices*: His but one; *Counſel* in the ſingular. Mens *purpoſes* are various, and changeable. Seldom do we continue long in one mind; but upon every ſlight occaſion as the *Weather-cock* with the wind, we are ready to turn and face about. What between *fears* and *hopes*, *deſires* and *cares*, our thoughts are ſo pulled and harrowed this way and that way, that many times we are ſo diſtracted in our minds, that we cannot well tell what we would have, or not have, to hold to. Little children, we know, are *eagerly fond* to have *any toy* they ſee; but throw it away preſently, as ſoon as they ſee another (perhaps *a verier toy* than it) and long as eagerly for that; (*Quod petiit ſpernit*:) There is a ſpice of this *childiſhneſs* remaining in all the Sons of *Adam*, even to their dying day: Whether it be from *the natural fickleneſs* of our minds longing after *novelty*, or from the *unſufficiency* of any thing in this World, to ſatisfie *the appetites* of the Soul; or from whatſoever other cauſe it proceedeth; certain it is, that we cannot *affect* any thing *long* without ſome *wearineſs* and *ſatiety*. Whence it cometh to paſs, that we ſeek for that *contentment* in *variety*, which we cannot find in any *one thing*, though never ſo excellent and deſirable. Thus it fareth with us, according to what our Saviour ſaid of *Martha*, τυρβάζῃ ὡς ἐ πολλὰ, *We are troubled* (or rather we trouble our ſelves) *about many things*: or what *Solomon* ſaith of Men in general, that *they have ſought out many inventions*. Many fancies we entertain: and as one nail another, (*clavus clavum*) ſo one *fancy* driveth out another, *in infinitum*.

Sub nutrice puella velut ſi luderet infans. Quod cupidè petiit, mature plena reliquit. Horat. 2. Ep. 1. Μεταβολὴ πάντων γλυκύ. Eurip. in Oreſt. Luke 10. 41. Eccl. 7. 29.

16. Which *multiplicity and variety* of devices in us, is a moſt clear and demonſtrative evidence of *the vanity and unſufficiency* thereof: even as in moſt other things, *multiplicity* argueth *infirmity*. As there are *many Stars* in the Firmament, becauſe they give but a little light: but *one Sun* ſerveth the turn, without need of more, to give light to the whole World. It were a ſuperfluous curioſity for a Man to provide *two ſtrings to his Bow*, if he were ſure *one* would hold. And therefore are there *thouſands of Horſes* and *Men* prepared for the managing of a War, becauſe *one*, or *a few*, are preſumed to be unſufficient for the Work. By this very Argument, the Apoſtle in the Epiſtle to the *Hebrews*, proveth the inſufficiency of the *legal Prieſthood and Sacrifices*: the *Prieſts* were many, and there was an itteration of *the Sacrifices*; becauſe of the *mortality* of the one, and the *unprofitableneſs* of the other to take away ſins. As on the contrary, he proveth the ſufficiency of the *Preſthood and Sacrifice of Chriſt*, from the unchangeableneſs, and *Oneſhip* (if I may ſo ſay) both of *Prieſt* and *Sacrifice*.

Ὥσπερ τοῖς ἄρχουσι τὸ πολυχειρίας δεῖ διὰ τὴν ἀδύνειαν. Ariſt. de mund. cap. 6. Heb. 7. 23. —— 28. & 10. 1.–14.

17. It is no commendation then, but rather a diſparagement to *mens devices*, that they are ſo *many*. But it is the Honour of God, that his *Counſel* is but *one*, and unchangeable. We find it expreſſed, with that adjunct, *Heb.* 6. τὸ ἀμεταθέλητον τῆς βουλῆς, *the immutability of his Counſel*. And it is here laid down, as the great foundation of our *Chriſtian hope*, and the very ſtrength of all our conſolation. *Quod ſcripſi, ſcripſi*. What he hath written in the ſecret Book of his *determinate Counſel*, (though it be *counſel* to us, and uncertain, until either he *reveal* it, or the event *diſcover* it, yet) is it moſt *certain* in it ſelf, and altogether *unchangeable*. We follow our own *devices*, many times, which we afterwards *repent*: and truly our *ſecond thoughts* are moſt an end the *wiſer*. But with God there is no *after-counſel*, to correct the errors of *the former*: he knoweth not any ſuch thing as *repentance*; it is altogether *hid from his eyes*. He is indeed ſometimes in the Scriptures ſaid *to repent*, as *Gen.* 6. and in

Heb. 6. 17, 18.

Αἱ δεύτεραί πως φρενῶν δὲς σωφρονέστεραι. Eurip. in Hippol. Act. 2. Hoſ. 14. 14. Gen. 6. 6. Jer. 18. 8.

Jonah 3. 10. the buſineſs of *Nineveh*, and elſewhere. But it is not aſcribed unto God properly, but as other humane *paſſions* and affections are, as *grief*, *ſorrow*, &c. ἀνθρωποπαθῶς, to import ſome *actions* of God, eventually, and according to the manner of our underſtanding, like unto *the operations* which thoſe *paſſions* produce in us; but have nothing at all of *the nature* of thoſe *paſſions* in them. So that ſtill, that is eternally true, which was ſpoken indeed by a *falſe Prophet*, but whoſe ſpirit and tongue was at that time guided by the God of Truth, *Num.* 23. 19. *God is not a Man, that he ſhall lye; Neither the Son of Man, that he ſhould repent.* His *Counſel* therefore ſtandeth ever *one and the ſame*; not reverſed by *repentance*, or countermanded by any *after counſel.*

18. Followeth the *third Difference*, which conſiſteth in their *Efficacy*, that is expreſſed in the Text by their *different manner of Exiſting.* Many devices may be *in a man's heart*, but it is not in his power to make them *ſtand*; unleſs God will, they ſhall never be accompliſhed. But in deſpight of all the World, *the counſel* of the Lord *ſhall ſtand:* nothing can hinder or diſappoint that, but that it ſhall have *the intended effect.*

19. *The Heart*, although ſometimes it be put for *the appetitive part* of the Soul only, as being the proper ſeat of *the deſires* and affections, as *the Head or Brain* is of the conceptions or *thoughts*; yet is it very often in Scripture, and ſo it is here, taken more largely; ſo as to comprehend *the whole Soul*, in all its faculties, as well the *apprehenſive* as the *appetitive*; and conſequently taketh
Gen. 6. 5. Acts 8. 22. Luke 24. 38. Mat. 15. 19. in *the Thoughts*, as well as *the Deſires* of the Soul. Whence we read of *the thoughts of the heart*, of thoughts *ariſing in the heart*, of thoughts *proceeding from out the heart*, and the like. The meaning then is, that multitudes and variety of *devices* may be in a Man's *head*, or in his *heart*, in his *thoughts* and *deſires*, in his *intentions* and *hopes*; but unleſs God give leave, there they muſt ſtay. He is not able to bring them on further, to put them in *execution*, and to
Pſal. 21. 11. give them a real exiſtency. ——— *They imagined ſuch a device, as they are not able to perform*, Pſal. 21. Whatſoever high conceits Men may have of the fond *imaginations* of their own hearts, as if they were ſome goodly things; yet *the*
Pſal. 94. 11. *Lord*, that better underſtandeth us than we do our ſelves, *knows all the thoughts of Men, that they are but vain*, Pſal. 94. And this he knoweth, not only for *the* ὅτι, that it is ſo, by his *omniſcience* and *preſcience*; but for *the* διότι too (which is the moſt perfect kind of knowledg) why it is ſo; even becauſe his hand
Pſal. 33. 10. is in it, to render them vain ——— It is *he that maketh the devices of the people* (yea, and of *Princes* too, as it is added in ſome Tranſlations) *to be of none effect*, Pſal. 33.

20. Poſſibly *the heart* may be ſo full, that it may run over, make ſome offers
Mat. 12. 34. Jam. 3. 5. outward by the mouth, (for *out of the abundance of the heart, the mouth ſpeaketh*) and the tongue may *boaſt great things*, and talk high. It may ſo indeed, but that *boaſting* doth not any thing at all to *further* the buſineſs, or to give *the thoughts* of the heart a firm bottom, or baſe, whereon to reſt; it many times rather helps to *overturn* them the ſooner. We call it *vapouring*; and well may we ſo call it. For as a *vapour* that ariſeth from the earth, is *ſcattred* with the wind, *vaniſheth*, and cometh to *nothing*; ſo are all *the imaginations* and *devices* that are conceived in the heart of Man, *blaſted* when the Lord *bloweth upon them*, and then they come to *nothing.*

21. But as for the *Counſels* of his heart, *they ſhall ſtand:* Rooted and eſtabliſhed, like the Mountains. *The foundation of God ſtandeth firm*; though ſpoken by the Apoſtle in another ſence, is moſt true in this alſo. What he hath *purpoſed*
2 Tim. 2. 19. Αεὶ γὰρ ἕδραν πῆξεν ὁ Διὸς κώδιον. either himſelf *to do*, or *to have done* by any of his Creatures, ſhall moſt certainly, and infallibility, *come to paſs* in every circumſtance, juſt as he hath appointed it. It is *eſtabliſhed in the Heavens:* and tho all the Powers in *Earth* and *Hell*
Pſal. 89. 2. — 119. 89. ſhould joyn their forces together, ſet to all their ſhoulders and ſtrength againſt it,

it, and thruſt ſore at it to make it *fall*; yet ſhall they never be able to *move* it, or *ſhake* it, much leſs to remove it from the place where it ſtandeth, or to *overthrow* it. His Name is *Jehovah:* it ſignifieth as much as *Eſſence* or *Being*. 1. Not only becauſe of *the eternity of his own being*, and that *from himſelf*, and underived from any other; 2. Nor yet becauſe he is *the Author of Being* to all other things that are: 3. But alſo for that he is *able to give a Being*, reality, and ſubſiſtence to his own *Will* and *Word*, to all his *Purpoſes* and *Promiſes*. —*Da voci tuæ vocem virtutis.* What he hath *appointed*, none can *diſappoint*. His *counſel* doth, ſhall, muſt ſtand. *My Counſel ſhall ſtand; and I will do all my pleaſure*, Iſa. 46. 10.

22. The conſideration of theſe *differences* hath ſufficiently diſcovered the weakneſs, frailty, and unſucceſsfulneſs of *Mens devices* on the one ſide; and on the other ſide, the ſtability, unchangeableneſs, and unfailingneſs of *God's Counſels*. Whereof, the conſideration of *the Reaſons* of the ſaid differences, will give us yet farther aſſurance; and thoſe *Reaſons* taken from the *Soveraignty*, the *Eternity*, the *Wiſdom*, and the *Power* of God.

23. *Firſt*, God is the *prima cauſa*, the ſoveraign Agent, and firſt mover in every motion and inclination of *the Creature: Men*, yea and *Angels* too, who far excel them in ſtrength, are but *ſecondary Agents*, ſubordinate Cauſes, and, as it were, Inſtruments *to do his Will*. Now the *firſt cauſe* hath ſuch a neceſſary influence into all the operations of *ſecond cauſes*, that if the concurrence thereof be *with-held*, their operations muſt *ceaſe*. The *Providence of God*, in ordering the World, and *the acting of the Creatures* by his actuation of them, is *Rota in rota*, (ſo repreſented to *Ezekiel* in a Viſion) like the motion of a *Clock*, or other artificial *Engine*, conſiſting of many *Wheels*, one within another, ſome bigger, ſome leſſer; but all depend upon *the firſt great Wheel*, which moveth all the reſt, and without which none of the reſt can move. *In him we live, and move, and have our being:* and in his hands *are the hearts of the* greateſt *Kings*, (and how much more then of meaner perſons?) *which he turneth* and bendeth *which way ſoever he pleaſeth*, Prov. 21. 1. Be *the Ax* never ſo *ſharp* and *ſtrong*, yet can it not *cut* any thing, unleſs *the hand* of the Workman *move it:* and then it *cutteth* but where he would have it, and that more or leſs, as he putteth more or leſs ſtrength unto it. No more can *Men*, whatſoever *ſtrength* of *wit* or *power* they are endued with, bring their own *devices* to paſs, but *when*, and *where*, and ſo *far forth* only as *the Lord* thinketh fit to make uſe of them. *Pharaoh's Chariot* may hurry him apace to the place of his *deſtruction*, becauſe God had ſo appointed it: but anon God taketh off *the Wheels*, and the Chariot can *move* no farther, but leaveth him helpleſs in the midſt of the channel.

Pſal. 103. 20, 21.

Ezek. 1. 16.

Acts. 17. 28.

Exod. 14. 25.

24. So vain are all *mens devices*, as to the ſerving of their *own ends*; and the accompliſhment of their *own deſires*. Yet doth Almighty God ſo *order* theſe otherwiſe *vain things* by his over-ruling *providence*, as to make them *ſubſervient* to his everlaſting counſels. *For all things ſerve him*, Pſal. 119. 91. Happy, thrice happy they that do him *voluntary ſervice*; they can ſay with *David*, and in his ſence, *Behold, O Lord, how that I am thy ſervant*, Pſal. 116. that have devoted themſelves faithfully, and accordingly bend their endeavours to do him true and *laudable ſervice*, by obeying his *revealed will*. But certainly whether they will, or no, though they think of nothing leſs, they ſhall *ſerve him* to the furthering and accompliſhing of his *ſecret Will*. As we find, *My ſervant David* often, as his *ſervant* in the one kind: ſo we ſometimes meet with *My ſervant Nebuchadnezzar*, as his *ſervant* in the other kind.

Pſal. 116. 16.

Jer. 25. 9. —43. 10. Ezek. 29. 20.

25. Another *reaſon* of the differences aforeſaid is from *God's Eternity*. Man is but of *Yeſterday*, and his thoughts *caſual*. They go and come, as it happeneth; without any certain *rule* and *order*. And as *himſelf* is, mutable, fickle, and

and uncertain; ſo are *the things* he hath to do withal, and wherebouts he is converſant, ſubject to contingencies and variations. *Tempora mutantur.* So many new unexpected *accidents* happen every hour, which no wit of Man could *foreſee*; that may make it neceſſary for us, many times, to depart from our former moſt adviſed *reſolutions*; as *the Mariner* muſt *ſtrike ſail* again perhaps when he hath but newly *hoyſt* it up, if the *wind* and *weather* change. Sometimes a very ſmall *inconſiderable accident* in it ſelf, may yet work a very *great turn* in a buſineſs of the greateſt moment. A Smith in ſetting on *a ſhooe*, chanceth to drive *the nail* a little aſide, *the Horſe* is prickt; the prick endangereth *the Horſe*, and the Horſe *the Rider*; upon the defeat of the Rider (ſuppoſe *the General*, or ſome *Commander* of ſpecial uſe) *the battel* is loſt; upon the iſſue of that battel may depend the ſtate of *a whole Kingdom*, and in the ſtate of that may *the intereſt* of ſo many *Princes* and *Kigdoms* be involved, that a very *little overſight*, in a very *mean perſon*, may occaſion very *great alterations* in a great part of the World. So eaſily may *mens devices* be diſappointed, and their *expectations* fruſtrated.

Πολλὰ βουλευόμενα καλῶς ὑπ' ἀγαθῶν διεκωλύθη διὶ ἄλλα κινεῖται ἐκ τῆς ἀρχῆς. Ariſt. de divin. c. 1.

Μικρὰ μεταβολὴ ἐν ἀρχῇ μεγάλας καὶ πολλὰς ποιεῖ διαφορὰς ἀπόδεν. Ariſt. de inceſſu animal. c. 7.

Mal. 3. 6. 26. But *the Counſels of God* are, as himſelf is, *Eternal*, and unchangeable. *Ego Deus & non mutor*, I am God, and am not changed: as if he had ſaid, The Nature of *the Godhead* is not capable of any *change*, nor ſubject to mutability. All *change* is either *for the better*, or *for the worſe*; but God cannot change *for the better*, becauſe he is already *beſt*; nor *for the worſe*, for then he ſhould ceaſe to be *beſt*; It is therefore impoſſible he ſhould *change* at all. His determinations therefore are unalterable, more than *the Laws of the Medes and Perſians*: for time hath long ſince alter'd thoſe Laws, but *his Counſels* remain yeſterday, and to day, the ſame, and for ever. *Chance*, (and if you will) *Fortune* alſo may have place in the affairs of men, and the things *that are done under the Sun*; but to him that dwelleth in heaven, that *inhabiteth Eternity*, that knew from the beginning, and before the beginning of the world, all things that are done in heaven and earth, nothing can be *caſual*, new, or unexpected, to cauſe any change *of purpoſe* in him.

Τὸ θεῖον ἀμεταβλητον εἶναι. Ariſt. 1. de cœlo. 9.

27. A *third Reaſon* there is from the *wiſdom of God*. There is *folly* in all the ſons of men. They know but a very *ſmal part* of the things that are in the world; and thoſe things they do know, they know but *in part*. Beſides their natural ignorance, through *precipitancy*, *miſ-information*, *prejudice*, *partial affections*, and ſundry other cauſes, they are ſubject to very many *miſtakes* and *aberrations*: whereby it cometh to paſs, that *the wiſeſt men* ſometimes are fouly overſeen, and are fain to take up *the Fools plea*, and to cry *Non putâram*.

1 Tim. 1. 17. Pſal. 147. 5. 28. But as for God, he, and he alone, is wiſe. Μόνῳ σοφῷ — *the only wiſe God*, 1 Tim. 1. As we are ſure he will not *deceive* any, being of *infinite goodneſs*; ſo we may be ſure he cannot *be deceived* by any, being of *infinite wiſdom*. There is ſuch a fulneſs of *wiſdom* in him, that it hath left no room for *ſecond thoughts*, or *after-counſels*: nor can there be imagined any cauſe, why he ſhould retract or *reverſe* any of that he hath *determined* to do, either in part, or in whole.

Τῶ ἀπείρῳ ἀπείρου ἡ ἰσχύς. Ariſt. 1. de cœlo. 7. 29. *Laſtly*, As his *Wiſdom*, ſo is his *Power* alſo infinite. Man may *deviſe*, *purpoſe*, and *reſolve* upon a courſe for the obtaining of his intentions; and that poſſibly with ſo good *adviſe*, and upon ſuch probable and rational *grounds*, that there appeareth no reaſon to the contrary, why he ſhould not perſiſt in the ſame mind ſtill, and purſue that his ſaid *reſolution*; and yet there may *a thouſand impediments* intervene to *obſtruct* the buſineſs: ſo that it ſhall not be in *the power* of his hand to remove thoſe *obſtacles*, whereby to accompliſh the deſires of his heart. *O Lord*, ſaith the Prophet *Jeremy*, *I know that the way of man is not in himſelf; it is not in man that walketh, to direct his ſteps.* And *Solomon*, a little before in this book; *A man's heart deviſeth his way? but the Lord directeth his ſteps.*

Jer. 10. 23.

Prov. 16. 9.

Pſal. 135. 6. 30. But as for the Lord; his *Power* hath no bars or bounds, other than thoſe of his own *will*: *Quicquid voluit, fecit, Whatſoever the Lord pleaſed, that did he in heaven,*

heaven, & in earth; in the ſea, & in all the deep places. For *who hath ever reſiſted his will?* Rom. 9. Doth he mean his *revealed will think you?* Surely not; thouſands have *reſiſted*, and daily do *reſiſt* that will; *the Will*, and the Commandments of God. But he meaneth it of his *ſecret will*, the will of his *everlaſting Counſels* and purpoſes: and that too of an *effectual reſiſtance*, ſuch a reſiſtance as ſhall hinder the accompliſhment of that *Will*. For otherwiſe there are thouſands that offer *reſiſtance* to that alſo, if their reſiſtance could prevail. But all *reſiſtance*, as well of the one ſort, as of the other, is in vain, as to that end: *Though hand joyn in hand*, it will be to no purpoſe; *the right hand of the Lord will have the preeminence* when all is done. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces. Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand*, Iſa 8. 9, 10. But *the Counſel of the Lord, that ſhall ſtand*, and none ſhall be able to hinder it. Rom. 9. 19. Ὁ τίς γὰρ βουλῇ αὐτοῦ ἀντέστη; Hom. Odyſſ. ξ. Pſal. 118. 16.

31. Lay all theſe together, *the Soveraignty, the Eternity, the Wiſdom*, and *the Power* of God, (and in all theſe God will be glorified) and you will ſee great reaſon, why the Lord ſhould ſo often blaſt *mens devices*, bring all their counſels and contrivances to nought, and *take the wiſe in their own craftineſs*. Even to let men ſee, in their diſappointment, *the vanity* af all *humane devices*; that they might learn, not to *glory in*, or *truſt to* their own *wiſdom*, or *ſtrength*, or any thing elſe in *themſelves*, or in any *creature*; but that *he that glorieth, might glory in the Lord* only. 1 Cor. 1. 19. —— 3. 19. —— 1. 31.

32. Let every one of us therefore learn, (that I may now proceed to the *Inferences*) from the conſideration of what we have heard; *Firſt* of all, not to truſt too much to our own *wit*, neither to *lean to our own underſtanding*; Nor pleaſe our ſelves over-much in the vain *devices, imaginations, fancies*, or *dreams* of our own hearts. Tho our *Purpoſes* ſhould be honeſt, and not any ways ſinful, either in *Matter, End, Means*, or other *Circumſtance*: yet if we ſhould be over-confident of their ſucceſs, reſt too much upon our own *skill, contrivances*, or any worldly *help*: like enough they may deceive us. It may pleaſe God to ſuffer thoſe that have *worſe purpoſes*, propoſe to themſelves *baſer ends*, or make uſe of more *unwarrantable means*, to proſper to our *grief* and *loſs*, yea, poſſibly to our *deſtruction*: if it be but for this only, to chaſtiſe us for reſting too much upon *outward helps*, and making *fleſh our arm*, and not relying our ſelves intirely upon him and his ſalvation. I. *Inference.* Prov. 3. 5.

33. Who knoweth but *Judgment* may, nay, who knoweth not that *Judgment muſt* (ſaith the Apoſtle; that is, in the ordinary courſe of God's providence *uſually doth*) *begin at the houſe of God?* Who out of his tender care of their well-doing, will ſooner *puniſh* (temporally I mean) *his own children*, when they take pride in their own *inventions*, and ſooth themſelves in the devices of their own hearts, than he will his *profeſſed enemies*, that ſtand at defiance with him, and openly fight againſt him. Theſe he ſuffereth many times to *go on* in their *impieties*, and to *climb up* to the height of their *ambitious deſires*, that in the mean time he may make uſe of their *injuſtice* and *oppreſſion* for the ſcourging of thoſe of his *own houſhold*, and in the end get himſelf the more *glory* by their *deſtruction*. 1 Pet. 4. 17.

34. But then, *ſecondly*; howſoever Judgment may *begin* at the houſe of God, moſt certain it is, it ſhall not *end* there: but the hand of God, and his *revenging juſtice*, ſhall at laſt reach the houſe of the wicked oppreſſor alſo; And that, not with *temporary puniſhments* only, as he did correct his *own*, but (without repentance) evil ſhall hunt them to their *everlaſting deſtruction*, that deſpiſe his *known Counſels*, to follow *the curſed devices* and imaginations of their own naughty hearts. *The Perſecutors* of God in his ſervants, of Chriſt in his members; that ſay, in the pride of their hearts, (*with our tongues*, with our wits, with our arms and armies, *we will prevail: We are they that ought to ſpeak*, and to rule: *Who is Lord our us? We have Counſel and ſtrength for war.* &c.) what do they, II. *Inference.* Pſal. 12. 4. Iſa. 36. 5.

but

Act. 9. 5. but even *kick against the pricks*, as the phrase is, *Act.* 9. which pierce into the heels of *the kicker*, and work him much anguish; but themselves remain as they were before, without any alteration or abatement of their sharpness. God delighteth to *get himself honour*, and to *shew the strength of his arm, by scattering* such proud *Pharaohs in the imaginations of their hearts:* and that especially when they are arrived (and not *ordinarily till then*) almost at the very *highest pitch* of their designs. When they are in *the top* of their *jollity*, and gotten to *the uppermost* roundle of *the ladder*, then doth he put to *his hand*, tumble them down headlong at once: and then *how suddenly do they consume, perish, and come to a fearful end?* Then shall they find (but too late) what their pride would not before suffer them to believe, to be *a terrible truth*, that all their *devices* were but *folly*, and that *the counsel of the Lord must stand.*

Exod. 14. 17. Luke 1. 51.

Psal. 73. 19.

III *Inference.* 35. A *terrible* truth indeed to them: But, *Thirdly*, Of most *comfortable* consideration to all those, that with patience and chearfulness *suffer* for the testimony of God, or *a good conscience*, and in *a good cause*, under the insolencies of *proud and powerful* persecutors. When their enemies have bent all the strength of their *wits* and *power* to work their *destruction*, God can (and as he seeth it instrumental to his everlasting *counsels* will) infatuate all their *counsels*, elude all their *devices* and *stratagems*, bring all their *preparations* & *enterprises* to nought, and turn them all to *their* destruction, *his own* glory, and the welfare of *his servants*. 1. Either by *turning their counsels into folly*, as he did *Achitophel's*. 2. Or by *diversion*, finding them work else where; as *Saul* was fain to leave the pursuit of *David*, when *he and his Men had compassed him about, and were ready to take him*, upon a message then brought him of an invasion of the Land by the *Philistines*. And as he sent a blast upon *Senacherib*, by a rumour that he heard of *the King of Æthiopia's coming forth to war against him*; which caused him to desert his intended siege of *Jerusalem*. 3. Or by *putting a Blessing into the mouth* of their enemies instead of *a curse:* as he guided the mouth of *Balaam*, contrary to his intendment and desire. 4. Or he can *melt the hearts* of his enemies into a kind of *compassion*, or cause them to relent, so as *to be at peace with them* when they meet, tho they came out against them with minds and preparations of hostility: as he did *Laban's* first, and *Esau's* afterwards, against *Jacob*.

2 Sam. 15. 31.

1 Sam. 23. 26, 27.

Isa. 37. 7, 9.

Num. 23. 3.

Prov. 16. 7.

Gen. 31. 29.; Gen. 33. 4.

Jer. 18. 18. Οὐ γὰρ Ζεὺς, ἀνδρῶν νοήματα πάντα τελεῖται. Homer. Iliad. σ.

36. Howsoever, some way or other he can curb and restrain, either their *malice* or *power*, or both; that when they have *devised devices against them*, as they did against *Jeremiah*, they shall not be able to put them in execution. As a *cunning rider*, that suffereth a wild *untamed horse* to fling and fly out under him, but with *the bridle in his jaws* can give him *a sudden stop* at his pleasure, even in the midst of his fullest *career:* Or as a *skilful fisher*, when some great fish hath caught the bait, letteth it tumble and *play* upon the line a while, and *beat it self* upon the water, or against the bank, and at last, when he spieth his time, striketh *the hook* into him, and draweth him to the Land. So can the Lord deal, and often doth, with the great *Behemoths* and *Leviathans* of the World: he letteth them go on in the pleasing *devices* of their own seduced hearts, and suffereth them to prosper in *their mischievous imaginations* (according to the old, or as the new Translation rendreth it, *Psal.* 140.) *in their wicked devices*, till they be even *covered over with pride and violence*. But when the time is come which he in his eternal Counsel hath appointed, he *putteth his hook into their noses, and his bridle into their lips*, (they are both his own expressions by the Prophet, in the case of *Hezekiah* and *Senacherib*) and so defeateth all their malicious purposes for the future. And though they fret and rage for anger, and are as impatient as *a wild Bull in a net* (which is another of the Prophets expressions elsewere) yet is it to no purpose: though *they gnash with their teeth*, through indignation and envy, yet will they, nill they, *they shall melt away, and their desires shall perish*. Whereof, besides sundry *examples* in Scripture, God hath given us of this Nation

Psal. 140. 9.

Psal. 73. 6.

Isa. 37. 29.

Isa. 51. 20.

Psal. 112. 10.

tion ſome remarkable *experiments*: eſpecially in two never to be forgotten defeats, the one of the *invincible Armado* in eighty eight, the other of the *Gunpowder Treaſon* ſince.

37. The mediation of which both *examples and experiments*, would be as *a ſoveraign Cordial*, to relieve our ſpirits, and ſuſtain our ſouls with comfort, againſt thoſe *deliquia animæ*, thoſe fainting-fits that ſometimes come upon us, when we are either *over-burdened* under the preſſures of our own *ſufferings*, or *over-grieved* at the proſperous *ſucceſſes* of our cruel enemies. The comfort is, that neither *they*, nor *their devices*, can prevail againſt us any farther than God will give them leave: and we know, that if we *cleave ſtedfaſtly* to him, he will not give them leave to *prevail* any farther than ſhall be *for our good*. He that by his power, ſtilleth *the raging of the Sea*, and hath ſet it its *certain bounds* which it may not paſs, and by his peremptory decree hath ſaid unto it, *Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*; by the ſame power alſo can ſtill, at his pleaſure, *the madneſs and the tumult of the people*. *Pilate* that condemned Chriſt, could have had no power ſo to do, *if it had not been given him from above*. And *Judas* that betrayed him, and the *Jews* that crucified him, did no more than what God in his *determinate counſel* had fore-appointed to be done. But not *Pilate*, nor *Judas*, nor the *Jews* could hinder him from riſing again from the dead. The reaſon was, becauſe in *the eternal Counſel of* God, Chriſt was to *die* and *riſe again*: therefore God ſuffer'd them to have *power* to procure his *Death*; but they had no *power* at all to hinder his *Reſurrection*.

Job 38. 11. Pſal. 65. 7. Joh. 19. 11. Acts 2. 23.

38. And therefore alſo, *fourthly*, it will well become us, nay, it is our bounden duty, *to ſubmit* to ſuch *ſufferings* as God ſhall call us to; and to *take up our croſs*, when he ſhall think fit to lay it upon us, with all willingneſs. When we have to do with *Satan* and his temptations, *reſiſtance* may be of good uſe to us, (*Reſiſt the Devil, and he will flie from you*;) but when we have to do with God, and his Chaſtiſements, it is in vain to oppoſe. *His hand* is too mighty for us; there is no way but to *ſubmit*, and *to humble our ſelves thereunder*, by acknowledging our weakneſs, and reſigning our *wills* and *deſires* to his *wiſdom* and *goodneſs*. It is the fondeſt thing in the world to think to *redeem our ſelves* out of troubles by our own *wit* or *power* alone, without his leave. Our *own devices* can no more *help us*, if in his eternal *Counſel* he hath determined to *afflict* us, than other mens *devices* can *harm* us, if he have determined to *protect* us. But how to behave our ſelves, when any *trouble* is upon us, or *danger* towards us, the Apoſtle hath given us an excellent *Rule*, and our Saviour an excellent *Example*. The *Rule* is, Phil. 4. 6. *Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God*. As if he had ſaid, Acquaint him with your *griefs*, what it is that troubleth you, and with your *deſires*, what it is you would have; commend all to his good *pleaſure* and *wiſdom*, by your humble and hearty *prayers*, and then take no further *anxious care* about it: your heavenly father will take *care* of it, who knoweth better than you do what is fitteſt to be done in it. The *Example* is, our Saviour's prayer in his agony; *Father, if it be poſſible, let this cup paſs from me: nevertheleſs not my will, but thine be done*. He maketh his *requeſt known* unto God in the former clauſe: and then ſubmitteth all *to his will* in the later.

IV. *Inference*. Luke 9. 13. Jam. 4. 7. —— 10. Luke 22. 42.

39. But you will ſay, Muſt we ſit ſtill when *trouble* is upon us? *Suffer* all, and *do* nothing? May we not caſt and *deviſe* how to free our ſelves therefrom, and uſe our beſt *endeavours* to effect it? Doubtleſs you may. There is nothing meant, in what hath been hitherto ſaid, to exclude, either *prudent counſels*, or *honeſt endeavours*. God forbid. He taketh no pleaſure, either in *fools*, or *ſluggards*. But here is the danger, leſt we ſhould *reſt in* our own *counſels*, without asking *counſel* at his *mouth*; or *truſt* in our own *endeavours*, without ſeeking *help* at his *hand*. We are to uſe both *Counſels* and *Endeavours*, (provided ever that they be honeſt

and

and lawful:) but there is ſomething to be done beſides, both *before* and *after*. Before we uſe them, we muſt *pray* unto God, that he would *direct* us in our *Counſels*, and *bleſs* us in our *endeavours*: and when we have uſed them, we muſt, by our prayers, again *commend the ſucceſs* of both to him, who is able to ſave us; and ſubmit it wholly to his *wiſdom* and *goodneſs*, at what *times*, and by what *means*, and in what *meaſure* it will pleaſe him to ſave us. For ſo it muſt be, even as he will, and no otherwiſe, when all is done. *His counſel ſhall ſtand*; but ſo ſhall *no device of Man*, that agreeth not thereunto.

V. *Inference.* 40. That therefore we may give unto *our purpoſes* as great a *certainty* of good ſucceſs, as ſuch *uncertain things* are capable of; it ſhould be our care in the laſt place, to provide that they may be as conformable to his *Counſels* as poſſible may be. Now ſince the *Eternal Counſel* of God, which is nothing elſe but his *ſecret will* (tho it be properly *the counſel* meant in the Text, yet) is not proper for us to meddle withal, nor appointed by him to be *the rule or meaſure* of our Actions: we are not bound to conform our *wills* and *purpoſes* thereunto; nor conſequently to trouble our ſelves thereabouts. *Secretum meum mihi.* When we are called *to be of his Counſel*, but not before, we may look into *the Ark* of his *Decrees*, and enquire into his *ſecret will*. But till then (which will never be) it is happineſs enough for us, and an unſpeakable favour from him if we may be admitted *to be of his Court* (though *not of his Counſel*) and thereby to have ſome good knowledg of his *revealed Will*. That is all that belongeth to us; to that therefore let us hold us, as to our proper *Rule* and *Standard*. As it is not fit for us to *ſearch into* that *Counſel* of his which is lockt up in the Cabinet of his *ſecret Will*; ſo neither is it ſafe for us to *deſpiſe* that *Counſel* of his, which is imparted to us in the treaſury of his *revealed Will*. Ask we *counſel* at God's Mouth; conſult we the Oracles of his *holy Word*; let his Teſtimonies be our guides and *counſellors*; and let our *thoughts* and *purpoſes* be conformed to *the Counſels* and *Directions* given us therein; and that is the moſt probable way to ſecure *the ſucceſs* according to our own hearts deſire, and to make them alſo *to ſtand*. For what more likely way can be imagined to accompliſh *the ſecret Will* of God, than faithfully to endeavour the accompliſhment of his *revealed Will*, and commit the reſt to him?

41. Whereunto that you may give the better credit; take it upon the word of
Prov. 16. 3. *three* creditable *Witneſſes*. Firſt, *Solomon*, Prov. 16. *Commit thy works unto the Lord; and ſo ſhall thy thoughts be eſtabliſhed.* His Father *David* before him, in
Pſal. 37. 5. Pſal. 37. *Commit thy way unto the Lord, and put thy truſt in him, and he ſhall bring it to paſs.* And *Eliphaz* the Temanite, long before them both, in *Job* 22.
Job 22. 23. ——28. *If thou return unto the Almighty, and make thy prayer unto him*, &c. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed; and the light ſhall ſhine upon thy ways.*

42. If any Man, unto ſuch evidence of *Reaſon*, and pregnant *Teſtimonies* ſhall oppoſe common *Experience*, againſt which there is no diſputing; That thouſands of Men, that have hearkened to *the Counſels of God* in his holy Word, made their requeſts known to him by *Prayer*, and committed their ways to him *by a holy dependence* upon his good providence; have yet failed in their *hopes*, and *the ſucceſs* of their affairs, and fallen under their enemies hands. All this muſt be confeſſed *a truth*; yet no *contradiction* to what hath been delivered. For it was not ſaid, that ſuch thoughts and purpoſes ſhall *infallibly* have the deſired *ſucceſs*, but that it is the *moſt probable way* for the obtaining thereof, amidſt the great *uncernity* of all humane *affairs* and *devices*. Many times there may be ſome *ſiniſter reſpects* and corrupt *affections* mingled with our beſt *intentions*, or *devotions*: or there may lurk in our hearts ſome *ſecret noyſome luſt* undiſcovered, and ſo unſubdued: or there may be *a leaning too much* upon our own *devices*, or other inferiour *helps*, without caſting our ſelves upon *the providence of God* ſo entirely as we ought: ſomething or other there may be in *us*, or in our *purpoſes*,

cr

or in our *Prayers* amiſs, though perhaps we perceive it not; for which it may pleaſe God to ſuffer our Hopes to periſh, and to render our Endeavours unſucceſsful.

43. But howſoever, *two other Conſiderations* there are, that will fully anſwer *the Objection*, and remove all difficulties in this Point. *Firſt*, That all *temporal Promiſes* are to be underſtood *cum exceptione crucis:* that is to ſay, not *abſolutely* according to the tenour of *the words* in the utmoſt extent; but ſo far forth, as God in his infinite wiſdom ſhall ſee it *expedient* to deal with his ſervants, either in *Mercy* or *Juſtice*, according to *the preſent temper* of their hearts, and in order to *their future good.* So that ſtill there is a *reſervation* of a power in him to exerciſe them with *the croſs*, as he ſhall think Good. In that large promiſe which our bleſſed Saviour maketh to all thoſe that ſuffer loſs in any kind *for his ſake and the Goſpels*; *eternal life* in the world to come is promiſed *abſolutely*, but the *hundred fold* now in this preſent life not ſimply, but with *perſecutions* expreſly annexed, *Mar.* 10. Mar. 10. 29, 30.

44. *Secondly*, That *the deſires* and *hopes* of godly Men that are agreeable to God's holy Word, though they may for the reaſons now ſpecified, fail, as to the *particulars* deſired in theſe *inferiour things*, which are of *ſmaller importance*, and concern a Chriſtian but *upon the by:* yet in that which ought to be, and in every true Chriſtian is, *the main* of his deſires, and *the ultimate end* that he looketh at, ſo that he deſireth all other things but reſpectively, and in order to that, to wit, *the glory of God*, and *the fruition* of his favour; unleſs the fault be in himſelf, he ſhall not fail his expectation.

45. Hear then the ſum of all, and the concluſion of the whole matter. Give up *thy ſelf* faithfully to follow the good *counſel* of God in his *revaled will:* and then give up *thy deſires* entirely, to be diſpoſed by his *wiſe counſel* in his *ſecret will:* and he ſhall undoubtedly *give thee thy hearts deſire.* Either in thoſe very *particulars* thou craveſt at his hands, if he ſee the ſame *expedient* for thee in order to *his glory* and *thy good*; or elſe in *ſome other thing*, which is in truth *much more expedient* for thee, than that which thou craveſt, and ſhall in the end ſo appear to thee, although for the preſent thou doſt not ſo apprehend it. *Aut quod volumus, aut quod malumus:* one of both we may be ſure of. If we ſubmit *our wills* to his, both in *doing* and *ſuffering*; doubtleſs we cannot finally miſcarry. He will *conſult* nothing but for *our good:* and what he hath conſulted, muſt *ſtand.*

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